HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

Vol. 9. ROCHESTER, N. Y. JULY, 1879. No. 1.

THREE WORLDS

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PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

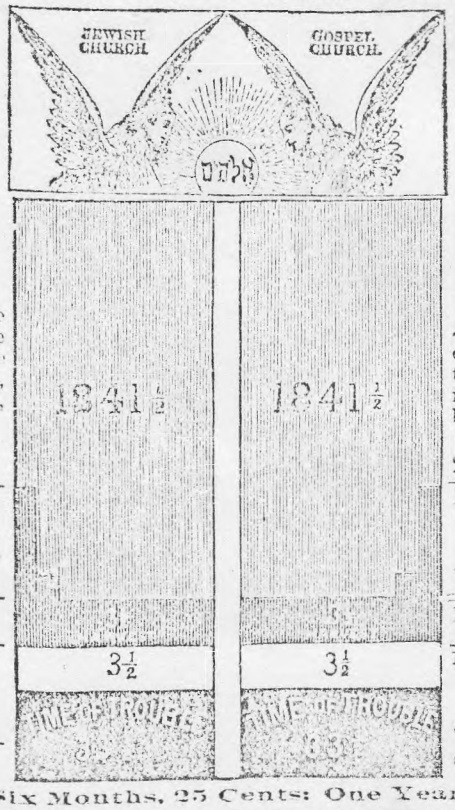
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS--Six Months, 25 Cents: One Year, 50 Cents.

NOTICE.—In our last, in referring to Bro. Rice, we made the mistake of taking his figure *seven* for a figure one. His salary we are glad to learn is $75, instead of $15 a month.

In sending the HERALD to his list of subscribers, it is quite possible some of them may not want it continued; but in order to stop a paper, no one need write a letter, or even a card. The proper way is to *return the paper* to the Editor. In which case there is no postage to pay. You simply say to the Post Master that you do not want the paper, and ask him to return it to the office of publication. But be sure to leave the old address on the paper, so that the Editor will know from whom it comes. If you have taken the paper out of the office, you will have to put on a penny stamp, and remail it yourself; or you can have the *second* number of the paper returned by the Post Master without taking it from the office.

THE CHELSEA MEETINGS.—This number of the paper is delayed on account of our absence from home at the above meetings. There was a deep interest maintained from first to last. Bro. A. P. Adams was with us, and will continue the meetings once a week, as the Lord may direct. Many of the friends from Lynn, and other parts, were in attendance a part of the time; and by the assistance of Bro. A. we were enabled to preach at Lynn two evenings. The subjects chosen during the the eight-days meetings were mainly the advance views as taught by the HERALD during the past years. The *plan* of redemption; the *restitution*, (not as it has been held and taught for years past, by what are called Age-to-Come believers—viz: a mere restitution of the *living* Jews, and what are left of other nations, after the battle of the great day, nor yet what has been taught by some who were a little in advance of that—viz, a final restitution of the dead past, but not until after the thousand years were ended, which involves the absurdity of having the race on probation for life, after "there is no more death;") but the restitution, every man in his own order; and the completion, not the beginning of the work, at the point when death, the last enemy, is conquered. The resurrection *from the dead:* viz., the passing from death unto life. And, as taught by Christ, that every one raised from the dead, are immortal, and can die no more. That man *does die*, that he is already dead, that he died in Adam. Hence, that Christ in dying, and rising again, and entering into the Holy Place, was not our *substitute*, but our *forerunner*. That instead of the begetting of Jesus by the Spirit, prior to his being born of the flesh, it was a creative act of the Spirit. That Jesus while he was flesh, was not a God; that he had power to take again the life he had lain down, when he became flesh by "*obeying the law ordained unto life*," and thus winning life for himself. These, and other advanced views, as taught by the HERALD, seemed to be gladly received, and heartily endorsed by all who were interested in these things, both in Chelsea and Lynn, and we left our friends in both places, (some *had* been shaken by the unfortunate drawing back of brethren,) rejoicing in the advanced light.

EDITOR.

It may not be out of place to add here our testimonial of gratitude to those friends who so kindly remembered us after a "Godly sort." God will remember them. Especially grateful are we to the dear friends who paid *our* fare, and gave us the freedom of their home during our stay with them.

Many pleasant memories are associated with the meetings in Chelsea and Lynn. With thankfulness we remember the intense interest manifested, and the earnestness to learn more of the glorious truths so closely connected with the bride, by the dear ones, some of whom heard these things for the first time; and our hearts warmed towards them, for we verily believe they are among the *called*, and earnestly pray God that they may be among the *chosen* and *faithful*. Many accepted readily the teaching in regard to the requisite readiness of the Bride—namely, that she must be divested of all false theology, and must be walking in the light of present truth; that this position only can make her linen pure and white. &c.

We would say to the friends that we had a pleasant and safe return; are invigorated, and feel a renewed zeal and interest in the work the dear Lord has given us to do.

May the Lord give *patient endurance* unto the end. MRS. N. H. BARBOUR.

"Wisdom is a tree of life, to them that lay hold upon her."

ALIVE IN CHRIST.

"For as in Adam all die, even so in Christ shall all be made alive," (1 Cor. 15).

That the work of Christ is to impart life, not death, all will admit. Let us consider for a moment, then, what the Bible calls life, and what it calls death; with the understanding that Christ imparts the former, but not the latter. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Then the whole race, excepting such as have Christ formed within, are *dead*, they "have no life in them." Let the dead bury their dead, is another proof-text; while a third, and proving the same thing, is, "If one die for all, then were all dead. Then a man who is walking the earth, or is in the grave, has nothing which Christ calls *life*. "The wicked shall not see life;" they must cease to do evil, and learn to do well, in other words, cease to be *wicked*, before they can receive life.

When did man die? In Adam, I answer. He is not born alive, and then dies; but is born dead; that is, without even a germ of life, or the possibility of developing into life, a mere carcass out of which life has been lost. *This* is the condition in which Christ sees the natural man; *there is no life in him*, and never can be till he is made alive by being made a partaker of the nature of the second Adam. There was a germ of life in man, "I was alive without the law once; but when the commandment came, (thou shalt not eat, etc.) sin revived, and I died," viz. Before man fell, he had an undeveloped spiritual capacity; when he sinned the power to do right, or to "walk with God," was destroyed. Hence, the moment he sinned, he lost his spirituality, or power to grow up into life; in other words, he fell from grace, and there was no provision, *at that time*, for his recovery. Having lost the germ of spirituality, he could only live out his animal life, after which, instead of his spiritual nature being developed, ready to enter into the perfect condition of life, he was without a spark of that nature, and hence, must return to the ground out of which he was taken. *Natural* life, remember, when associated with the *true* life, or Christ and his work, is always spoken of as death, a body of death; something which has no life in it. (One who will not, or can not see and retain this clear scriptural position, cannot understand or "know" Christ). Adam having only a carnal nature, could impart no other to his race, "a corrupt tree cannot bring forth good fruit." Hence, all die *in him*, (the spiritual death of course). Adam *had* life, before the commandment came, or he could not have died; that is, he had the *capacity* for spirituality. But *we* never had it; we lost it *in him;* and *because* of his sin. That the life here referred to was *spiritual* life, is proven by the fact that he was alive, before the commandment came; and also from the fact that notwithstanding we have the natural, or what men call life, the Bible affirms, that we are dead; that there is "*no life in us*." And this life was lost in Adam, because he lost it for himself, and so could not bestow it on us. "Even so," that is in like manner, shall all be made alive in Christ. That is, as Adam, by sin, lost spiritual life for *himself*, and therefore for his posterity; so Christ, by obedience, won life for himself, and therefore for *his* posterity. Hence, in the *re*generation, man is made alive *in* Christ, even as, and for the same reason that he died *in* Adam. So, as by the offense of one, death came upon all, much more by the righteousness of one, comes justification unto life.

As a second Adam, Christ had only to win life for himself; and in doing so, he necessarily wins it for all who are begotten in him, since a good tree cannot bring forth evil fruit. *He* was tried in all points, and "brought forth judgment unto victory."

Now one cannot be "made alive" in him, "except they eat his flesh," or partake of his nature. We die in Adam, by partaking of his fallen nature, and *as* we die in Adam, *even so* we are made alive in Christ. No spiritual person, we think, can fail of seeing that there is *no life out of Christ;* and that if any one is made alive, it must be by the process of *regeneration*.

This forces on us the conviction that the mere resurrection of *the dead*, the wicked dead, is not what is meant, by being made alive in, or by, Christ; that it is no part of the *new* creation; and therefore no part of the work of the *second Adam*.

To restore natural life is to give to man just what he received through Adam; and there is no Scripture to show that the second man imparts more than one kind of life, or that he does the work of the first Adam in any sense. Christ does not bring man back to a condition of death, and then bring him into a condition of life. To undo what Adam did, does not involve the necessity of first *doing* what he did, and *then* undoing it.

Rom. 7:14

That *natural* life must exist, before man can be "begotten by the word of truth," is necessary, we admit; but that the second Adam imparts the kind of life we derive from the "old Adam," we deny. "The *Father* raiseth up the dead and quickeneth *them*." But the Son giveth *life*. And the Sodomites, or any of the other wicked dead, may be "brought back to their former estate," but until the work of *regeneration* begins, they "have no *life* in them." And the only escape from this, is to repudiate the New Testament idea of life and death.

We think we can see where our brethren stumble. They take the texts which teach that "all things were made by Christ; and without him was nothing made that was made," etc. and overlook in *these* things, a principle which they are quick to recognize in other things. When it was said, "Let us make man in our image," *they* can see that man is not made, till he is finished; and that Christ has a hand in it. Hence, *man* is not made, without the Christ that was born four thousand years after the natural, which is first. And even the earth is to be renewed, in the "new creation." *Nothing* is permanent until it reaches that second stage of development. This whole condition of things is temporal, it waxes old, and must be changed, as surely as *we* must all be changed. "Those things which are seen are temporal; while those things which are not seen, are eternal." This embraces "the heavens and the earth which are now," as certainly as it does the race of Adam; all are temporal, all are trancient. Things which are seen, of course mean things *now* seen; "Blessed are the pure in heart, for they *shall* see God," He will not pass away; nor will the world to come, or "any who are counted worthy to attain *that* world, and the resurrection *from the dead*." How plain it is that when the Father raises the dead Jews, and Samaritans, and Sodomites, that even then, they have not "attained to *that* world and the resurrection *from* the dead.

At the last, when things are made, it will be found true, that, "without him (Christ) nothing was made that was made." And yet the Saviour makes a clear line between the Father's work, and the work of the Son; 'The Father worketh hitherto, and I work.' The Father raises the dead, but "The Father judgeth no man." While Christ was in the flesh, "sent only to the lost sheep of the house of Israel," his work was with the "natural seed," hence he could say, "The works that I do are not *my* works, but the works of him that sent me." When he raised the *dead*, and gave them *natural* life, he was doing the *Father's* work, not his own; and doing it "in the name of his Father, and by the authority of his Father. And when he bowed his head on the cross, and ended his natural life, the work he was sent to do was finished, "I have finished the work thou gavest me to do." That work, the Father's work, is with the natural man. But God continued his own work after that, for he quickened Christ's *flesh*, so that it did not see corruption, and he will also quicken "our mortal bodies, by his Spirit." (Some suppose that as God does it, by his Spirit, it must of necessity be a *spiritual* work Why? any more than was the formation of the dry land, (Gen. 1: 2).

When Christ was made "a quickening Spirit," he began his own work, that of the new creation, and which laps on the old, even as the life of mother and child are blended. But where will the new end? Not until *all* things have been regenerated, viz. passed through the second Genesis, or that which brings it to its finished and eternal condition: "He that sat upon the throne, said, Behold I create *all* things new."

"The Father judgeth no man; but hath committed all judgment unto the Son."

Judgment, trial, and regeneration, are inseparable. "The words that I speak shall judge you at the last day." We "are begotten, by the word of truth." We are *tried* by the word. Hence, "The Father *re*-generateth no man, but hath committed all the *new* genesis to the Son," is the exact meaning of the above. There is therefore, positive proof, on both sides, first, that the natural, is the Father's work; and second, that the new, or spiritual, is the work of the Son. "Howbeit, that which is spiritual is not first, but that which is natural, and afterward that which is spiritual."

God the Father does every thing himself, or *by* Christ; but what he does through, or by Christ, he does *not* do himself. He will judge the world "*by* that man whom he hath ordained;" hence, he himself judgeth no man, but hath committed all judgment unto the Son. Why this distinction, between his Father's work and his own work, if there is no difference, if God does it *all* through Christ? Why not *believe* him? He claims that what was done to the natural seed, whose dead were raised, who had the gospel preached to them, who had their

natural sight restored, etc. was not his own work, nor did he do it; but, "The Father that dwelleth in me, *he* doeth the works," (John 14: 10); "the *Father* raiseth up the dead," "He that raised up Christ from the dead, shall also quicken your mortal bodies." He does not quicken with *spiritual* life, *that* is regeneration, and therefore is the work of the Son; and it is *in him* they are made *alive*. (I need not again repeat, that the life that animates a *mortal* body, is not recognized as *life*). And yet the Father quickens the *mortal body*, which is to be *changed* in the twinkling of an eye, and fashioned like unto Christ's glorious body. But this double work, that is, the natural and the spiritual being two parts of the one process, cannot be comprehended by some; and we are sorry to say, by some who once clearly recognized this principle, as obtaining in every part of the plan.

To be made alive *in* Christ, is one thing, and to have life *in ourselves*, is another. The life of a child is a hidden life, prior to its entrance *into* life; it is hid with the mother. Ours is now a hidden life, "hid with Christ in God." But when we "enter into life," and mortality is "swallowed up of life," it will no longer be hid *in* Christ. Hence, though all are to be made alive, in Christ, all will not be "counted worthy to obtain that world and the resurrection from the dead." Oh, if our *non-resurrection* brethren could only see what "a resurrection unto *life*," means, they would no longer deny that some come forth "unto the resurrection of judgment." And our own brethren would no longer maintain that *Christ* gives *death;* that is raises man to a condition he himself calls death, before he gives them life. All that pertains to the natural, is the Father's work, He raises the *dead*, and gives them to Christ; and when "the *dead*," hear *his* voice, it has a life-giving power; they are "begotten by the word of truth," they are made alive "in Christ."

RESTITUTION.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Restitution, means restoring that which was once possessed, and has been lost. What man lost by the fall, was life and immortality with God. A restitution restores that which was lost. He may receive more, a greater blessing, as is taught in the type, in Job. He lost all that he had; and at the end, received twice what he had lost. So man, losing but a spark, an undeveloped principle of spirituality, will, in the restitution, have that life restored, and "have it more abundantly."

Bringing man back in the flesh, cannot be a restitution of what he *lost* in Adam; that would be a restitution of what he *had* in Adam. Adam gave him a body of death; and when God raises him, "to condemnation," he will still be a body of death; and what communion hath life with death, or light with darkness, or Christ with Belial? But bringing man back to *life and communion with God*, is restoring him back to the condition from which he fell.

Not that he had eternal life, and lost it, but he did have *life*, (I was alive without the law once). "The carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be*." So we see being brought back to where we can have communion with God, is not being brought back in the flesh; for "They that are in the flesh cannot please God. . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.," "The life we now live, we live by faith of the Son of God." Although brought into the begotten state, having communion with the Father, still we are on trial, and it will depend on ourselves, whether we ever attain to the second birth, which is eternal life. It is only those who "hold fast the beginning of their confidence steadfast to the end," who are accounted worthy to attain that world, and who are made equal to the angels.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," for "How shall we escape if we neglect so great salvation"? M.

THE SPIRITUAL WORLD.

Is there such a World?

We most fully believe there is. The natural first, and afterward the spiritual, is as true of the earth, as it is of man. The figure and the real; the temporal and eternal; convey as clear an idea, perhaps, as do the words natural and spiritual. The spiritual does not mean a something too thin to

be discerned; a vapory nothing. So far from that, it means the *real*, the unchangeable, the eternal; something complete, perfect. The natural, is to the spiritual, what the mere scafolding in building, is to the permanent structure. The one is a means to an end; the other is that end attained.

"God is a Spirit." He is complete, perfect, unchangable. And the spiritual is of that order; belongs to that condition of existence. And every spiritual thing, or being, partakes of some of the attributes of the Creator. The earth, when it reaches its perfect condition, "abideth forever;" hence posseses at least one, of the divine attributes.

There are spiritual *bodies*, as well as natural bodies. And man is not perfect, until he is "raised a spiritual body."

"The things which are seen, are temporal; but the things which are not seen, are eternal." That is, things as they exist, in this embryo, or imperfect condition, will be done away, when that which is perfect is come; even as the wooden arch used in the construction of a bridge is taken away when the solid masonry is there.

God's order in building, is first the natural, and afterward the spiritual: "and when that which is perfect is come, that which is in part will be done away."

This principle obtains in all things, even *death* as we now see it, is not a fixed condition; if a man die, he will live again;

"We may sleep, but not forever;
There will be a glorious dawn."

Natural death, like all other "things which are seen," is temporal; it cannot endure. But there is a death, "the second death," as eternal as is the life which follows the second birth.

The earth also has its two stages: its imperfect, and its perfect; its natural, and its spiritual; its temporal, and its eternal; its terrestrial, and its celestial. "The heavens and the earth, which are now," are to pass away; "They all wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same; and thy years shall never fail." But does it not say, "The earth abideth forever"? Yes, indeed; but like man, it must be made new, "If any man be in Christ, he is a new creature." And of the earth, we read, "Nevertheless we, according to his promise, look for a new heaven and new earth, wherein dwelleth righteousness." Like the heavens and earth which are now, so the natural man "is of few days; he cometh forth as the grass, and is cut down; yea, he giveth up the ghost, and where is he"? He lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." But, "Sown in weakness, they are raised in power; sown a natural body, they are raised a spiritual body." This is true, not of the bride, merely, but of the race. Paul is speaking in this chapter, of the resurrection of all who die in Adam; and not a word is said of two kinds of resurrection. They are made *alive in Christ*, every man in his own order; but every one who obtains that world, and the resurrection from the *dead*, will be raised a "spiritual body," and equal to the angels. Nothing less than that is called a *resurrection* from the dead.

The earth that now is, is the "natural;" hence, the natural man is of the earth, earthy. But the life to come, and "world to come," are both eternal:

"No chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

ELIJAH THE PROPHET.

"Behold, I will send you Elijah the prophet, before the great and dreadful day of the Lord," (Mal. 4: 5).

The chronological and prophetic evidence and signs of the times, speak in unmistakable terms, that the great and dreadful day of the Lord *has* come; not in its fulness, not in all its terror; but as the scattered drops of rain, when the heavens are black, and the lightning leaps from point to point, are driven to the earth, so the gathering tempest of human passions and terrorism, which is to enshroud the nations in its dark folds, until the earth is drunken with their blood, is here and there putting forth the first indications of the coming storm; and the *wise* are seeking shelter. "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

"Come, my people, enter thou into thy chambers, shut thy doors about thee, hide thyself, as it were, for a little moment, until the indignation be overpast, Isa. 26: 20.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty, He shall cover thee with his feathers, and under his wings shalt

thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that wasteth in darkness, nor for the destruction that walketh at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

The language of Inspiration draws a very dark picture of the ending of the times of the Gentiles, and just prior to the dawn of the millennial age; a time when "every man's hand shall be against his brother, and the slain of the Lord shall be from one end of the earth to the other end of the earth; they shall not be gathered nor lamented nor buried, they shall be dung upon the ground."

I need not now refer to the evidences, or show how plainly the chronological and prophetic periods measure off a period of forty years, and upon which we have now entered, as "the time of trouble," or, great day of wrath. But, the storm is coming, the pattering of the first drops are plainly heard and seen by those in the light of present prophetic truth. The death-struggle of the nations is but little in the future; but "Before the coming of the great and dreadful day of the Lord, I will send you Elijah the prophet:" Has he come?

Elijah in person, was like Adam, and Noah, Job, Moses, or David, a mere type, as was the passover lamb, and all other features of that typical age. The type is the natural, the antitype the spiritual, or *real*. The *real* passover was something very different from the lamb which the natural seed would kill on the evening of their passovers. And the *real* David (the *Anointed*), was something very different from the son of Jesse. So the *real* Elias differs from Elijah the prophet, as the spiritual differs from the natural. And yet there is the correspondence as it is found all the way through, between the *natural* and the spiritual. Elijah restored the true worship; he turned the hearts of the people from Baal, to the true God; he executed judgments on that nation, and slew the prophets of Baal, (1 Kings 18:). And the antitypical Elias is to execute judgment, "They shall bind their kings with chains, and their nobles with fetters of iron; they shall execute the judgments written. This honor have all his saints, (Ps. 149: 9).

"Elias truly shall first come, and restore all things, (Matt. 17: 11). Who but the Christ, is to come and restore all things, to bring the race back to life and union with God? Certainly no *personal* Elijah, is to do this; but rather He "whom the heaven must receive until the times of restitution of all things;" He who is the great antitype of all types. But he begins the great work of restitution, and *comes*, as the Restorer, only when his *body* is complete.

As to who is to restore all things, and therefore who the spiritual, or antitypical Elijah is, the Scriptures leave no *room* for more than one opinion. Those who cannot see that *types*, whether they be the flesh of a lamb, or a David, king of the typical seed, or an Elijah, who restores Israel back to the worship of the true God, (1 Kings 18: 24), are *fulfilled* only in a *spiritual* antitype, have much to learn, of God's order, in the plan of the ages.

John the Baptist was, in a sense, the Elias; he was the "forerunner;" a beginning. But when asked, "Art thou Elias? He said, I am not," (John 1: 21). I am the voice of one crying in the wilderness, Make strait the way of the coming One. As a forerunner, he was the beginning of the coming of the real spiritual Elias; and yet *he* was not *the* Elias which was to come.

This reconciles what has appeared like a discrepancy between Christ, and John. Jesus said of him, "If ye will *receive* it, this is Elias which was for to come," (Matt. 11: 14). But they were not able to receive it. And few are yet able.

As Elijah the prophet was a type of the real, or spiritual Elias, in other words, of the mystical body, THE CHRIST; there are, as with other types, beautiful points of analogy between the type and the antitype.

The gospel church was not to fall asleep, but to remain until translated: "Go ye and preach to all nations, . . Lo, I am with you alway, even to the end of the age." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Hence, the *church*, never dies, but are to "be caught away to meet the Lord in the air." "And Elijah went up into heaven by a whirlwind," (2 Kings 2: 11). Elijah fled into the wilderness, he was fed by the ravens, and the widow of Zarephath, (1 Kings 17:). And there was a drouth of three years and six months, (James 5: 17). The church "fled into the wilderness where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days"; or three and a half *prophetic* years, (Rev. 12: 6).

Elijah was persecuted by a woman called Jezebel, (1 Kings 19: 2). So the church has been persecuted by "the mystery of iniquity," also called, "that woman Jezebel," (Rev. 2: 20). Elijah had power to raise the dead, (the physically dead), (1 Kings 17: 22). The spiritual Elijah has power to raise the dead, (not the natural, it would destroy the analogy), "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." His voice has the same power to day, "He that heareth my words, and believeth on him that sent me, . . . *has* passed from death unto life;" and this is the true meaning of the resurrection.

Truly God is a God of order; and one truth reflects light on another. The fact that Elijah had the power to work physical miracles, has been used to support the idea that physical miracles may now be performed by the church; and short-lived fanatical sects have claimed such power; but like the sad, sad tragedy at Pocassett, they are attempting to put old wine into new bottles, or new wine into old bottles; and the bottles break. The natural Elijah could raise the natural dead; and the spiritual Elijah, raises the spiritually dead.

As the *living* church is the antitype, and is to end its earthly career by translation, even as Elijah ended his earthly life; we may expect the type to indicate somewhat in relation to the last phase of the church. Elijah has a very strange and apparently meaningless termination to his life on earth. When the Lord would take him up to heaven by a whirlwind, (2 Kings 2: 1;) he is sent from place to place; first from Gilgal to Beth-el; then from Beth-el to Jericho and from Jerciho to Jordan. And at last they cross the Jordan and go on without any definite point in view. And it was after passing their last *definite* point, that translation came.

The gospel church is represented in Matt. 25: 1—12; as making a movement, going out to meet the Bridegroom. And we have shown that this parable of the ten virgins is located *at the end* of the gospel age; and without stopping here to explain, we will simply say, the evidence is unanswerable that this parable began to be fulfilled with the ending of the 2300 days in the 1843–4 movement. It was in that movement they took their lamps and went forth to meet the Bridegroom, but he tarried; and while he tarried, they all slumbered and slept. That is, on the termination of that movement in the autumn of 1844, they all went into darkness, and of course much fanaticism followed.

The tarrying was thirty years, or from 1844, to 1874; (as we have since learned) and that thirty years is the night brought to view in the parable. "And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him." This last cry, and movement, dating from the middle of this thirty years, is the true cry in accordance with which he comes, "And they that were ready went in with him to the marriage, and the door was shut" (ver. 10).

This last we claim, is the movement now taking place. The 1843–4 movement fills its own place, and ended in disappointment. Then just 15 years after, or at the middle of that thirty years of tarrying, the present movement began; and the very arguments now being presented in the Herald, more or less complete, as they were then seen, began to be preached at that time.

This last, or the midnight cry movement, as given in the parable, ends with the coming of the Bridegroom. Hence, if we are correct, *this* is the antitype of the course of Elijah, in his translation journey. That Elijah is a type of the gospel church, there can be no question; and the very peculiar nature of his translation journey, although meaningless in itself, is perhaps, the strongest kind of evidence of its typical design. This, like the sleep of Adam, his opened side, etc. could give no spiritual instruction, excepting as a type of the gospel church, since none *but* the church, are to have such an experience. Therefore we look with as much confidence to 2 Kings 2: 1—11, as being a typical representation, in all its features, of the closing movement of the gospel church, as to any other typical instruction from the Scriptures. If the scenes in relation to Adam, his opened side, etc. had been enacted over many times, we might be in doubt as to its true application; but as it has been enacted but once, and by Christ, we *know* that was what the Adam type prefigured. So as none other than the living gospel church are to be translated, we are no less sure that this part of the Elijah type, must have its fulfilment here. And since the church are not to go literally from place to place, the *spiritual*, must be found in part, at least, in the true *meaning* of the places to which Elijah went.

Now some may say, granting that you

can show an absolute parallelism, the present movement of which you speak, is too insignificant to represent the closing movement of the gospel church. All I have to answer, is, As certainly as our position on prophecy is correct, so certain is it that this movement, as insignificant as it may appear, *is* the closing movement of the gospel dispensation; and *must* therefore, *represent* the living church. A minority may represent the whole; or the few who are, and *will be* in the movement before it ends, and so walk in the light of present truth, may embrace all who are to be translated. On this point we have nothing to offer; nevertheless here are the facts, as they have transpired in this movement, and their correspondence with those connected with the translation movement of Elijah.

Gilgal means, rolling away the reproach, (Josh. 5: 9). The 1843–4 disappointment brought great reproach on the subject of the coming of the Bridegroom. Before that it was not an unpopular subject; since then it has been exceedingly so. This movement, now in process, and which we claim to be the one represented by the "midnight cry, started 15 years after that disappointment; and was based on the '44 position; and its arguments are such as to prove the '44 position to have been of God; that it was founded in truth, as far as the work was then fulfilled; that if this is the *true* midnight cry movement, the '43–4 disappointment *must* have been the "going forth to meet the Bridegroom," prior to his tarrying. Hence, this position took away the reproach of the '44 disappointment. And so this movement starts from Gilgal; or from the "rolling away of the reproach."

"And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha *from* Gilgal to Beth-el, (2 Kings 2: 1' 2).

Beth-el was thus named because of Jacob's dream. It was there the base of the ladder stood, whose top reached to heaven, When this movement started, at the end of 1859, (from Gilgal), its object-point, and supposed end, was 1873; where the 6000 years ended, and the day of the Lord began. And the fact that the 6000 years ended in 1873 has been the foundation on which all the other positions, in relation to the harvest, the special arrangement of the parallels of the 70th week, etc. have been based.

When he reached Beth-el, it proved not to be the right place; so the Lord sent him to Jericho, (verse 3). Jericho means, his month, or moon; the "seventh month," in which the atonement was made, was the especial month of the priests, who represent the gospel church; it was full of ceremonial service, (see Lev, 23: 24—44). When the time to which we looked in 1873 had expired, the arguments, under an increase of light, took such a shape that the whole evidence seemed to center in the "tenth day of the seventh month" of the next year, 1874. And the movement, without a single day of doubt or hesitation, was changed, and moved on, with all confidence, towards *that* definite point.

On reaching the seventh month, in 1874, instead of the light going out in disappointment, we were almost electrified with the clearness of the jubilee argument, and other evidences, pointing to the spring of 1875.

On reaching Jericho, parallelled in this movement, by the seventh month of 1874; the Lord sent him to Jordan, (verse 6).

Jordan means judgment, or in the case of Elijah, *the dividing of the waters*. The extreme point in the spring of 1875, to which we looked, was Apr. 6th, the beginning of the Jewish ecclesiastical year, which according to the jubilee arguments, was the commencement of "the times of restitution of all things." And not until we reached that point, did "the time of harvest," and its work by the angels of dividing the waters (people), dawn upon us.

The time for *crossing* the Jordan, or the time this work of separation would require, was a matter of doubt. The first number of the HERALD, after that, *written* in May, and issued June 1st, '75, gave the lenght of the harvest as 7 years, and reaching to the autumn of 1881; and all the articles refering to the harvest, were written on that basis. But before it went to press, the fact that, ignoring the last half of the 70th week determined on the natural seed, and making that dispensation end, *in every sense*, at the cross; with no allowance for the special favor extended to them *after* the resurrection, would, because of the equality of the two dispensations, make the gospel age end in the spring of 1878, and leave the harvest but 3 1-2 years; we therefore changed every article referring to the harvest in that number, making them read *three and a half*, instead of *seven*.

The last week of that 70, has always been covered with obscurity; whether Christ preached 3 1-2, or 7 years; or whether the

half of the week belonged to John's baptism, or belonged *after* the crucifixion, in the special favor of gathering first from Jerusalem, (Luke 24: 47); has never hitherto been satisfactorily determined. And the same degree of obscurity rests on the parallel work, at the end of the gospel age.

This much of obscurity, was evidently designed of God, *there*, and consequently here. If the harvest covers a period of seven years, as seems almost certain, now; we shall reach its terminus in the autumn of 1881; *after* which, according to the type, we shall go a little way, with no *definite* point before us, (see verse 11).

"And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee." That *Elisha* is a type of those who are left, seems evident. And after the church "of the firstborn," are gone, the *Jewish* church, or house of servants, will be the people on whom the mantle of Elijah will fall. But the *Elisha* work belongs to another age, and another people; hence, an attempt to make an application, would be out of place, and premature. That the natural seed are to be restored to favor, after the gospel church is complete, and will be the leading nation, from whom all others will learn to know God, there can be no doubt. The nations, including Sodom, and others, are to be given them "for daughters." And they will "raise the dead, and heal the bitter waters;" by dispensing the bread of life, or "the leaves of the tree of life, which are for the healing of the nations."

If the crossing of Jordan by Elijah, represents the dividing, and final complete separation of the gospel church, why may not the *re*-crossing, by Elisha, represent a similar work with the *Jewish* remnant? They *are* to be divided; "and those whose names are found written in the book," delivered, (Dan. 12: 1).

Until they came to Jericho, the sons of the prophets were with them; when they came to Jordan, those who did not believe, still watched, while they crossed over, but at a distance; beyond the river, the unbelieving ones no longer troubled them. Up to 1874, there were many who saw strength in these arguments, and talked freely about translation. But, between there and the *Jordan*, (the spring of 1875), over 5000 names, from the little company who had taken the HERALD, dropped off; and have indeed, since then, "stood afar off."

In the May number for 1879, the fact of our having given away *many* thousands of free copies of the paper, during the last six or seven years, and called in question in a "supplement," just sent to some of our readers, make it proper to say, *the free list* on our books in 1874, was *nearly three times* as many as the *entire* list of subscribers during the last *two years*, in which the writer of that supplement has been acquainted with the paper.

The only work, after the crossing, was to answer the petition of the church that was to remain. And the "sea of glass" condition, is one in which a wondrous story is to reach *somebody*. And this song is a prophecy of what the nations are to do, and receive, under the *Jewish* church.

The end of the harvest must evidently be an important point, in the great drama, both for the gospel church, and also for the Jewish remnant: Let us therefore "watch and pray, that *we* may be accounted worthy to escape all the things that are coming on the earth, and stand before the Son of man."

QUESTIONS AND ANSWERS.

A brother from Ohio writes;—I read the article in the May number, "Our Faith," "God is love, God is infinite, God is a Spirit. He has an only begotten Son, and that Son is in the image of God." Then the Son must be Spirit. Now I see, in the article, you make no distinction between Jesus and Christ; I would like your views, as to whether they are one and the same.

A—, Although believing in the preexistence of the Son of God, yet in his relation to man and his redemption, we can see him only as "the *man* Christ Jesus," beginning his existence in Bethlehem.

How he could lay aside his former life and glory, and become flesh, is not revealed; "Secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children, for ever." Between the Jesus, born of Mary, and the *Christ*, head, and body complete, we understand there is a wide difference. Jesus was the natural seed of the woman; vitalized by divine power, the same that moved on the face of the waters, or "formed man, and breathed into his nostrils the breath of life." And when he was thus born, he was merely a perfect natural man, just what Adam was before he sinned. Jesus was the only perfect man that was ever

born of woman; and there was miraculous power put forth in his creation, even as in Adam's creation. Adam was the son of God by creation; and Jesus was Son of God by creation, and also Son of man. But the child Jesus, although the Son of God, was not as yet, the begotten of the Father; *that* was to follow, "first the natural, and after that the spiritual," has no exception.

Jesus, though born of the flesh, was not begotten of the flesh; instead of that, it was an act of power. The creative Spirit that moved on the waters, and the dry land appeared, overshadowed Mary.

How was he *begotten* of the Father? By the word of truth, I answer. The relation between the Truth, the Spirit, the Word, and God the Father, is clearly stated; "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, are spirit, (that which quickens), they are life," (John 6: 63). "Thy word is Truth." "In the beginning was the Word, and the word was with God, and the Word was God." Jesus "was begotten by the word of truth," that is, by obeying the truth. And no man will ever be "quickened by the Spirit, without following in his footsteps.

In all his walk, he was guided by the word of truth; when tempted by the Devil his weapon of defence was, "It is written," etc. Adam lost by disobedience, what Jesus retained, and cultivated, by obedience, viz. power to walk with God, and thus develop a *spiritual nature*. He was obedient in all his sufferings, even to the cup of death, "not my will, but thine be done." He was "made perfect, through suffering." That is, his spiritual nature was developed; while Adam lost his, by disobedience.

Begetting and birth, whether on the plane of the flesh, or of the Spirit, are the means God has arranged for an entrance into life.

There is a law of nature, ordained to life, that is, to natural life; and when obeyed, the Adamic life is the result. There is also a law of the spirit of life, which, when obeyed, brings spiritual life. Without a first Adam, the law of generation could not have been put in force; and the race would have forever remained uncreated. When man lost the power to keep the second, and higher law of life, the consequence was, he could not rise above the half developed condition, and which was not designed to be permanent; therefore when he had lived out that imperfect life, he must perish.

Such was man's condition, after the fall. Now what is the remedy; a remedy which will enable him to attain to the immortality or spiritual life for which he was created? A *man* must be found, who, by keeping the law of *re*-generation, can reach the *perfect* condition, since none can generate their own likeness, until they themselves are fully developed. "For since by man came death, by man came also the resurrection of the dead." Hence, there must be one perfect "Adam," on the higher plane, before the plan of *re*-generation could proceed; as certainly as a perfect pair was necessary in order for the *generation* of the race.

Jesus might have retained life for himself, without passing through death, but he could not win life for the *dead*, without conquering, and becoming Lord of the dead.

What might have been the order, had man not sinned, cannot effect the case; we know the order of reaching the perfect life, *now*, is by a second birth; and therefore a second Adam and his wife, are necessary.

If it be asked, why a restoring back what Adam lost, is a necessity, I will answer by an illustration: As in the creation of the butterfly, God has arranged two stages; and that the lava, or caterpillar *must wind its own co-coon*, in order to attain to the *perfect* insect life; so the natural man must *himself*, obey the law "ordained to life," if he ever attains to that life. Hence, what we lost in Adam, viz. the power to develop a spiritual nature, by obeying the truth, must be restored to every human being. And before the *Elias*, that is, the second head, *can* restore this loss, to each and every individual, they must be in possession of *natural* life, and, in that condition, be given, by the Father, to the great Restorer.

As the embryo human being must grow into life, yet the power to do so, must come from the parents; so the *natural* man must *grow*, in the process of *regeneration*, but the power to do so, is not in ourselves, but in our *spiritual* head.

Q—, If Jesus was not begotten of the Father, nine months before his birth, how did he have two natures, divine, and human?

A—, He did not have two natures, until after he *was* begotten of the Father. He was *born* the second time, and born of the Spirit, just as *we* are to be; he was our forerunner, the "firstborn *among* many brethren." If his being born of the Spirit, was, when his mortality, his flesh, put on immortality, that is, by a resurrection from the dead, then he was *begotten* by the Spirit, as

we are. There is but one way revealed, by which a man can be begotten by the Spirit, viz. *by obeying the truth.* Jesus, our forerunner, was tried by the truth, just as we are, in every point; and "Declared to be the Son of God with power, *according to the Spirit of holiness*, by the resurrection from the dead," (Rom. 1: 4).

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit," was as true in *his* case, as it is in ours. He was not converted; but he was *regenerated;* and went through the process, just as we do. The beginning of the process in our case, or rather, what precedes it, is repentance; *He* had nothing to repent of; but the process of regeneration, or the begetting "by the word of truth," began, the moment the child Jesus began to obey the truth; and *grow* in spirit: "And the child grew and waxed strong *in spirit*, filled with wisdom; and the grace of God was on him," (Luke 2: 40).

In the flesh, Jesus was not a God, and never claimed to be; "of myself, I can do nothing." In the flesh, he was not a mediator, and never claimed to be. The mediatorship, began when he ascended on high, and appeared in the presence of God for us.

Jesus was not begotten of the Spirit *before* he was born of the flesh; "That which is spiritual, *is not first*, but that which is natural." The creative Spirit that *brooded* over the genesis of creation, came upon Mary; and the dawn of the "new creation," was as truly a creative act, as was that of the first. Jesus was Son of God, by a creative act, even as Adam was; he was also "Son of man." *He* began just where Adam began, and is to restore all things back to what it was.

Some may think this dishonors him, in claiming that the child Jesus was a mere man; that it is Unitarianism. I answer NO! these views reconcile the apparently conflicting views of all christian sects, and incorporates what they have of truth.

Jesus laid aside his divinity, "though he was rich, he became poor;" "made a little lower than the angels," *and won his way back to divinity.* Was not that glory, in itself? But that is not all, he takes the *world*, from the same level, up with him.

Is not this more glorious, and more *truthful*, than is the contradictory, and confused *Roman Catholic* doctrine of "*The Immaculate Conception*"?

Q—, If Adam, as you say, had a germ of spiritual life, it contradicts what you have been teaching, for, does it not make the spiritual first? *We* think so.

A—, By this germ, as has been explained, we mean, *the capacity* to do right; that is, the capacity to develop a spiritual nature. In a single human life, we are a child before we become a man; and the child develops into the man. No one, unless disposed to quibble, would take exception to this, and claim that in the life of such a one, the man was before the child. And yet we are sorry to say, some of our brethren, who are now holding themselves aloof, take exception to the article, "What did Adam lose," on such a pretext as the above. "O how great is that darkness."

Q—, If the child Jesus, in his pure humanity, was just what Adam was, before he became fallen and corrupt, why should the second Adam keep "the law that was ordained to life," any more than the first one?

A—, Why was Abel better than Cain? why did Abraham obey God? why was David better than Saul? In Christ, God was preparing the corner stone of the new creation, "Behold, I lay in Sion, a chief corner stone elect, precious." He, as the second Adam, was better than the first Adam, who as he came from the hand of God was pure, for the same reason that Jacob was better than Esau; or that *you* are in the freedom of gospel truth, while your neighbour is in the "gall of bitterness and the bonds of iniquity." He was "elect, precious," and the *grace of God* was on him:—"And the child grew and waxed strong in *spirit*, filled with wisdom; and the grace of God was upon him," (Luke 2: 40).

The brother who offers the objections I have put in the form of the last two questions, admits that to be consistent, we are *driven* to these positions. We admit this; and so it has ever been from the beginning, one truth forces another upon our acceptance. If Christ came to redeem the race, the conclusion is inevitable, that the race needed redemption, etc.

In science, not only does one fact lead to another; but sometimes shows the *necessity* of another, thus; in astronomy, certain excentricities in the movement of the planets, make it necessary that another planet should exist in a certain part of the heavens; the telescope is directed there, and long, and perhaps fruitless search is made; but, the astronomer says, there ought to be one there, there *must* be one there; and again he sets

his glass and spends weary nights in diligent search, until at last he is rewarded by the grand discovery; and the existence of a new planet is heralded forth to the world.

So with these things; one truth not only opens the way for another, but helps us to know *just what to look for*. The grand fact of first the natural, and afterward that which is spiritual, was what made our present position on the resurrection, a necessity; and led to the search, *expecting* to find it so revealed. The natural seed, belonged to God, he was their husband. The spiritual seed belongs to Christ; he is *their* husband. The old, or natural creation belongs to God; and as he *gives* the natural man to Christ, and no faster, does the work of *re*-generation begin. "The Father raiseth up the dead, and quickeneth them; so the Son quickeneth whom he will." But the Father never gives eternal life; while the Son quickens *those who hear his voice*. "And if any man hear my words (voice) he hath passed from death unto life." "My sheep hear my voice, and I give unto them *eternal* life." And nowhere does it say that he gives *any other kind* of life. To judge, and to regenerate, as we have seen, are inseparable; both are by the word of truth. The Father judgeth no man, he has committed this, the new creation, to the Son. And yet, "the Father worketh hitherto, and I work." Here is proof of two kinds of work, and two workers; a clear statement that the Father does not do that of the new creation; and also a clear statement that the work to the *natural* seed, to whom Christ was sent, was done by the Father, (John 14: 10). With the beginning of the new creation, Christ himself begins to work; and now it is mutual for a time, because the old creation and the new lap. The work of regeneration, which is the work of Christ, does not begin until they *come to him*; and he has nothing to do with the natural man until that work begins; the resurrection of the *mortal body*; is the work of him who raised up Christ from the dead, (Rom. 8; 11). And the change to immortality, is the work of Christ.

In the manufactory of steam engines, one set of men make the boilers, and coarser parts, while the piston, valves, and finer parts, are made in another shop, and by other workmen. They are thus begun in one shop, and finished in another. Though a thousand such engines are made, not one is made without the workmen of No. 2 shop. So of Christ, when the heavens are rolled together as a scroll," and things as they now appear, the mere scaffolding, shall pass away for that which is perfect; it will then be found that, "without him, (Christ), nothing was made that was made."

There are two kinds of work, to kinds of life, two kinds of death. Before the *new* creation began, Christ attributes all to the Father; when the new began, his work began; and, though he claims all power, and all things, it is only when his work is accomplished, that all things are put under him.

God is a God of order; shall we attempt to break into this order, and teach, notwithstanding Christ positively affirms that the *Father* raises *the dead*, (John 5: 21), notwithstanding the apostles *every where* affirm it, still persist that it is *not* the Father, but the Son? and on the strength of the two or three texts which affirm that the Son gives *life* to them that hear his voice; and that eventually, "every man in his own order," *all* will be made alive in him. Especially as our brethren, who still hold the popular view of the resurrection, admit that all *are* to be made alive *in Christ*. That is, all are to have him, his life, imparted to them, before they can commit the sin that brings the second death. Christ teaches that all children of the resurrection, are equal to the angels; those raised from the dead, can die no more. It does not help that side of the question, to claim that this refers to the first in order, those raised *out from* the dead, since they admit that the work of making men equal to the angels, and therefore, children of the resurrection, goes right on, *after* the first "order;" and that the next order, will also be out from the dead; since there will be "the dead," until death is conquered. All who are raised *from* the dead, according to Christ's statement, are raised to die no more. The non-resurrection of the wicked dead, must therefore be accepted, or that none but the saints are raised, *out from* the dead; that is, while death continues to hold any of the race; or else our brethren must accept of the New Testament idea of death and resurrection, viz. that no man, no matter how many times he has fallen asleep, or how many times he may be *awakened* from that sleep, as doubtles the old prophet, who was slain by the lion, the widow's son, &c. *will* be, more than once, still, though wakened from sleep, they were not, and will not be, *raised from the dead*, until they hear the voice of the *Son* of God,

and live. No matter *what* may happen to them, until "they eat his flesh, and drink his blood, they have no *life* in them;" and *then*, till they get rid of the '*body* of death,' and enter fully into life, they are not raised *from death*.

If God does not raise the dead, not from the condition of death, but does not quicken the mortal body, why does it say so? Why not have said, Christ shall quicken your mortal body? Instead if which, it is very carfeully stated; many times over it is said that GOD raised Christ; and "he that raised up *Christ* from the dead shall *also* quicken *your* mortal bodies, by his Spirit." He does all his creative work, by his Spirit.

If this is not true, that God deals with the *natural*, which belongs to him; and Christ, with the spiritual, which the Father has given *him*; then, with the astronomer, I can say, in order to have harmony, between the old and the new, the natural and the spiritual, we *ought* to expect to find it so. It was necessity, I confess, compeled me to expect to find it so revealed. And a like necessity exists in relation to the dogma of substitution. *Man does die*, the entire race died in Adam; not the natural death, we fall asleep ourselves; but we died to the spiritual, even as the christian dies to the natural, when he is made alive in Christ. The spiritual life was lost in Adam. Men may quibble, and say, you cannot lose what you never had. Yes you may, you can lose your crown, 'Let no man take thy crown.' It is yours conditionally. If the heir to the crown of England should pursue a certain illegal course, he would lose his inheritance. We lost ours, in Adam; hence the question, "What shall I *do* to inherit eternal life?" and the answer, Keep the commandments.

If God told the truth, and the Devil told a lie, our substitution brethren will find it difficult to convince us, that "man does not die," as truly as did Christ. And in no *other way* can they maintain that doctrine.

Consistency, we admit, is one of the main features of this onward movement.

THE HERALD OF THE MORNING

Some are disposed to find fault because we do not publish letters and articles opposed to what we are teaching; and claim, with apparent justice, that both sides of every question should be discussed. And this is the true and only true way, we are free to admit. But when new views are being advanced, in a little sheet like the HERALD, if we permitted every one to *re*-discuss, and again present old positions, which have been discussed for centuries, and are, in the main, familiar to every intelligent christian, the whole purpose of the paper would be thwarted. If we advance a new position as to the birth of Jesus, A. B. C. clear down to Z. may feel it incumbent upon them to re-state the old view. We all know the old view. It does not need re-statiug. Let them take up their old theological books, and read that side of the question, if they like. We profess to be presenting advanced light, and have no room in our little paper to put the theology of the dark ages side by side, with the advanced views. If we were trying to *please our readers*, we might spoil the paper in that way, perhaps. But any one who is aiming to please men, had better keep their fingers off divine things.

But ought you not to let Brother R. and P. advance opposing views, without criticising, though denying the right to others? no, I ought not to let *any man* turn the paper from its true mission, if I can justly prevent it. Here are the facts, the HERALD has always claimed to present advanced, and advancing views on the *restitution*, as on all other subjects. We believe the movement with which it is associated is the one represented by the midnight cry, or last half of the parable of the ten virgins, (Matt. 25: 6–10); and passing through the various stages of the Elijah translation type. Brother Paton was associated with it, late in the movement, or at what we all believe to be the beginning of the crossing of the Jordan. His name being added as Assistant Editor, without even asking his consent, and with the one sole purpose of helping and strengthening *him*. Bro. Russell was still later in coming into this movement, and his association with this work came-about as follows: Only a few weeks from the time he first heard of the HERALD, he expressed a deep interest, and was desirous of assisting, financially; "Could he not help by sending money?" My answer was, No; I do not need any more money at present. But he was not satisfied, and in kindness his money was almost forced upon me, to be used in publishing a book, "*The Three Worlds*," if not for the HERALD. And to be brief, circumstances of *mere money* relations, was the sole cause of his name being associated with either the

book or the paper. But no thought ever entered my mind of renouncing or dividing the control of the paper, in regard to the views it was presenting. And the fact of his withdrawing mainly for his own use all, or nearly all the money deposited for the cause; one check of several hundred dollars, to buy goods in New York, sunk his *money* interest in the paper to zero; and, if my services as Editor, compositor, &c., &c., had been claimed during the short time he was connected with the paper, (two years,) would have plunged him in debt, as an equal partner, nearly a thousand dollars. I say, having sunk his money interest in that way, I felt that when he took the stand either to control the paper in its theology, or to step out, I gladly accepted the latter, as under any circumstances I could not have submitted to the former.

With his own paper, he has the right we all have with what is our own. He has some advanced light even on the restitution, and I can heartily say, God bless him and his paper. But the HERALD OF THE MORNING will, by the grace of God, go through on the line on which it started.

This falling off is the third one in this movement, and each one has diminished in magnitude, but the movement does not stop; and if it was of God in its *beginning*, it will bring forth good fruit.

BOOK OF REVELATION.

Chapter 17, *Continued.*

Verse 11; "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The Roman beast is, in this book, every where spoken of, as having but seven heads; and these heads are organizations exercising civil power at the seat of government. This "eighth," therefore, is not a *head*, as the beast had but seven; it is the beast itself; "even *he* is the eighth, and is of *the seven*;" this is a phase of the empire after the seventh and last head goes down.

Now I appeal to the reader if the circumstances here, do not meet the conditions of this prophecy. Thus, The empire was to be divided into ten parts, and Rome was to have seven successive governments; after which, the beast itself, that is, the body as distinct from its heads, is to assume the place of a head. What is the beast upon which the woman sat? This is answered in verse 15. It is "the peoples, and multitudes, and nations, and tongues," of which the empire is composed. Hence, this last phase, must be "the peoples, and nations," *after* the seventh, and last head falls.

The empire has been divided into ten divisions, and its present government, organized in 1870, when the papacy lost its temporal power, is the *seventh* head of Rome, as we have shown. Now, if on the fall of the present 'head,' (dynasty,) of Rome, the "peoples, and multitudes, and nations, and tongues," or in other words, the *Internationals*, should get controll of matters over the old Roman empire, would it not meet the conditions of the prophecy? The *people have been*, "of the seven." It took the people and the government, to make Consular Rome; it took both, to make Imperial Rome, etc. Is not this more in harmony with the prophecy, than to assume that this "eighth," is an eighth *head* of a beast which has but *seven* heads?

In this chapter there are two standpoints of the prophet; he is in spirit, carried, down the stream of time, among scenes of the far future, and saw them from a fixed stand point, in that future, as we shall see; after which, when the *vision* was ended, and the explanation is being given, he is again back on the Isle of Patmos. The vision was given near the end of the first century, and the *explanation*, by the angel, is from that chronological standpoint; while in seeing the *vision*, the prophet is in spirit, down to this present 19th century, as we can show; and without recognising this double standpoint, the chronology of the prophecy cannot be understood.

That he was thus carried down the stream of time, there can be no question. He saw a woman on a scarlet colored beast; yet at the date of the vision, there was no woman sitting on the beast. But the prophecy is so worded as to give his exact chronological position, while he is having the vision, as well as the standpoint, or *date* of the vision. The seven heads, are, 1st the *Consular;* which ended B. C. 27. 2nd the *Imperial;* this ended at the final extinction of the empire, by the Goths, at about A. D. 478. 3rd the *Gothic;* which lasted until their expulsion by Justinian, in A. D. 538. 4th the *Papal;* which continued until 1798. 5th the *Republic* of 1798. 6th the restored papacy, or, "*Image* of the beast, and which fell in Sep. 1870. 7th the present dynasty, organized by Victor Emanuel; and which is to "continue a short space," (verse 10).

The standpoint of the prophet, while seeing the vision, was *during the reign of this sixth head*, since he could say, "five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space;" while the *explanation*, is from the standpoint of about A. D. 96.

That we have the truth as to the locality and application of this sixth head, is supported from another, and quite independent quarter. In Dan. 7; papal Rome is symbolized by "the little horn," having eyes, and a mouth speaking great things, (vrs 8) wearing out the saints of the Most High' and controlling "times and laws;" that is, being "head" of the empire, for a "time, times, and the dividing of time," verse 25. This period of 1260 years, during which the papacy controlled Rome, began when the Goths were expelled, in 538, and ended in 1798, when *that* head "was wounded unto death," and a republic was organized, which republic, was the fifth head, and brings us to the beginning of the present century.

That it is during the present century papacy has been made "desolate and naked," (verse 16), none will question. From her restoration by Napoleon, until her final loss of civil power, when the present government was established, she has undergone a gradual consumption; in other words, "the *judgment*," (verse 1), has been executed upon her. This power, called "the little horn, (Dan. 7:), was to hold times and laws for 1260 years, as above, "But the judgment shall sit, and they, (the ten), shall take away his dominion, to consume and to destroy it, unto the end," (verse 26).

The judgment sat, on the papacy, in the revolution of 1798, and they took away its dominion; but the conditions of the prophecy demanded its restoration, "its deadly wound was healed;" and the gradual consumption, "*unto the end*," is now executed.

Here, then, during the existence of the restored papacy, as sixth head of Rome, or from 1800, to 1870, and while these ten horns have hated the harlot, and made her desolate, is the standpoint to which John is carried in spirit; "Come hither; and I will shew unto thee the judgment of the great harlot that sitteth upon many waters," (vrs. 1). With verse 11, the vision ends, and the interpretation begins. "The ten horns which thou sawest, are ten kings which have received no kingdom as yet; but receive power as kings, one hour with the beast," (verse 12). With the end of the previous verse, in which the beast is finally disposed of, the vision being ended, John returns, in spirit, and is again, in spirit, as in body, on the Isle of Patmos; and instead of standing, chronologically, down to the 19th century, where the judgment was executed on "the woman," he is back to the 1st century, at the actual date of the vision. Rome was at that time undivided, hence the declaration, "the ten kings which thou sawest, (in vision), have received no kingdom as yet;" nor did they until several centuries after, and then the ten divisions held independent power, but a short time, before "they became of one mind," (verse 13), and gave their power unto the beast." That is, they came under the dominion of the church, until "the words of God, (the time, times, and a half,) were fulfilled," verse 17.

With these facts before the reader, Rev. 17: loses all its mystery. The beast which was, and is not, and ascendeth out of the bottomless pit, and goeth into perdition, (see verses 8, and 11), is the empire. It *was*, as a *beast*, or a civil power; then, under papal Rome, it became an ecclesiastical organization, and hence, as a purely civil power, it *was not*. In the coming reign of terror, in the international, or communistic character, it throws off this religious restraint, and goes into perdition.

While seeing the vision, John was carried down to to the present century, during the reign of the *sixth* head, and while "the woman" has been receiving the *judgment* pronounced in verse 16. From *this* standpoint, he could say of the seven heads, *five* are fallen, the Consuler, the Imperial, the Gothic, the old Papal, and the Republic of 1798. "One is, (the sixth), and the other is not yet come, and when he cometh he must continue a short space." (This last head has now come, and has continued since the fall of the sixth head, in 1870). And "the beast that was, and is not, even he is the eighth, and is of the seven;" the people of all nations, or *body* of the beast, *without a head*. These stand ready to take their place in the last act of the great drama of Gentile government, as soon as the seventh *head* of Rome shall fall. And in the coming reign of terror, "they that dwell on the earth, shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Correspondence concerning this No.

HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

Vol. 9. ROCHESTER, N. Y. AUGUST, 1879 No. 2

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

REV. A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.

PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

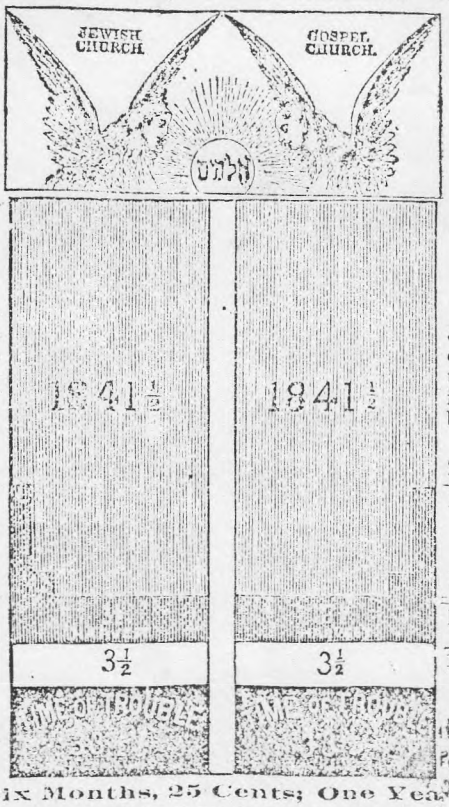
Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

Birth of Jesus— 2300 days ended in 1843–4.

Baptism of Jesus— 1335 days ended in 1874, also Jubilee cycles

Crucifixion, A. D. 33— 1878, the dr[illegible]es [illegible]plete.

[illegible] for [illegible] [illegible]," and [illegible] tail, "tis [illegible] faith, and [illegible] God."

Jerusalem destroyed— A. D. 70.

TERMS--Six Months, 25 Cents; One Year [illegible]

"STAR PROPHECIES."

Concerning coming disasters on the earth, from 1881, to 1885.

The four planets, Jupiter, Saturn, Uranus, and Neptune, will be in "perhelion," the part of their orbits nearest to the earth, within the above named period; an occurrence not happening at a point so *nearly* simultaneous, in the records of history. Jupiter makes its revolution round the sun, and its nearest approach, once in about twelve years; Saturn, once in about twenty-nine years; and the others, at much longer intervals. But there are times when two or even three, make a simultaneous approach; and these have been remarkable periods of famine, plagues, and general derangment of animal and vegetable life.

These periods of famine and pestilence, often begin some years before they reach their nearest approach, and continue some years after.

Some of the pestilential periods of history, the one for instance, which occurred in the 6th, and another in the 16th centuries, and were remarkably devastating, occurred at the simultaneous perhelion of three of these planets. But, under the combined influence of the *four*, the author predicts a dark outlook, of physical disturbances, accompanied by famines and pestilential plagues, beyond any thing yet recorded in history.

These "Star prophecies," have a look of consistency; and agree so nearly with sacred predictions, of war, famine, and pestilence, now coming on the earth, that we can recommend the book to the notice of our readers. The price is 25cts. Address Thos. Wilson, 188 Monroe St. Chicago, Ills.

ANALOGY.

Christ promised, "Hereafter ye shall do greater works than these," the works the Father had sent him to do. This promise has never yet been realized by his church; unless simply preaching the gospel is what is meant. But he both preached the gospel, (Mark 1: 14), and did the works which no other man did. And it seems like belittleing the promise, to claim that it has yet, in the history of the church, had its fulfilment.

When he made that promise, he was talking of his going away to prepare something for them, that he was coming again, (John 14:), then in verse 12, is his promise, hereafter, ye shall do greater works than these.

He used the word, "hereafter," but three or four times, and generally in reference to events connected with his return, "hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" "hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," etc. And while the gospel age, or the suffering of the body continues, the servant was not to be above his Lord, in *his* state of humiliation; hence, the above promise, could not be fulfilled in this *suffering* state.

As the gospel age was introduced by miraculous power accompaning the word, analogy requires that the incoming age should be so introduced. As the last generation of the Jewish age were the chosen instruments, so it is the living generation who are now to be gathered on, "as it were a sea of glass," and make the proclamation, "all nations shall come," etc.

Instead of an age of suffering, this precedes the age of conquest; hence, the proclamation will be accompanied by great demonstrations of power, greater works than Jesus did, while in the flesh.

The "angel" of Rev. 10: is clearly this closing message of the gospel age; the open book being the unsealed prophecies and other truths pertaining to the ending of "the mystery of God," with its "sweet and bitter." But, "Thou must prophesy again, before many peoples, and nations, and kings and tongues," after the eating and digestion of the book, seems to imply a continuation by the same class, and a proclamation, after the mystery of God is finished; and therefore under some new conditions.

Then, the message of Rev. 14: 6, is apparently a message under some new conditions; or a new message, "the everlasting gospel," is clearly something different from the gosple to the body of Christ. "For the hour of his judgment is come," syncronizes with, "for thy judgments are made manifest," of chap. 15. And again, a strong inference that the saints will be in the flesh, while introducing the incoming age, even as the gospel age was thus introduced, may be drawn from the fact that the saints are not *seen* by the world, after translation, until they are revealed with Christ, (Col. 3; 4). Christ does not come, with his saints, until the battle of the great day, and yet the judgments executed by the saints, precede that battle.

☞ *Thanks, sister, for the* $10 P. O. *order.*

WHERE ARE WE;
And What is the duty of the hour?

The Church is a unit, and comes to the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," only when the "body" is complete; and therefore only when the work of the gospel age is finished.

The last part of the "harvest," the time just prior to the gathering of the wheat on, "as it were a sea of glass, mingled with fire," is evidently the time for *perfecting* the wheat. And the full strength of the prophetic arguments, the analogy of the whole movement, and existing facts, prove that this last half of "the week," or from the spring of 1878, to the autumn of 1881, is the time in which "the bride, the Lamb's wife," is to "*make herself ready.*" "The Bridegroom came, and they that were *ready* went in with him to the marriage, and the door was shut," (Matt. 25: 10). The evidence is, that this door will be shut at the end of the harvest; and that it ends in 1881.

Now comes the solemn questions, what constitutes a readiness for the marriage? and how does she "make herself ready"? and does a readiness here, of the entire body, differ in any way from the readiness of any one member of that body, as they have fallen asleep, in the past history of the church?

We think there is a difference, that the church is treated as *one person*, that the wedding garment represents a complete robe, such as she has never yet put on. Whatever it may represent, nothing else however costly, will do; "And when the king came to see the guests, he saw there a man which had not on a wedding garment, . . . and said, Cast him into outer darkness."

"And to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." This, we are satisfied, means a clean theology; faith, or a belief of what the Scriptures teach concerning God and Jesus Christ, is what gives life, and is counted for *righteousness*. And the garment in which the bride is clothed, is this righteousness, clean and white. And the Laodicean, or last phase of the church, is counseled to buy "white raiment," that she may be clothed.

That the faith, belief, or theology of the church is to be complete, or perfect, when she has reached a readiness for the marriage, is taught in Ephe. 4: 13, as also in many other Scriptures; the apostle is there speaking of "the body of Christ," as if it were a unit: and this one body, beginning even as a child, was eventually to attain to the full stature of a man; not merely in number, or size, but also in knowledge. And for this purpose, various gifts were conferred, as apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying (or education) of the body of Christ, till we all (that is the one living body) come into the *unity* of the faith, and of the *knowledge* of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And when the body is thus developed, it reaches maturity, both in knowledge and size; that is, it has "the *age*, (margin), and stature of the fulness of Christ," the complete, or "perfect *man*." Thus the pathway is one "that shineth more and more, unto the perfect day." And the body, when complete, comes to a complete "knowledge of the Son of God." Let none therefore any more quote, "no man knoweth the Son," as a barrier to a complete knowledge of him. That text means, that no natural man, of himself, knoweth the Son, and yet it is made the one condition of life, "to know thee, the only true God, and Jesus Christ whom thou hast sent." "I call you no more servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things which I have heard of my Father, I have made known to you." Not all at once, "I have many things to say unto you, but ye cannot bear them now;" but in time, it will attain "to the unity of the faith, and of the *knowledge* of the Son of God, unto a perfect man."

With such an array of evidence, we are confident that the readiness of the body of Christ for translation, consists in its maturity, both in age and knowledge. Hence, a complete and clean theology, which cannot be attained until the full stature of the body is reached, is the wedding garment. And no Babylonish spot, or wrinkle, will stand the test, when the King comes in to inspect the guests. But, some may say, we are incapable of deciding what is, and what is not of Babylon. Yes, indeed, we may all cry out, "Who is sufficient for these things?" But God has given helps "for the perfecting of the body of Christ," and the means God provides, will not fail, "till we all come into the unity of the faith, and of the knowledge of the Son of God."

That this movement, in which so much of the beauty of God's plan has been developed, is of God, no one acquainted with it, can doubt. Now I will call attention to certain points which give consistency and strength to this whole movement. At each point, where the time to which we looked expired, new and advanced light has immediately begun to shine; the movement would go on, and the increase of light would be of a character to give additional strength to what was already in the past. When such advances were taken, many would be offended, and drop out, and others would take their place. In the spring of 1878 we reached another important point; and it seems more sifting is to be done. All went well with our brethren, up to the spring of '78. But there, as at each of the other changes in the character of this movement, some advanced light was due; and the HERALD at least claims, as heretofore, to have that light. But, it is objected, in each of the former cases the advanced light was in character with that especial phase of the movement; we can see that when the prophetic measurements ending at the harvest, expired, light on the harvest was just the kind of light then due, so at each of the other points, the increase of light was of the exact nature demanded at that particular stage; but that the question of substitution, or who raises the dead, or the nature of the two Adam s, which is now claimed as the advancing light, has any such *special* relation to this movement, we fail to see. If the time between this and the end, is that the bride may make herself ready, I answer, what could be so appropriate as the getting her wedding garment ready? and seeing that it is "clean and white"?

The passing by so important a point as this last, corresponding as it does in the system of parallels, with the resurrection of Jesus, and the Pentecostal blessings, with *no increase* of light, would be out of character with every other phase of this movement, as every one can readily see; and certainly that light which enables the bride of Christ to get a clean theology, is the *only* appropriate light for this special phase of the movement. If our position on the time, harvest, etc. has been right, up to this last point, no other consistent position can be taken. Do our brethren claim that on reaching 1878, no further light was due? that at that stage of the movement, they had it all? By their fruits ye shall know them. If they have no advanced light, and can only give a re-hash of what we have had *before*, why do they aspire to lead the movement?

The HERALD, as in each former case, immediately took advanced ground, and, as the reader sees, this advance is in the direction the very spirit of the movement demands. But what have our brethren been doing? Just what others who dropped off at each point, from '73, to the present time, have been doing, I answer; not giving advanced light themselves, but *opposing* what the HERALD is advancing.

To say nothing of the merits of the arguments on these doctrinal points, the analogy of the whole movement demands, not only that there should be advanced light, but that it should be found in this particular direction. And, during the last year we have washed two of the triune pillars of "MYSTERY, BABYLON THE GREAT," out of our theology. Trans-substantiation, substitution, and the immaculate conception, were the "mysteries," of that system. Luther renounced but one, when he came out of the "mother" organization; the daughters still hold the other two. But the bride must get the victory over the beast, his image, and his mark.

Here then, are facts: We have been in a *special* movement, which all alike believe to be of God. At each partial disappointment, the movement would receive a new impetus by an increase of light, of the exact nature demanded by the new phase. A little over a year ago another such point was reached; and, as in every other case, a reason for the prolonging of the time, is clearly seen and accepted; and the light on the nature of the work to be accomplished, immediately begins to develop. (That is, if the HERALD is right, and the previous character of the movement is sustained). But, though our brethren have accepted as conclusive, the argument for the additional *time*, they, by their present course, deny that any new light is due for this last stage of the movement. Here are 3 1-2 years in which the bride is to make herself ready for the marriage; she must have a spotless garment. Her theology is what she believes, her belief is counted for righteousness, her righteousness is the garment. What *can* be the work, and what special new light would be so appropriate to this phase of the movement, as the cleansing of her faith from its errors?

Now comes the test. Those still in sympathy with the HERALD, can see this work

of cleansing the sanctuary, "unto two thousand and three hundred days, then shall the sanctuary be cleansed," being most gloriously accomplished. (The sanctuary, as has been shown in a former number, is the dwelling place of God, the inner tabernacle of the temple, "know ye not that ye are the temple of God," (1 Cor. 3:16))? The cleansing, we understand, has been going on ever since the ending of those days, that is, in a preparatory way, but just now, they are being "borne away," in mass, [see type of the scapegoat]. And though her garment has partaken of the "scarlet," (Rev. 17: 3), "it shall be as white as snow"). But our brethren who oppose, and draw back, say no, the sanctuary is being polluted, you are poisoning her theology; the movement has stopped, there *is* no advancing light; come follow us, *we* will give you a re-hash of what was taught before we reached this last phase of the movement; and though a little stale, "*it is good*," and you must eat it; the Master has furnished no more, no "meat in *due* season," for *this* phase of the movement, you are to eat only what was left of the last.

What think you, beloved, members of the household, is the larder empty? Was the promise that the light should shine more and more, *almost* to the perfect day, and then go out? Is the old Laodicean raiment white enough for you? (Rev. 3: 18).

If our brethren were giving advanced light, or even what they *claimed* as such, their claim would be worthy of investigation. But their actions say NO! "we have no new light, *you* have none, and there *is* none. The HERALD, which has indeed thus far led in this special "midnight cry," (Matt. 25: 5–10), and antitypical Elijah movement, is fallen: *we expect* the mantle will fall on *us;* to be sure God has not yet set his seal to the arrangment, by giving us any advancing light, but if we *are* to lead, during the remainder of this movement, we expect he *will*; and in the mean time, we can at least protect the old Babylonish and Laodicean garment."

We have had a similar experience, with the above, varying according to circumstances, at every new phase of this movement; since the "cry," began, at midnight. And in each case of such sifting from our ranks, the result has been an increase of light, and special favor from God. And the present case is no exception; letters loaded with incense to God, and full of thankfulness for the increasing light, come pouring in, and many who formerly sent twenty-five cents, now send a dollar; and others, instead of one dollar, send five. I do not believe the HERALD is forsaken of God. Since it started, there has been a constantly increasing development of the special truths which belong to the perfecting of the one body of Christ; the "cry" has been made, the virgins have "trimmed their lamps," and *part of them* are "making themselves ready," to go into the marriage. God help our brethren to at least see the *unity*, and *consistency* of the whole movement, and again catch the *spirit* of it, if they cannot see all the arguments. We are confident the wedding garment is now being prepared. And may the Holy Spirit, the "faithful servant" of the Father, confer precious things, and "*raiment*," on the antitypical Rebekah, for "to her it is given, that she should be arrayed in fine linen, clean and white."

Brethren, if this is the movement represented in Matt. 25: 6–10, and we all profess to believe it is, can you not see that at each previous stage, when we have passed a definite point to which we looked, an increase of light, not *merely* on an extension of the *time*, but light belonging to the peculiar phase of the movement upon which we had entered, was also given? In the spring of '78, the strongest of all our time arguments, terminated, and was marked by the beginning of the restoration of the Jews, an event which, at least in part, met our expectation, even as the ending of the 6000 years in the autumn of 1873, and the beginning of the time of trouble, marked *that* terminal point. With the passing of the time, we saw light beyond, and which carries us to the autumn of '81. Here is a period as clearly defined, in its beginning, at least, as was the first half of the harvest; but where is the advanced light that belongs to this phase of the movement, if what *we* are teaching is not the true portion? The bride is to make herself ready, the wedding garment is to be made spotless, in other words, the *sanctuary* of God is to be cleansed; and is there no *special portion* due to the household at this, the most vital time in her experience? We have claimed that the sanctuary was to be cleansed, at the end of the 2300 days, as the last phase of the atonement, and in accordance with the type of the scapegoat. In that type, after a preliminary work, their sins were taken away in *mass*, as the closing work of the scapegoat type.

According to our accepted position, this antitypical work was due to have commenced in, or about 1844, and must be completed in '81. The sanctuary was the *inner* tabernacle of the temple, what the bride is to the nominal church. From the standpoint of the HERALD, you will admit this cleansing is being very wonderfully and beautifully accomplished in accordance with the general features of the type. Does this not look as though it ought to be the *special* work of this last phase of the movement, if there *is* a special work? and that there *ought* to be light at the present time, and in just this direction? *We* think so, and that being true, the *Herald* is in the work, giving the household a *portion* of meat, in *due season.*

Our brethren, who are now *opposing*, admit the HERALD has led in the right direction, at every other corresponding phase; and have to admit, aside from their opinion as to the merits of *what* it is teaching, that its course, in being found on new ground, at such a time, is consistent with its whole previous history. And they *do* admit that hitherto it has been directed of God. But, they say, the HERALD is fallen; true it is on new ground, and in just the *place* where work seems to be due, for, certainly nothing can be more appropriate than that the bride, on the eve of the marriage, should see that her wedding garment is pure and spotless, still we think God is no longer leading it.

Brethren, do you think God has forsaken the movement? if not, *who do you* think he is leading, if what we are now teaching is not of God? If the mantle has fallen on you, *why* does he not give you advanced light? some portion of meat for the household, at this special, and unusually vital moment? *Somebody* is to be doing this work, when he *comes* for his bride. What advanced truth have *you* given during the twelve months past, and since we have come into another phase of the movement? You have been opposing each new idea advanced, but "an *evil* fellow servant" could do that. I beg of you, brethren, to re-consider. You cry "pope," &c. because I stand firm for an *onward* movement, not *for the sake of advancing* a *new* idea, if you please; but from the same honest conviction that caused me to take each and every other advanced position which I *have* taken in this movement, on the *restitution*, as on other subjects. I cannot help this; before God, who shall judge the quick, and the dead, I have no ambition to be called a leader in this movement. The position I occupy now, is one I would not *dare* draw back from. Brethren, if you were occupying some advanced position, a position both in harmony with the past, and unmistakably adapted to the necessity of the present, it would be different; but a rehash of what appeared in the HERALD last year, is not the *best* of evidence that you are appointed, at this late stage, to give the key note to the closing scenes of this *midnight cry* movement. If you have nothing better to offer the bride, than what she already has, with the advice for her to cling to her old Laodicean raiment, you will make but sorry guides among the terrible, and trying scenes through which we have yet to pass. God help us each to act our part, and act it wisely.

THE BLOOD OF CHRIST.

"The blood of Jesus Christ, his Son, cleanseth us from all sin," (1 John 1: 7).

That which is born of the flesh, is flesh. The word was made flesh, and dwelt among men. He became flesh for the suffering of death.

In the man Christ Jesus, as he was, and is, we have an epitome of the whole plan; "first the *natural*, and afterward that which is spiritual," was true of him, as of all else. "Yea, though we have known Christ after the flesh, now, henceforth, know we him no more." "He was made a quickening spirit." The natural is the letter, there is no life in it; but we get life, by discerning the *spiritual*, through the natural. The flesh-life of Christ, was the natural, "that which is born of the flesh, is flesh." That the flesh and blood of Jesus, his suffering, and his death on the cross, was all on the plane of the flesh, and therefore was the *natural*, though so plainly revealed, is wonderfully ignored. And to day, almost the entire church, believe in the vicarious atonement made on the cross, by the sacrifice of the literal flesh-life of Jesus. Hear him, O ye babes, ye carnally minded, "The *flesh* profiteth NOTHING." But, dear Master, art thou not mistaken, *your* flesh profiteth much, dost thou not say, "The bread that I will give is my flesh, which I give for the life of the world, . . and whoso eateth my flesh and drinketh my blood, hath eternal life," (Jno. 6: 51–54)? Do not think to entangle me in my own words, my child, as did the old Pharisees; my words have a spiritual meaning, "they are spirit, they are life." The

"bread which I give is my flesh, which I give for the life of the world; and if any man eat of this bread, he shall live forever." How can the natural man eat my flesh? "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." "For as in Adam all die, even so in me, shall all be made alive, but every man in his own order."

Those who live by me, must *eat* me; and it is that which they eat, that I give for the life of the world. If therefore, it was my *literal flesh* that I gave for the life of the world, then they must *eat* my literal flesh.

Can you not see that in building on the *natural*, as it transpired on Calvary, you are, whether Protestant, or Catholic, sowing to the *flesh?* How then can the natural man have natural life by that sacrifice? He cannot discern spiritual things, much less eat spiritual food; that which is born of flesh is flesh, and the flesh profiteth nothing.

How strange that christians are so slow to learn that "the letter killeth." There is the same difference between the sacrifice which men can see on the cross, and its real spiritual import, as between the lamb, sacrificed by the Jews, and its real import. The sacrifices pointed to the *spiritual*, not to the natural. They pointed out the way fallen man must enter into spiritual life, the life beyond the vail. That is to say, "without the shedding of blood, there is no remission;" the blood-life *must* be sacrificed; not Christ's, merely, but he became our *forerunner*, to consecrate a new and living way for us, and we must *follow him*. "Having therefore, brethren, boldness, or liberty, to enter into the holiest by the blood of Jesus." We cannot follow him through the vail, that is the flesh, without the sacrifice of *our* flesh-life. Not only must we *lose* it, but it must be a *willing* sacrifice, crucified with Christ. That is, the old man, with his deeds, must be put off, as we put on the new man. As with us, so also with the world; when their time of regeneration shall come, *they* must make the same willing sacrifice. Hence, Christ's fleshly sacrifice so far from *preventing* ours, points the way that we must go.

But how do we enter into the holiest, by his blood? By "the washing of regeneration," I answer. The flesh and blood, or "bread," he gives for the life of the world, is that by which they live; that which, by partaking, gives them a new nature.

Jesus became flesh; the flesh is the natural, the letter, and *points* to the spiritual. The sacrifice on that Roman cross, was a *flesh* sacrifice, "the flesh profiteth nothing." He who looks to the sacrifice of the flesh of Jesus as vicarious, and life-giving, in order to be consistent, must eat that sacrifice. Hence he should go to the only church who are consistent in that belief, and claim the miraculous power to give such food. Those who believe the sacrifice of the flesh life of Christ, gives life, and deny trans-substatiation, are as deep in the mire, and far less consistent than the man who accepts both.

Protestants claim that the papist is an unregenerated man; "the natural man discerneth not the things of the Spirit of God, neither can he know them." In the relation of Calvary, and its scenes, to the plan of redemption, the Protestant sees just what the Romanist sees, no more, no less; hence he sees only the letter. The bride must stand higher than this, before she will be ready for the marriage. "Then shall the sanctuary be cleansed." O how it has needed cleansing; how terribly have her garments been "spotted with the *flesh*."

Babylon, means confusion; you have the *literal* sacrifice accomplishing a *spiritual* work. The flesh profiteth *nothing;* Christ's flesh, the natural, was but a figure. Some *can not* comprehend that they must look as much deeper than the letter, of what transpired on Calvary, as they do when looking at any other part of "the natural." "He that is able to receive it, let him receive it."

Then what was the death of Jesus for? why did he lose his flesh-life? To fulfil the law, I answer. Not to satisfy *justice*, as is supposed by some; justice is not satisfied by the innocent suffering for the guilty. Fulfilling the law, has nothing whatever to do with *keeping* the law, or with the *penalty* of breaking the law. "The law was a shadow of good things to come." And the natural life of Christ, and his death on the cross, was a part of that shadow; "the flesh profiteth nothing."

Under the law, the blood of the victim was shed, to shadow forth the fact that the blood-life was forfeited. And the law pointed out this way into the holiest, not for our "forerunner" merely, but for the entire race. The *fulfilling* of the law, is the bringing in of that to which it points. And it began to be fulfilled in Christ, the firstfruits. The crucifixion of Christ on Calvary, being the natural, or the shadow, was there-

fore, in itself, no more vicarious, than is any other part of the natural; "the flesh profiteth nothing; the Spirit quickeneth; the words that I speak, they are spirit, they are life."

But why should Christ fulfil the law? The law, being a shadow of good things to come, pointed out the "way into the holiest, (Heb. 9: 8). that is, the way to life; the way all who find life, must go. But fallen man could not find the way of life; he was lost. He needed a guide, a forerunner, "to point out the new and living way." And God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but might have everlasting life. How simple, and yet how beautiful:—Truly, "God is LOVE."

The sacrifice Christ made for the world, was not that made on Calvary; nor was the cross he bore, that piece of wood. Though he was rich, he became poor for our sakes. He laid down the glory, the *divinity*, he had before the world was, took upon him *our* nature, bore *our* sorrows, and *our* stripes; *this*, all this, was the sacrifice he made, and the cross he bore. The scenes on Calvary, the cross, "the tree," Christ,s flesh and blood, etc. are but figures of deep spiritual truths. And yet how few see, in the sacrifice, any thing more than the natural. Our readers know very well that the *flesh*, has a spiritual meaning. Was not Jesus born of the flesh? That which was sacrificed on the Roman cross, I need not again repeat, was the *flesh*, and "the flesh profiteth nothing."

O that the reader may be enabled to see through the natural, to the *great* sacrifice; the reality, of which the natural was but a figure! But the natural man cannot discern these deep things of God; they are too deep. even for babes in *hrist*.

What *does* Christ give for the life of the world? It is not something which buys their forfeited Adamic life, though, in consequence of this, the Father raises the dead. He gives his flesh, (or what the natural *represents*), even as a mother gives her life, her flesh and blood, for the life of that hidden one she bears:—"Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It is that by which we *grow;* in other words, it is his own divine nature which he gives for the life, or for the purpose of *vitalizing* the race. "For as in Adam, all die, (by partaking of his flesh and blood), even *so* in Christ, shall all be made alive, (by *his* flesh and blood)."

Can you not see that "the flesh profiteth *nothing*"? that you, even like other carnal christians, have looked too much to, and have had your "garments spotted by, the *flesh*"? This must not be; the fine linen, is to be, "clean and white." How many among us are to be sifted out by these things, who can tell? Is not the King even now inspecting the guests.?

How little the church at large, know of the only true God, and of Jesus Christ, whom he hath sent, if *these things* are true. And how closely they hug their Babylonish garments.

SEA OF GLASS CONDITION.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory," etc. —Rev. 15; 2.

By comparing Scripture with Scripture, we may know something of the future, and of the glorious things which God hath prepared for them that love him, (see 1 Cor. 2: 9–13). That the church are to occupy the condition on "as it were a sea of glass, mingled with fire," while the "seven last plagues are being poured out, seems clear, not merely from the relation of events, as given in chapters 15, and 16; but from other Scriptures. And that during this time, they are still in the *flesh*, is also probable, as we shall see.

Prior to the introduction of the gospel to the world, Jesus gave his disciples a little insight into the future, and the nature of the work to be accomplished. And it was given to the chosen out of the Jewish church, and to them exclusively, to inaugurate the gospel dispensation. So we might presume from analogy, if there were no other proof, that the last generation of the gospel church would be the instruments for the introduction of the succeeding age. And as the disciples were especially and miraculously endued with power from on high, for the work, we may expect some similar manifestations at this change of dispensation. And there are reasons to be given, for believing that while in the "sea of glass" condition, the saints will exercise miraculous power, and preach the "everlasting gospel," (Rev. 14: 6, 7). The song, or proclamation, made on the sea of glass, "All nations shall come and worship before thee, for thy judgments are made manifest," synchronizes perfectly with the message of Rev. 14, "Fear God, and give glory to him, for the hour of his judgment is come." And also with that of

Rev. 10: 11, associated with the seventh trumpet, (verse 7), and which follows the eating, by the church, of the "open book," or the unsealed prophecies,—see Dan. 12: 4.

When introducing the gospel, Christ does many wonderful things; the wind and the waves obeyed him; he could drive the multitude from the temple, by a hidden power before which the haughty priests, proud rulers, and surging multitude, were terror-stricken. Think of greedy money changers flying from his presence, overturning their tables, scattering their coin, and that great host, wild with fear, and actuated with but one idea; to escape that withering look, and the scourge in that single hand. "Hereafter ye shall do greater things than these, because I go to the Father." But when? Not until the hour of his judgment is come. Then "let the saints be joyful in glory; let them sing aloud upon their beds. The high praises of God in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord," (Ps. 149). "He that keepeth my works unto the end, to him will I give power over the nations," —Rev. 2: 26

That this is prior to translation, seems almost certain. The sea of glass is *mingled* with fire; they walk in the midst of the fire unharmed. Though pestilence walketh in darkness, and destruction wasteth at noonday, no evil shall befall them, no plague shall come nigh their dwelling; for he will give his angels charge concerning them.

When men in the flesh exercise miraculous power, it is not an effect without cause, still it may be *invisible*. When Daniel was cast into the lion's den, though there was no natural cause why he was not instantly destroyed, even as were his persecutors, it was "the angel of the Lord who shut the lions' mouths;" when, in the garden, Jesus required strength, "the angels ministered to him;' if he had desired to escape the Roman soldiers, and the angry multitude, he could have asked, and his Father would have sent him "twelve legion of angels." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation"? When Peter was to escape, an angel came to deliver him; his chains dropped off, the iron gate opened to them, and no mortal power could stay him.

So in the midst of the terrible scenes now coming on the earth, "He shall give his angels charge concerning thee." And encompassed by spiritual power, they shall execute the judgments written. That this honor is while the saints are yet in the flesh, seems very certain, 1st, because the saints are to execute these judgments. 2nd, while the judgments are being executed, the saints are not only represented as in the flesh, let the saints shout aloud upon their *beds*, but they receive angelic protection *while* this work of rewarding the wicked, is in process, (Ps.91: 8). And yet, during one feature, the treading of the winepress, they may be mere lookers on, since of Christ it is said, "I have trodden the winepress, alone; and of the people there were none with me." (compare Isa. 63: 3; Rev. 14: 20;).

With angels, or those "equal to the angels," one of whom could pass through the Asyrian host, as it lay encamped before Jerusalem, and destroy an hundred and four score thousand, the idea of its being an *honor*, could scarcely be associated. But in the terrible scenes now coming on the earth, for a class of hitherto despised christians, to move unharmed in the midst of famine and pestilence, war, desolation, whirlwind, tempest, earthquakes and floods; with a hidden power the wind and waves would obey; angry mobs, fly in terror; contending armies remain spell-bound; this indeed would be an honor; these would be "greater works" than Jesus did, while in the flesh:—"This honor have all his saints. Praise ye the Lord."

"Fear God and give glory to him, for the hour of his judgment is come," proclaimed by such a people, would indeed be a compelling message, "And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations *shall* come and worship before thee; for thy judgments are made manifest."

TYPE OF MOSES AND AARON.

In the deliverance of God's people from Egypt, there were ten plagues; but during the last seven, the land of Goshen was exempt. Now although there is a *spiritual* sense in which this type in Egypt, the passover, etc. applies to the gospel church, still, as it is to be enacted on the natural plane, and the Jews, or Daniel's people, are again

to be delivered, it seems probable, "the seven last plagues" and "time of trouble," are associated with their final restoration; which we believe, is already begun; but will require 37 years for its consummation.

In Rev. 16: 17-19, Babylon receives the cup of chastisement, which seems equivalent to her fall; and which occurs under the seventh and last plague. Even as did their deliverance from Egypt. In chap. 18: 1-4, the call of God's people out of Babylon, is associated with its fall. But, as in Egypt, the great battle, in which God fought for them at the Red sea, was after their escape, so now, the nations from whom they escape, are to follow them, "For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger."

When Israel went out of Egypt, they "spoiled the Egyptians;" that is, they carried off their wealth, (Exo. 11: 2); hence the Egyptians followed them. When the Jews are now gathered, from "all nations," (Babylon is that great city that reigneth over the kings of the earth. In other words she *represents* the fourth universal empire. Hence, in coming out of her, they come out of all nations), they spoil the nations, by carrying off their wealth. And this, again, will be inducement enough to cause the nations to follow after them. (See Ezek. 38: 12, with context). And it is there, about Jerusalem, the "battle of the great day," is to transpire.

Read Micah 7: 15 to last verse and you will see strong reasons for believing this type has thus far been correctly applied, to the natural seed, who are beloved for the fathers' sakes; especially in last verse.

But there is another part, which does *not* belong to the natural seed; Moses is a type of Christ, and Aaron, of the gospel church.

The tribe of Aaron, to whom belonged the priesthood, was taken, instead of the firstborn, of each tribe. Even as the gospel church, "a royal priesthood," are taken instead of the natural seed, who were the firstborn, that which is natural being first.

The chastisement of the twelve tribes was to be "double," that is, divided into two equal parts, as has been so often shown. The first part was from their beginning, as the twelve tribes, until their final rejection and downfall. And the second part, from that rejection, until their final restitution.

The former was divided thus,-From their beginning, to their rejection, when "their house was left desolate," (Matt. 23: 38); added to the time consumed in their downfall at A. D. 70; and measured, first, from their beginning to their rejection, eighteen hundred and forty-five years; and about thirty-seven years more to their downfall. Making, all together, 1882. The *latter* half of their chastisement, measuring from their rejection, at the end of A. D. 32, (spring of 33 Roman time), to end of A. D. 1877, (spring of '78 Roman time); was also eighteen hundred and forty-five years; and adding the thirty-seven to be consumed in the work of their restoration, makes another equal period of 1882 years. And the spring of 1878 was marked by the Berlin treaty, since which, the work of their restitution is clearly being accomplished.

These two halves of their history are also made to appear in the type. Moses was forty years old, at his first advent, and just at the end of another equal period, he came the second time. At his first coming, they rejected him, even as the Jews rejected Jesus. At his return, he came with divine power. While Moses was away, he took a Gentile wife; even as Christ, when he "came to his own, and his own received him not," "turned to the Gentiles, to take out a people for his name." Surely here is evidence enough to show the truthfulness of the application, and even to lend an appearance of strong probability to the truthfulness of the whole position. But we turn now to see what may be drawn from the order of events, and the manner of the second advent of Moses.

Moses, as has been seen, is the type of Christ, and Aaron, of the church. Moses came as a God, and Aaron as the mouth of God:—"He shall be to thee instead of a mouth, and thou shalt be to him instead of God, (Exo. 4: 16).

When fashioned like unto Christ's glorious body, and made like *him*, we also shall be divine; but in the flesh, we can be the mouth-piece of God. That Aaron was the *mouth* of Moses, would therefore imply that he had no power, only as Moses acted by, or through him. And yet "*Aaron* spake all the words, and did the signs in the sight of the people," (verse 30). This would argue that the church will still be in the flesh, during the pouring out of the plagues; and yet they are exalted to the honor of *executing* the judgments.

Again, of Moses, "See, I have made thee a god to Pharaoh; and Aaron thy brother,

shall be thy prophet," (chap. 7: 1). "And he said unto me, Thou must prophesy again, before many peoples, and nations, and kings and tongues," (Rev, 10: 11),

The "angel" messages of the book of Revelation, are evidently, all made by men. And that it should thus continue, during the times of the Gentiles, instead of passing into the hands of spiritual beings, seems both Scriptural, and reasonable. And yet, while the great change from the gospel, to the millennial age, is being brought about, it is far from unreasonable to expect even greater demonstrations of power than were required during the introduction of the gospel. And the promise, "*Hereafter* ye shall do greater things than these," is certainly not out of place, when applied *here*, where the saints are to execute the judgments written, and yet be under supernatural protection. They may "shout aloud upon their beds," and "no plague shall come nigh their dwelling."

From all these evidences, the conviction is growing upon us, that the gathering the "wheat," at the end of this age, by the *angels*, is merely to this condition of victory over the world. And that this *victory*, includes all that Christ meant, by, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations," etc. (Rev. 2: 26).

What a prospect for the church, in this "great day of the Lord." "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and no herd in the stall: yet will I rejoice in the Lord, I will joy in the God of my salvation, for God is my strength." Like Moses and Aaron, in the storm and fierce clashing of the elements, they stand secure. Though a thousand fall at their side, and ten thousand at their right hand, it shall not come nigh them. Like the Hebrew captives, walking in the midst of the fire which slew their enemies, so the wicked "shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts." But "I will send you Elijah the prophet, before the coming of the great and terrible day of the Lord.' "A deliverer shall come out of Sion, and turn away ungodliness from Jacob." The "body of Christ," in executing these judgments on the nations, shall deliver "Jacob," even as did Moses and Aaron. After which, Elijah's "mantle," shall fall on Elisha.

QUESTIONS AND ANSWERS.

Q—, Brother Barbour, what is there in the charge of "double dealing," made by brother Russell, in relation to a letter from Phila ?

A—, This second letter from the brother at Phila. was the outcome of a pressure on him, from his church, bishop, etc. by which he was about to lose his connection as pastor. And he earnestly requested me to publish it as a favor to him, to save him from the threatened trouble. I hardly knew how to act, under the circumstances. The first letter was a frank, but private statement of his views; and perhaps I ought not to have published even an extract from it. But as it was among the first letters which took a decided stand for the advancing truth. I did make an extract from it, without thinking of the trouble it might make, between him and his church, (having never experienced that kind of bondage myself.) But when, some weeks after, he sent the second letter, informing me of the trouble in which it had involved him, and earnestly asking me to publish the second letter merely to relieve him from that difficulty, I concluded that by publishing it in the Phila. edition, so as to reach his persecutors, would meet his supposed necessity, without doing injustice to the truth, among the general readers of the HERALD; and acted on that suggestion; and still believe that, under all the circumstances, I acted wisely. After reading his first letter over again, I *could not* publish No. 2 broad-cast, in the HERALD, without stating the case in full. And that seemed uncalled for, and would have remained so, had not brother Russell really *needed* some *apparent* evil in me, to support his boyish act in demanding the entire control of the paper, or, the alternative, another paper for the same list of subscribers.

The same pressure brought to bear on the brother in Phila. by his *bishop*, has been applied to me, but in a different way. Money influence, was the thumbscrew in this case. But Bro. R. did not know how rich the HERALD is; that it was started on forty-five dollars, and the blessing of God, in 1873, and yet, in three months our edition had reached 15,000, with subscribers in 26 states, and money to meet all demands, though, at that time we had about six thousand, on our free list. Bro R. has read some of these back numbers, and has been acquainted, in that way, with these facts; but just now his mem-

ory is quite deficient on some things: as for instance, when he asks, triumphantly, after showing what money has been used for the paper in the last two years, "how about the free copies which have been sent"? He forgets that the whole list, free, and paid, since his connection with it, has never quite reached *three* thousand. Again, speaking of the hundred dollars which was lost; "he presumes he made up the loss." His poor memory betrays him again. I was a little short of means in consequence of that loss, and asked, at the only altar where I ever beg, that for Christ's sake, the dear Father would tell somebody to send me a hundred dollars. In a few days, I had a letter from Bro. Leiderbach of Minn, saying, "brother Barbour, I had thought to send you ten dollars, but the Lord told me to make it one hundred dollars;" and a few days after, the money came.

Never since I began to publish on these precious themes, as early as 1868, have the means been lacking. Nor have I ever had to ask subscribers to pay for books, or paper: When they choose to pay, I gladly receive it. The only thing I have demanded, is, when a subscriber's time expires, or the volume closes with those who receive it free, that they let me know if they want it continued; as I dare not waste the means God gives, by sending it where it is not wanted. Though I generally send it two or three months after the time expires; and expect to continue the paper on the same basis, until the work is done, or *the Lord* makes it my duty to stop.

Bro. Russel's arm was too short; neither the giving, or withholding his money, could change the tone of the paper one hair. In the spring of 1875, I felt satisfied that if certain advanced views were promulgated, the greater part of my readers would reject the paper. I preached what I believed to be true; and in two months about five thousand names were dropped from my books; the paper continued, however, just the same, and the means, as before, were just as much as the work needed. And so at every step, as the light has increased, some have been offended. But we are confident this sifting is a part of the work of the Spirit; and all along the movement, have, though sorrowing, been made to rejoice.

The paper, under present management, has passed through all the points of departure answering to the Elijah type, excepting the passing from the Jordan; and our brother, so recently come into the movement, will need better credentials than his bank account, to convince some of us, that he is called to turn it from its present course.

Q—, A brother asks, "Is not natural life and spiritual life the same, differing only in degree?

A—, There are reasons for believing that vegetable, animal, and spiritual life are very different, one from the other; in fact, that the Darwinian theory is *not* true; though it may be difficult to *explain* the difference.

The natural man, *remaining* such, "hath no preeminence above the beast; as dieth one, so dieth the other." That animal life is not a degree of spiritual life, seems to be proven by the fact that, when speaking of spiritual life, natural life is not recognized, "except ye eat my flesh, and drink my blood, ye have *no life* in you." That is, no natter how much *animal* life you may have, unless the *re*-generation has begun, you have none of the life I am speaking of, in you; seems to be the Saviour's teaching.

Q—, If Adam lost spiritual life, and it can be regained only through Christ, how did Enoch get it by walking with God? or, if special favor was shown to him, why may it not be shown to others?

A—, That man lost spiritual life, is proven by the fact that he is spiritually *dead*. It *can* be restored, that is, a way was provided by which life could be reached by obeying the "law which was ordained to life," and nothing but the weakness of the flesh, stood in the way. (Matt. 19: 17). Certainly God could have shown special favor and given miraculous power, to others besides the "seventh from Adam," and he could have had more than one Elijah, as type of the *gospel* church, but it seems that one type in each case was enough.

Q—, What is the Bible meaning of soul?

A—, The soul sometimes means the whole person, as in 1 Peter 3: 20, but the word is generally rendered *life*, "what shall it profit a man if he gain the whole world and lose his own soul (life).

Q—, How do you explain, on the principle of Christ being a forerunner, instead of a substitute, the following texts: "So Christ was once offered to bear the sins of many, (Heb. 9: 28). And 1 Peter 2: 24, "Who his own self bear our sins in his own body on the tree."

A—, This morning I opened my Bible to those texts; and I must say I was staggered.

In these investigations I do not go to texts first, but to the broad, and well defined principles of the great *plan*; and then see if the various *texts* can find a harmonious solution.

That the work of Christ, excepting a little of the finishing up of the *natural*, while in the flesh, belongs entirely to a second Adam, and a new creation, is, to me, no longer a mooted question. And *now* I look, and expect every text, as soon as understood, to drop into place, like stones prepared by a careful builder. We can not understand election, free grace, the resurrection, nature of man, or any other one subject, only as it is seen in its true relation to other parts of the one great plan.

These texts, as before remarked, troubled me. But a half hour's earnest investigation brought relief. There are twelve different Greek words rendered *bear*, each having a variety of meanings. *Anaphero*, (bear), is the word occurring in both of the above texts; and means to *lead*, and has no reference whatever to *bastazo*, (bear), which means to *endure*, or to suffer.

"And after six days Jesus taketh Peter, James, and John, and *leadeth* them up into a high mountain, (Mark 9: 2). *Leadeth*, in this text, is *anaphero*. The word *bastaxo* (bear), and which means to *suffer*, or endure, is found in Matt. 8: 17; "Himself took our infirmaties, and *bear* our sicknesses." And let me say here, the translators, who, one and all, believed in the doctrine of substitution, have translated *anaphero*, "bringeth," "leadeth," "carried," "offered," and "offer," as "we offer spiritual sacrifices," (1 Peter 2: 5); words which have no relation to suffering, and have *never* rendered it "*bear*," only in these two cases under consideration. Please remember, in our attack on this good old Catholic doctrine, there is every thing to contend with, but *hidden truth*. Translators, who believed it, have given the language that *coloring*, wherever it would possibly bear it; thinking to honor Christ; forgetting that such a doctrine was *dishonoring* to the *Father*. This, together with the strong power of education, for we have all had it instilled into us from childhood, would have made it difficult, if not impossible to remove this Babylonian stain from our garment, had it not been for the general plan, and clearly revealed work of Christ, as a second Adam; and that the life he gives, is a *new* life.

Those texts are now in harmony with all the rest of the second Adam's work. *Anaphero* means, to *lead*, or go before; "Jesus *leadeth* them up into a high mountain." To lead, is the office of a forerunner. We all must come to the cross, or what the cross *means*; and enter into *life*, by the *sacrifice* of the flesh. And Christ's literal cross was but a type of the *real* cross he himself bore. "The flesh profiteth nothing."

Read the context, (1 Peter 2: 21–25), and you will see the whole drift is to teach that Christ is the first, the leader, out of this condition of sin, represented as a condition of wounds, bruises, and stripes; and by *his* stripes, our stripes are healed. It seems strange that the idea can be entertained because he bore our stripes, *we* do not have them; how then should we require healing? If it follows, that because Christ took our stripes on himself, that *we* do not bear them, then it follows that if he took on himself our *nature*, then *we* do not have that.

People can hold the most absurd ideas, and if they are not questioned, think them all right. One of our friends said to me, if you could convince me that man dies, I should have to renounce the idea that Christ was our substitute. I should think, from the fact that man is to have a *resurrection*, the fair inference would be, that he dies. And as a man can not die, until he has had *life*, the race must have had spiritual life, at *some time*, as well as natural life, since, in consequence of sin, they are called, spiritually dead. But *facts* are of no weight, in opposing old thoroughly instilled theological dogmas. And so the warfare must go on.

Stripes, wounds, bruises, putrifying sores, etc. are figures of speech; and it is very easy to give them too much, as well as too little meaning. Read Isa. 53: 3–5; He was despised, rejected of men, was wounded for our transgressions, the chastisement of our peace was upon him, he hath borne our griefs, and carried our sorrows; and by his stripes we are healed. And bear in mind that this prophecy is the strong-hold of substutionists. Now read Matt. 8: 16, 17; "When evening was come, they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick; *that it might be fulfilled* which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses."

He was not a substitute for our *moral* infirmities, since he was not morally infirm. Nor in fulfilling that prophecy of Isaiah, did he become a *substitute* for the possessed of

devils, since he never had a devil; nor was he a substitute for the halt, or blind, or leprous, or palsied. And yet "*Himself* took their infirmities.'

Q—, How did Christ "put away sin, by the sacrifice of himself"? "Behold the Lamb of God, that taketh away the sin of the world."

A—, When the great sacrifice is better understood,—not the typical flesh sacrifice, "the flesh profiteth nothing," but *what it cost* him, to become a second Adam, how, though he was rich, he became poor, how he sacrificed *all that he had* with the Father before the world was, and stooped to our low estate, and "through suffering," worked his way back; to open a new and living way for us to follow, out of the same low condition, the question, how he put away sin by the sacrifice of himself needs no answer. And so long as men continue to look to the *flesh*, they never will *find* the answer.

Q—, If Jesus was not begotten of the Spirit, before he was born of the flesh, how can you explain Matt. 1: 20? "That which is conceived in her is of the Holy Ghost."

A—, The word there rendered *conceived*, is *gennaro*, and means *generated*. It is used indiscriminately, for begetting, or birth. It is rendered "born," in the following texts, "When Jesus was born in Bethlehem," (chap. 2: 1); "Inquired, *where* Christ should be born." "Except a man be born of water." "That which is born of the flesh," etc.

It is one process; the begetting is the beginning, and the birth is the end of *gennaro*; hence, the word is used in speaking of any part of the process of generation, or regeneration; and is sometimes rendered, begotten, and sometimes born; just according to the part of the process the translators supposed it to refer; and they have never rendered it *conceived*, except in this one case; which shows what *their* theology was.

The real meaning is, that which is being generated in her, "is of the Holy Ghost," and not of man. And does not touch the question as to whether it was a begetting, or a creative act; since, in either case, it would be "*of* the Holy Ghost."

The Spirit begets, only according to the law of *spiritual* life, i. e. "by the word of truth." And it is the out growth of a purely carnal nature, to suppose that the law of natural generation could be associated with a *spiritual* begetting. It is *confusion*; and, Nicodemus like, could emanate only from a "natural heart."

Q—, If, when Christ was flesh, he was not divine, how could he be called *Emmanuel*, which, "being interpreted, is, God with us"? And how was "God in Christ, reconciling the world to himself"?

A—, The answer to the second question will also answer the first.—If God was in "the man Christ Jesus," then he was with us, that is, with humanity.

"Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you," (1 Cor. 3: 16)? If *we* are the temple of God, and his Spirit dwells in us, is not God with *us*, which, being interpreted, means *Emmanuel*?

This is true with us, from the moment the process of regeneration begins. It was true of him, from his birth; since he had the germ of spiritual life, lost by Adam. The new creation began in him; and his spiritual nature began to develop as soon as the child Jesus could think and act for himself. God was in him, and worked through him; hence, in him, men could see God. This indwelling of the Father, in its fullness, began in him, who was to be the "head, the firstborn among many brethren;" and is to go on, "until God becomes all, and *in all*."

"The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." In the person of Jesus, God began, in the perfect sense, to dwell with men, "and the tabernacle of God shall be with men, and he will dwell with them." How appropriate, then, to call the head, the beginning of this new order, Emmanuel, God with us.

"No man hath at any time seen God;" and yet they who saw Jesus, saw the Father. God was manifested in him, "God manifested in the flesh;" God shone through him. In his every act, and word, they saw the Father.

Q—, Adam, the type, was made in a different way from Eve, should not we, therefore, be made in a different way from the second Adam?

A—, We are begotten in a different way from Christ. He obeyed the law ordained to life, by virtue of his unfallen nature; a work no fallen man could do. *We* live by *his* faith, not our own. Our life proceeds from his life; hence, we, "the new man," belong to him, are "bone of his bone; and flesh of his flesh."

As the blood is the life of the natural man, so faith is the life of the spiritual man, "The just shall live by faith." That which he

gives, for the life of the world, represented by his *flesh* and *blood*, is his *faith;* "and the life I now live, I live by the faith of the Son of God."

Q—, If Christ was a perfect man, even as Adam was before he sinned; and Adam did not know good from evil, until he disobeyed; how should Christ know, to choose the good and refuse the evil?

A—, Christ, though without sin, experienced all the effects of sin, from the moment of his birth; and, if you choose to so call it, had that advantage over Adam. He, the "Captain of our salvation, was made perfect through suffering.

Q—, If, as you say, Jesus retained what Adam lost, viz. the power to walk with God, and so develop spiritual life, why the necessity of his being *begotten* by the word?

A—, Walking with God, *is* the begetting process, to know God, is life. The second birth would have been necessary, even if man had not sinned; that which was born of the flesh, was flesh, just the same not spirit. There would have been no death, spiritual death; but the natural life would have ended, when the spiritual birth was consummated.

Q—, Do you believe Jesus is now both divine and human?

A—, We believe he was Divine; that he became flesh; and that he is now the GODMAN. While he was flesh, he claimed to have no power, in himself, "Of myself I can do nothing." Nor did he permit men to apply to himself what belonged only to God, "Why callest thou me good? there is none good but one, that is God." But after his resurrection, when he had again taken his divine life, he did not rebuke Thomas, who called him, "My Lord, and my God."

Q—, Do I understand you aright, that the Father restores the natural man? H.

A—, No, brother, I teach nothing of the kind. The condition of man in the grave, is called "sleep." To waken man from this sleep, is no part of the work of "The restitution of all things." For instance, I do not understand that the resurrection of the widow's son, raised by Elisha, or the raising of Lazarus, was any part of the work of restitution. The work of the true, or spiritual Elias, who is to 'restore all things,' is a work to be accomplished on living men, with the *hearts* of men, "he shall turn the hearts of the fathers to their children, and the children to their fathers." The restitution, we understand, is to bring man back into harmonious relations with God, so that he can "walk with God," and thus develop his spiritual nature. The restitution really began, in its preparatory stage, with the Elias, or gospel church. When a man is converted, or turned from the service of Satan to worship the true God, he is restor d to the favor, and position, from which Adam fell. This is exactly what we understand the restitution implies. When that is accomplished, the result, that is, whether the man walks with God, and so develops the higher life, depends in some degree on himself. But the conversion, or restoring man back to God's favor, is the work of the Spirit and the bride.

Raising the dead, and bringing them back to the condition they were in before they fell asleep, is what God has promised to do with Sodom, and all others. But they are, at that time, just as far from God, as before. Christ's work begins with each man, when the Father gives that man to Christ; and "all that the Father giveth to me shall come to me." Christ is the truth, and "God will have all come," every man in his own order.

THE JEWISH SABBATH.

Some of our seventh-day readers, are not yet fully at rest on the sabbath question, as to whether *we* ought not to observe it.

'Know ye not that ye are the temple of God," (1 Cor. 3: 16)? We are also *priests* in the temple, offering spiritual sacrifices, "Ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," (1 Peter 2: 5).

Priests *in the temple*, even in the Mosaic economy, were not bound to observe the law of the sabbath; the service of the temple made this necessary; hence, it was not God's design to enforce it there. "Have ye not read in the law, how that on the sabbath days the priests in the temple, profane the sabbath, and are blameless? and, behold a greater than the temple is here," (Matt. 12: 5).

The body of Christ, is the temple wherein we, the "royal priesthood, offer spiritual sacrifices." If Soloman's temple could exalt the Aaronic priest above the sabbath, is not our temple, of which the other was but a figure, still higher? and does it not make *its* priesthood "free from the law"?

To *profane* the sabbath, and be blameless, was, fredom to act regardless of it. And the gospel church occupy this position.

THE KINGDOM OF GOD.

Part of an article by I. C. Baker, in Prophetic Times, and Watch Tower : Phila. Pa.

The promised kingdom of God will be an era of deliverance from this grinding curse, of emancipation from the evils that debase and destroy the bodies and souls of men.

The evil of the world is physical as well as moral. No remedy would reach its disorder which does not provide for both phases, and which does not strike at its source.

Now, would the expected conversion of the world to christianity bring this radical salvation? Would not each believer be still a pilgrim, a wrestler for the crown of eternal life? Must he not still overcome the world, the flesh, and the devil? Would he not still groan within himself, being burdened? And would such conversion so strike at the source of the world's evil, that the ruler of its darkness, and the principalities and powers in heavenly places, (Ephe. 4: 12), against whom we wrestle, would be dislodged? Oh, no; something deeper and more radical than this, must be wrought before the promised kingdom shall come.

The roots of this present curse strike down and fasten themselves around the foundations of this present order; the creature has been made subject to it. There must be direct intervention of the mighty power of God—the energy of a new creation, to reach the source of trouble. The whole system of nature, which is now pervaded by the hostile forces who have wrought this wreck and woe, must be convulsed with the pangs of this regenesis. There must be another signal triumph over the realm of death. And we who are now begotten by the Spirit, as "the first fruits of God's creatures," (James 1 : 17), must emerge, by resurrection and translation, out into the liberty and glory of the new creation.

This, we say, is God's ordained method for bringing in his promised kingdom. A new order of manhood, of which Christ, risen, is the type and pledge, must be introduced. There must be "the first resurrection,"—"out from among the dead," (Phil. 3 ; 11). Men must be introduced upon the arena of the world's affairs, and into this system of nature, who are forever removed beyond the taint of sin or blight of death. Their activity—whether visible or invisible, or partly both, we have not time, now, to discuss—must be felt at all the sources of the world's evil, physical and moral. They must have power to bind on earth and to bind in heaven ; to heal the sick, and to raise the dead. The forces of nature must become their obedient tributaries and servants, They must "have power over the nations." And so, as joint heirs with Christ of his Father's kingdom, they must enter upon those administrations of power and blessing which shall rid the earth of this long reign of evil, and emancipate the nations from those blinding delusions which have shut out from the world the light of God's glory as it shines in the face of Jesus Christ. Thus, as God's kings and priests, shall the risen saints become the centre and the depositaries of his transforming, saving power, until not only the whole earth shall be renewed, but from it, as a centre, there shall issue, through the coming ages, ever-widening circles of life and healing, until all our Father's vast estate, with its firey wilderness of worlds, shall blossom out into the beauty and splendor of his everlasting reign.

The era of God's kingdom is, therefore, something more than the so-called spiritualization of this present world, or the conversion of its multitudes. It is the manifest taking by the risen Jesus, (the new man), of the great power which is lodged in him for the overthrow of all the power of the enemy. He refrains, now, from assuming his rightful power, until his brethren, who are companions with him in his kingdom and patience, are gathered in to be the sharers in his triumph. And they cannot be fitted for this fellowship unless they are made like him. They also must be risen men. No triumph of the kingdom of God short of this, will meet the case, or fulfil the promises. Any expectation lower than this is in the line of the delusive promises of antichrist. It inevitably leads to compromise with this present world. It satisfies itself with the healing of its hurt slightly ; and it obscures and deadens, in the heart of the church, all watchfulness for *Christ's* appearing.

1 Thess. 4: 13-18 inc.

NOTICE!—Some of our readers do not quite understand the figures on their wrappers. If 80, 81, &c. are on your paper, it is to acknowledge that your paper is paid for to, and including, the month named, of *that year*. When pay for one year is sent, the *month* remains the same, only the *figures* will be changed ; a change of the figure is an acknowledgement for the money.

The month with no figure, means that it is paid to that month of the present year.

September

"All nations whom thou hast made, shall come and worship before thee,"

Vol. 9. ROCHESTER, N. Y. SEPTEMBER, 1879 No 3

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.

PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

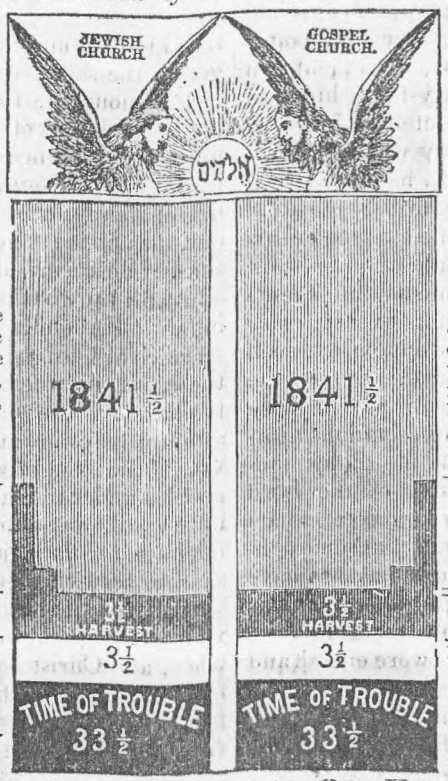
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

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Continued from last page.

but, so far as it related to the conditions of the incoming age, was merely a preparatory work. The people would declare for him one day, and against him the next. And at last, "they all forsook him." The real division of wheat from chaff, of that generation, was during the *last half* of that week. The three thousand converted on Pentecost were "wheat." And Paul, who, sitting at the feet of Gamaliel, persecuted Jesus, during the first part of the harvest, was part of the elect remnant, (Rom. 11: 1–5).

So, according to the system of parallels, the first half of the harvest *here*, should have been mere preparatory work, a finishing of the work of the gospel age, the closing feature of which, was the midnight cry; while the real division, belongs to the last half of the harvest. Even as is so clearly represented in the parable of the ten virgins.

On first coming into "the time of harvest," and seeing only the first three and a half years, the necessary inference was, that all the harvest work must be done in that short period. But the evidence is now conclusive, that nothing but preparatory work, was due there. And that it is here, and now, the separating work, by the angels, is due to begin.

Expecting too much, at each terminal point has been the cause of our disappointment at every stage of the movement; in 1843, because the twenty-three hundred days ended there, we expected every thing to transpire that was in any way connected with the advent. In 1873, having learned a little, and that there was to be some kind of order to be observed, and that the events of the day of the Lord would require *time*, in their fulfilment, the same as the events of any *other* day, we did not expect *every* thing, as at the first, still we did expect, even then, far more than was due. So at the termination of each prophetic period since then, though bringing our expectations nearer to the Bible standard, as the light concerning the events of the day of the Lord has increased, still we have expected to arrive at the end of our journey, at some definitely marked period, which at last we have been made to see is unscriptural. This was not clearly recognized, however, until the midnight cry *measurements* were ended, and a new supply of "oil" received. But now the events of the day of the Lord are becoming clear, and well defined; at least, so that we can see that our translation is but a minor event among the many to be expected.

The work of the harvest is the work of *separation;* and the visible part, according to the parallel at the first advent, belongs to the last half, and therefore agrees with the division brought to view in the parable of the ten virgins.

In coming out of the papacy, in the 16th century, the theology of the church was but little modified. Luther renounced tran-substantiation, but retained the other two pillars on which that "mystery of iniquity," is founded. If the flesh of Jesus, who was born of Mary, (and that makes the entire Jesus, for "that which is born of the flesh, is flesh"), was a substitute for, or was that which he gave for the life of the world, the Romanists are right. That which he gave for the life of the world, is that which they must *eat*. *We* claim that it was his *spiritual life* he sacrificed, when he became flesh. And that it is his spiritual life he imparts to us, when we "eat," or partake, of him. That in the plan, he must lay down his former life and become flesh, in order to lead us up and back to the spiritual life he had sacrificed for us. Unless tran-substantiation is true, the *world* (not the church, they are not of the world), can not *eat* the flesh of Jesus, so as to get *life* by it, that is natural life, the kind of life some claim that the world get by the sacrifice of the *flesh* of Jesus.

In renouncing this dogma, and still holding to the dogma of substitution, Luther committed a gross inconsistency, since if one is true, the other *must* be. And if the sacrifice of the flesh, by the "head," was vicarious, that of the "body," is also vicarious, since "we are crucified together with him," and "fill up what is behind," of his sufferings. (The endeavor to separate, in the sacrifice of Christ, between his suffering on the cross, and the act of expiring, and claim the latter, as the vicarious part, is only an attempt to evade a legitimate conclusion, viz. If the victim was a substitute for the people, under the law, its blood, taken within the vail, was also substitutionary; it was taken in *for them*, just as surely as it was slain instead of them. The death of the victim, and the taking its blood within the vail, was to point out the *way into* the holy place, and Christ became flesh, for the suffering of death, as the first human being to fulfil that to which the law pointed. And the way he entered we all must enter).

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"OUR LAMPS ARE GONE OUT."

The parable of the ten virgins, of Matt. 25, has its fulfilment by the last generation of the gospel age, the one living when he comes. Of this there can be no doubt, since he associates his coming with the movement, and locates the movement at the end of the age. In the previous chapter he gives a chain of events reaching from his first to his second coming; and in speaking of the signs which appear to be more immediately connected with his coming, a part of which are features of the advent itself, he says to his church, who, made up of many members, and successive generations, are nevertheless addressed as a single body, "When ye shall *see* all these things, know that it is near, at the doors. Verily, I say unto you, *this* generation, (ye who see the events which are to be thus associated with the advent), shall not pass away till all these things be fulfilled." Here are two "alls," proving that the generation who shall see any, shall see all these things.

Why we feel sure the parable belongs here, is, first, it is thus connected with a single generation, and with the final movement of those who go out to meet him. And second, it does not, like his other parables, belong to the whole gospel age. Every other parable, without an exception, was given in the present tense; "The kingdom of heaven *is* likened to a sower; unto a net." &c. not, "*then shall the kingdom of heaven be likened* unto a man that sowed good seed," etc. Every one can see that the sowing of the seed would then have been located at some future time, and not at the beginning of the gospel age. While *this* parable, and this one alone, is thus located.

The 25th chap. is a continuation of the subject of the 24th, viz. the coming of Christ. And the 24th leaves us with the generation who are to witness the advent. And this parable continues the subject with, "*Then* shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five foolish."

Those connected with the movement are composed of two classes, not only in starting, but the two continue to the end, or until the Bridegroom comes, with but a slightly different history. And both classes are associated with the two parts of the movement. This being true, neither class can represent, or be represented by those who have not been associated with the last phase of the movement, or that of the midnight cry. From this, there is no escape; all who are counted as belonging to either class, trim their lamps at the midnight cry call. "At midnight there was a cry made; then *all those virgins* arose, and trimmed their lamps." How then can either class be represented by those who are not, and never have been associated with this midnight cry movement? I want all to see this point; for the conviction is becoming irresistible, that the two classes are just now taking on the phase by which they can be recognized.

Please do not think I am writing for the purpose of attacking our brethren; I think few hearts are more sad than is my own, while this subject is forcing itself on my mind. But whoever falls, the purposes of God will stand: "Therefore hath he mercy on whom he will, and whom he will he hardeneth."

The division brought to view, occurs *after* the midnight cry is made; as during the "cry," they *all* arise and trim their lamps.

Among the arguments of that "cry," the one ending in the spring of 1878, was the last one, connected with the coming of the Bridegroom. A mere dropping off of some, from time to time, does not meet the conditions, since in that case, many would have said, "our lamps have gone out," even before the second phase, or midnight cry began. No, the division, and withdrawal of one class, is due to begin, here, and now.

There must be two clases developed from the *midnight cry movement*. One having present light, as well as the memory of the past; the other, *only* that of the past. The lamps of all, were giving light up to a certain time; hence all could look back, and rejoice in the light they had at an earlier stage. But the time came, as the movement went on, when a part of these virgins could no longer see their immediate surroundings; hence, they could not go on with the movement.

Now we *hope* this may not prove to be the true application; but it is almost hoping against hope. A division into two parties, to meet the conditions of that parable, must develop, out of the midnight cry movement. And, apparently, after the "cry" is made. Our last measure, having any bearing on the advent, ended; and at that exact point a division commences; and which is now separating our numbers into two parties.

If our position, up to this time, has been

right, and in accordance with the conditions of the parable, this *separation* is in place.

Let us look again at the parable, and at the facts. The parable is clearly located on the last generation. At which time a special movement was to be made, in which a meeting of the Bridegroom was anticipated, but it was to end by a *tarrying* of the Bridegroom. This was clearly fulfilled in the general awakening to this subject, some forty or fifty years ago; and which culminated in the 1843–4 disappointment, the ending of the "two thousand and three hundred days," and the tarrying of the Bridegroom.

"And while the Bridegroom tarried they *all* slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh, Go ye out to meet him."

THE MIDNIGHT CRY.

The facts connected with the application of this "cry," as formerly held, have never been satisfactory. It is true the argument on the 1335 days, as pointing to 1873, was seen as far back as the middle of the tarrying time between 1844, and '74; and was talked about on a voyage home from Australia. But for more than ten years the way was not opened, and nothing like a proclamation was made; and not until 1870, did the work really begin.

If a "cry" was to be made, a preparation for the work would be necessary. And it was during those ten years, the arguments which were to constitute the midnight cry were developed. But the first public preaching, or publishing, was in 1870, as above stated. And I now have in my possession the first effort in that direction, in the form of a pamphlet containing the arguments on the 2300 days, the 1335 days, the "double," or two parts of Zion's warfare, the chronology, and even the *seven* years of the harvest; though the word harvest, was not used; but the seven years was dimly seen as a period required for the closing work of the age. And this pamphlet, issued in 1870, was the first presentation of these arguments to those who were, or had been interested in the movement. Hence, *this* was the real beginning of the "cry."

From 1844, to 1870, was twenty-six years. And the *marriage* does not take place until the "winepress" is trodden, and the seven last plagues are poured out, as can be fully proven; and hence is far on in the future, doubtless beyond the sea of glass condition, and pouring out of the "seven last plagues."

"According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things; the nations shall see and be confounded at all their might; they shall lick the dust like serpents," (Micah 7: 15). This is connected with the coming time of trouble, and return of Israel; and clearly refers to the saints, and sea of glass work:—"They shall bind their kings with chains, and their nobles with fetters of iron, they shall execute the judgment written." Truly the nations shall see and be confounded at all their might.

From the first demand, "Thus saith the Lord God of Israel, Let my people go," until they actually went out of Egypt, was *twenty-six days*. And *according* to the days of the coming out, this antitypical fulfilment is to be accomplished. The antitype of a day, is a year, hence twenty-six *years* are required to fulfil these plagues now coming on the nations.

The number of the days were as follows: See and compare Exo. 5: 1, the beginning. Exo. 5: 14, 2 days. 7: 15, 1 day. Vrs. 25, 7 days. Chap. 8: 10, 1 day. Vrs. 20, 1 day. 29, 1 day. Chap. 9: 5, 1 day. Vrs. 13, 1 day. 18, 1 day. Chap. 10: 4, 1 day. Vrs. 13, 1 day. 22, 3 days. Chap. 12: 3 and 6, 4 days. And they went out on the morning of the fifteenth, Num. 33: 3, 1 day. Total 26 days.

According to other measurements, the power to execute these judgments will not be conferred until the autumn of 1881, or after *the third year* from the spring of '78. And it was not until the fourth day of the 26, that Moses and Aaron began to execute the judgments, the 7 days in which the waters were turned to blood, being the first. That the time between 1870, and 1878, is the exact location of the midnight cry, there can now be no question, since it covers the actual time of the proclamation, and ended with the time contained in the proclamation.

Our former position, locating the midnight of the parable half way between '44 and '74, was the result of seeing only half of the time measured by the parable, even as we saw but half of the "wheat" harvest. But with the new supply of "oil,' the path is brightly shining, and we can now begin to see the remainder of the way.

The midnight cry, covers a period of about seven years, and is located thus:

1844 —— 26 *years* —— 7 —— 26 *years* ——

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This is the position of the midnight cry, at least so far as it stands related to the tarrying of the Bridegroom since '44. It began a little before, and continued a while after the end of the thirty years tarrying; as in the beginning and ending of almost every measurement, there is a lapping of events.

The cry, made at midnight, does not continue till the morning, else it would be a cry of the last half of the night, and not a *midnight* cry. The cry, "Behold, the Bridegroom cometh; go ye out to meet him," has nothing in it to demand that it should continue until the morning, but rather the contrary.

This parable does not bring out all truth connected with the coming of Christ, with equal clearness, since no prophecy is of any private interpretation. But though confined in the main, to his coming in the character of Bridegroom, still it does incidentally teach his coming as crowned reaper, to harvest the earth, (Rev. 14: 14).

I do not believe Christ will be ashamed of his bride, or that he comes as a thief in the night, and steals her away. He does come as a thief on the world; harvests the earth, and "treads the winepress alone;" and exalts his saints who have gotten the victory over the beast, to the sea of glass condition. And it was the coming as the reaper, in '74, which ended the tarrying. But that phase of the advent is not pointed out by the parable, but is located entirely by other arguments. While his coming in the character of the Bridegroom belongs *exclusively* to the parable. Christ located the parable so that the parts should be in harmony with certain prophetic measurements and yet the main feature, and that to which it points, aside from its necessary relation to other prophecies, is his coming as Bridegroom. But he does not come as Bridegroom, until his bride is ready; and the harvesting of the earth, and the gathering of his saints precedes the readiness of the bride. It is just as inconsistent to suppose that he comes *as Bridegroom*, a long time before the marriage, as it would be to assume that he came as the crowned reaper, a long time before the harvest. And this cannot reasonably be assumed merely because, in the parable, the *Bridegroom* is said to tarry, for he comes in another character, in fulfilment of another prophecy; and all know prophecy is so blended, that one cannot be explained without bringing in some feature of another prophecy. And the tarrying was to fulfil other prophecies which *precede* the marriage.

The tarrying necessarily belongs to the first part, and mainly before the "cry" is made, for "while he tarried, they all slumbered and slept." After the "cry," they no longer sleep, on the contrary, both wise and foolish are awake, and either have oil, or are seeking for it. And it is just at this time the division, or what distinguishes the one class from the other, begins to show.

No, there can be no other conclusion; although many have dropped off, from time to time, the conditions of the parable admit of but *one division* which shall make two distinct bodies, out from, and after the midnight cry movement. A division is now beginning to develop; and the question is, are the *conditions* associated by our Lord with the cause of separation between the wise and foolish virgins, beginning to develop?

Both classes were in the light up to a certain time; their lamps *had* been giving light, or they could not go out. And the path they had trodden together, while all their lamps were giving light, could be looked back to with equal pleasure by both parties. But there comes a time when the foolish virgins begin a new experience; the movement must go forward, the destination is not yet reached; but beyond a certain point, they cannot see. The oil they had in their lamps has given all the light that special oil was designed to give, and is exhausted; and they need a new supply; that is, more light; what *had* shone was good, but it was not enough to light up the end of the journey. Light on other subjects, on the general plan of salvation, does not answer; the "oil" in this case, is the *special* light which pertains to the completion of *this movement*. That the "foolish virgins," are christians, and will be saved, I think can be proven; and this "is the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It is not salvation, but a high position in the kingdom, they lose; and having garments "spotted by the flesh," they pass through the fire to be purified, instead of escaping the things which are coming on the earth.

Now, brethren, what are the facts? the light which shone clearly, up to the spring of 1878, is not enough, the end of the journey was not reached. And although we

all had some vague idea of the distance, still the remainder of the way cannot be traveled in darkness; nor will the former light, though shining ever so brightly, do for the remaining part of the journey. We need *present* light, from a *new* supply of oil. ("Thy word is truth." "The entrance of thy word giveth light," "Thy word is a light to my path." "Oil," must therefore represent truth. The present phase of the movement is a new one, hence, there should be a new supply of oil; since the path is to 'shine more and more, unto the perfect day.'

After the measurements are complete, and we should be ripening for the "sea of glass" condition, what could be so appropriate as the cleansing of our theology, putting on a clean garment? It is a *true* faith, not a mixed one, that will bring the victory.

Our theological views, constitute our faith or what we believe; and if the body comes to the full stature, and knowledge of the Son of God, at the end, where the Spirit, given to lead the church into all truth, shall have done its work; then the bride, at the end, will have a perfect faith; without spot, or wrinkle, or any such thing, when presented to Christ.

What then can be more appropriate, than the "cleansing of the sanctuary," just at this time? Here then are the facts; on entering the present phase of this movement, more light, a new supply of oil, was due; that which had hitherto been shining, having served its purpose, in guiding us thus far on the journey. A part claim to have light, and in just the direction all will readily admit, in which it should be expected, if there is to be a special cleansing of our theology before entering the sea of glass condition. Another part claim, that so far as *they* are able to see, there is no new supply. The last measurement and argument of the midnight cry is ended, and we have trimmed our lamps; and up to the spring of '78, we saw clearly; since which, there has been no light on *these* things.

All our lamps were burning up to the spring of 1878. But on reaching that point, they began to grow dim; the oil, or light which had shone so brightly up to that time, was exhausted; and for a little while we hardly knew what to expect; without a new supply of light, we must stand still, or turn back. But, on examination, we find plenty of oil in the vessel, and our lamps are shining brighter than before.

Another class have not been able to find a *new* supply, and *stand where they stood* at the time the light which brought them to the spring of 1878 was exhausted. What think you, brethren, do the facts and the parable agree? or is this a far fetched and forced application? Remember, the two classes are represented in the *midnight cry* movement, "At midnight there was a cry made, (a "cry," is a proclamation, not an instantaneous act), then *all those virgins* arose and trimmed their lamps." The cry which was made, at midnight, is now ended, and the *next thing due*, is a separation, and a *new* supply of truth; or a supply of new truths, but from this time and on, the light is to shine only from the lamps of *one* part of this company. And that light is from a *new* supply, "meat for the household, in due season."

So perfect does every part fit into place that each side must accept the situation, or renounce the application of the parable to this movement; and we venture to predict the whole application of the parable *will* be renounced by one side.

We feel as confident that this division is the one foretold in that parable, as we do of the truth of any part of this movement. A mere falling off of individuals, does not meet the demands of the prophecy. Since thousands dropped off from the '43 movement, *before* the midnight cry was made, and dropping off, and individual additions have characterized from the first, both stages of the movement.

Never, since the movement began, have I seen so clear and well defined a landmark. Hence, though sorrowful, we may well rejoice. Granting the application up to this time, is correct; which both sides admit, and that the "cry" being ended, a division was due to commence just when this one did commence, and tell me if the signs of the times are not encouraging; and if we ought not to "look up, and lift up our heads knowing that our redemption draweth nigh."

This need not discourage *any one*, the vision, though of God, is only beginning, individual changes may, and doubtless will take place from both sides. The *ask* for oil is yet future. "Foolish virgins" are necessarily slow in coming to a knowledge of their condition. True, they have *admitted* they have no advanced light, but by words and fruit, "and by their fruits ye shall know them." "No man lighteth a candle and putteth it under a bushel;" if they had light for the household, for this place

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It seems probable that the last phase will be fulfilled after "the sea of glass" condition is reached by the overcomers. The foolish virgins will then most certainly begin to realize that their lamps

"HAVE GONE OUT."

THE SANCTUARY.

"I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed, (Dan. 8: 13, 14).

This vision, as will be seen, began during the reign of the Medo-Persian kings, (compare verses 3, and 20); and continues during the Grecian, and Roman rule, even to the "last end of the indignation," (ver. 19), and therefore to the end of the "times of the Gentiles.

The Grecian empire, at the death of Alexander, was divided, by his four generals, (verse 8), and out of one of these divisions, the western one, "came forth a little horn, which waxed exceeding great; toward the south, and toward the east, and toward the pleasant land," (verse 9). Rome began, as a mere walled city, having no territory, a "little horn;" and waxed exceeding great, toward the south, (Egypt), and toward the east, (Syria), and toward the pleasant land, (Palestine). It will be remembered, that at the time Rome conquered Grecia, the third empire, Egypt, Syria, and Palestine, were centers of civilization; Europe and Britain, were peopled by hordes of barbarians, and Rome itself, was just emerging from the condition of a band of robbers into a nation. "And it waxed great even to, (or *margin*, against) the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to (against) the Prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The host of heaven, refers to God's ancient people, the Jews. *Heaven*, is only another name for God, "The baptism of John, Was it from heaven, or was it of man,"? A star, means a ruler, "There shall come a star out of Jacob, and a scepter shall arise out of Israel." The Prince of the host, was Christ, and the Romans, under Pontius Pilot, put him to death. And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down;" "and the people of the prince that shall come shall destroy the city and the sanctuary," (Dan. 9: 26). Now comes the question, "How long the vision concerning the daily sacrifice and the transgression of desolation, to give both the *sanctuary* and the *host*, to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the *sanctuary* be cleansed," or margin, justified. This much should be done, at the end of the days, but though two things were named, "both the sanctuary and the host," not a word is said about ceasing to tread under foot "the host," at the end of the "days." This is because the 2300 days do not cover the whole of the vision; they reach only to the cleansing, or justification of the sanctuary, (which "true sanctuary, which the Lord pitched, and not man,,' is in the house of God, 'whose house are ye.' "And them that he *justified*, them he also glorified,") while the treading under foot of the *host*, (literal seed, see Joshua 5: 14) does not cease, until "the last end of the indignation, for at the time appointed, the end shall be," (verse 19). The time appointed for the end was not the 2300 days, they end *before* the sanctuary is cleansed. "And no prophecy of the Scriptures is of any private interpretation." The time appointed for the end, was the end of Gentile times, the end of the treading down of Jerusalem, the end of "the scattering of the power of the holy people," (Dan. 12: 7); and was "appointed,' when God fixed the duration of their rule, as "*seven*" prophetic times, a long time before the vision of the 2300 days, was given.

The two thousand and three hundred days ended at, or about 1843–4, as we shall show; and the sanctuary is *being* cleansed.

The vision of the 8th chap. closes with, "I was astonished at the vision, but *none* understood it;" notwithstanding, in verse 16, it is said, "Gabriel, make this man to understand the vision." But a few years after, he was sent again on the same mission.

This vision was given in the third year of Belshazzar, (verse 1); and in the first year

of Darius, (chap. 9: 1), Gabriel came again, and refers Daniel to this vision, and says he is now come to make him understand it, (Dan. 9: 21–24). Gabriel there informs him that seventy weeks, of that vision, was determined on *his* people; that would leave a balance of 1810 years, on some *other* people, the ones to which Christ refers, when he says, "The kingdom of God shall be taken from you and given to another people."

Seventy weeks are 490 days, and were fulfilled as that number of years, making a day represent a year. 490, from 2300, leaves 1810. Then 1810 years from the end of those "seventy weeks," the work of cleansing the sanctuary was due to begin. And sixty-nine of those "weeks," ended at the baptism of Jesus.

"Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks." These "weeks," began at the "going forth," that is, the going into effect, of the commandment of Cyrus. That commandment, although recorded in the laws of the Medes and Persians, in the first year of Cyrus, B. C. 536, was delayed by hired counsellers, through the reign of several kings, (Ezra 4: 5–7), and was lost and forgotten, (see Exra 5: 17); but was found, and went into effect some time during the administration of Ezra, who went up to Jerusalem in the seventh year of Artaxerzes, about B. C. 457, (Ezra 7: 8), as given in the margin.

The above date, for the going forth of the commandment, would make the seventy weeks end at the crucifixion, since 457 B. C. and 33 A. D. make 490. Or counting only half of the year 457, since it was near the middle of the year, when Ezra went up, and none of the year 33, since Jesus was crucified at its beginning, and the seventy weeks would reach a year and a half this side the crucifixion. But we need not rely on chronology, since there is inspired authority for 69 of the weeks ending at the baptism of Jesus, which occurred in the autumn of A. D. 29, That would leave the one week in which he was to "confirm the covenant," extending to A. D. 26; while Christ, by his death, "made the sacrifice and oblation to cease," in the midst, or lit. *half* of the week. This leaves three and a half years, of that last "week," to be fulfilled after his crucifixion. The question in our text was, how long shall be the vision, concerning the daily sacrifice, and what was to follow it; as the answer shows that seventy weeks, or 490 "days," out of the 2300, were determined on Daniel's people, and on *their* sanctuary; which sanctuary, was the place, in the temple, where the "daily" offerings were made. But for some purpose, Christ cut short the daily sacrifice a half "week," and introduced the new temple, with its new or spiritual sanctuary, and "spiritual sacrifices." And yet, although the Jewish daily sacrifice had ceased, those ordinances being nailed to the cross, and the new order had begun, still the full time determined on that people, must expire, before they could be given up, as the special recipients of the favor of God. Hence, even the Spirit dispensation, must "begin at Jerusalem," before going to the Gentiles.

As given in the prophecy, *seventy* weeks (490 years) were the measure of the Jewish daily sacrifice; but as Christ cut it short 3 1-2 years, and became "A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man," that much sooner, it leaves room for a corresponding shortening of the work at the end of the age, (see Rom. 9: 28).

That half week determined on the Jewish house, after their dispensation had ended, was for a special purpose, viz. *to prepare the elect remnant* from that last generation for the work of introducing the gospel of "Christ and him crucified," to all nations. And the evidence is, that there is a similar and parallel period here; and that it is for a *similar purpose*, viz. to prepare the elect remnant of *this* generation, for the "sea of glass" condition, and a proclamation to all nations. A time in which they are to do "greater works" than were done at the introduction of the *gospel* age.

THE 2300 DAYS.

Four hundred and ninety of these days ended, *practically*, at the cross; that is, the *work* for which they were set apart, (Dan. 9: 24), ended there, although mathematically, they extended 3 1-2 years longer. Hence, the balance of "the days," ended 1810 years after. And as they reached to the cleansing of the sanctuary, our next inquiry shall be in relation to

THE SANCTUARY.

The primary meaning of sanctuary, is the dwelling place of God. Solomon's temple was built for God to dwell in; but the sanctuary proper, was a tabernacle in the temple, (Heb. 9: 2). Just what the kings and

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priest, or highest order in the kingkom, will be, as compared to the rest of the temple, which, temple, represents the whole church.

The church is now the temple, "Know ye not that ye are the temple of God"? and even the *nominal* church are recognized as being in God; how else can the Laodicean church be spewed "out of his mouth"?

But the "true sanctuary and tabernacle," of which Paul speaks, is "the heavenly," or spiritual, and is cleansed by the "*better* sacrifice," "It was therefore necessary that the patterns of things in the heavens should be purified with these; (the blood of calves and goats), but the heavenly things themselves with better sacrifices than these."

As the two thousand and three hundred days end long after Christ made the former kind of sacrifices to cease, so that there *can* be no more cleansing of the *patterns* of the heavenly things, surely no one need remain in doubt as to what the sanctuary is, or that a special cleansing is due at the end of the days. But God is a God of order, and this last feature of the atonement, will be *in fulfilment of the law*, and according to the type, just as surely as that our High Priest *began* the atonement, in accordance with the law.

In Lev. 16: the process of making the atonement is described. And the last part, just before the high priest put off the holy linen garments, was to go through the ceremony of confessing, and laying the sins of the children of Israel on the head of the scapegoat; after the above ceremony was ended, the scapegoat was passed out into the hands of "a man of opportunity," (margin), that is, any one who happened to be at hand, and their sins were borne away in mass. And while their sins were being thus borne away, the high priest came into the tabernacle, (which was the *sanctuary*, Heb. 8: 2), but did not "come forth" and shew himself to the people, until after the atonement was ended. (verses 20–24).

Acts 3: 19–21, also places the blotting out of our sins, in accordance with the above order, in the plan of the atonement. And therefore associates it with the *return* of Jesus:—"Repent, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus," etc.

The two thousand and three hundred days ended eighteen hundred and ten years after the seventy weeks, and therefore, at or about 1843–4; since which, the cleansing of the sanctuary, which is clearly the antitypical scapegoat work, has been in process of fulfilment. And to be an exact fulfilment, the first part of this work should be invisible; all the preparatory work, confessing the sins of the people, laying them on the head of the goat, etc. was by the high priest alone, and within the tabernacle, like all the previous parts of the atonement. And while that part of the scapegoat work was in process, the people knew nothing of what was being done. But the last feature of the work was, not by the high priest, but by any one who chanced to be at the door, and ready for the work. The sins of the people of God were then borne away, in sight of those who were waiting at the door of the tabernacle; and when this *visible part* was in process, those who saw it, would know that the high priest would soon appear. And of ours, it is said, "Unto them that look for him, he shall appear without sin, unto salvation."

Is not the cleansing of the bride, now so plainly visible, the making her linen "clean and white," the bearing away her sins, in accordance with the type? we fully believe it is: and that our High Priest will soon put off his glorious garment, and put on a vail of flesh, (the garment he had on when he walked out to Bethany, with his disciples, and ascended into heaven), and so come in "like manner as they saw him go," (Acts 1: 11; and Lev. 16: 23, 24).

The fact that the high priest entered the holy place, wearing the ordinary garments of a man, even as Jesus went in; then laid them aside and put on the rich robe with which alone he could enter into the immediate presence of God, into the most holy place; and that after the atonement was ended he was to "put off the linen garments, which he put on, when he went into the holy place, *and leave them there;* and put on his garments (which he wore in), and come forth;" not only makes it true that "this same Jesus, shall so come, in like manner as they saw him go," but opens a glorious prospect for the little company, on, "as it were a sea of glass mingled with fire."

How would you like to have this same Jesus, the Jesus which Mary took for the gardener, and who said to her, "Woman why weepest thou,"? Touch me not, for I have not yet ascended to my Father, and to your Father, to my God and to your God," back to our earth once more, even as he was during that "forty days"? And having ascended to "OUR FATHER," (blesse

thought, that his Father is *our* Father, and his God is *our* God), and *returned*, there will be no barrier, we may "touch him," talk with him, "sit at his table," and while passing through the firey furnace, like the three Hebrews, have one added to our numbers. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth like the Son of God."

That Jesus is to be here during the coming time of trouble, and unrecognized by the "kings of the earth, and their armies," no one can question. England is one of the ten divisions of the fourth empire, and of the ten, it is said, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful." Would England, though she be the eldest daughter of Rome, dare to oppose Christ, *in any way*, if she knew him? But, asks one, do you really believe Christ and his army will actually subdue the beast, and the kings of the earth and their armies," (Rev. 19: 19)? Most assuriedly I do. What! use carnal weapons? O no! the nations will; but He that sitteth in the heavens shall laugh; the Lord shall have them in derision. He shall speak to them in his wrath, and vex them in his sore displeasure. "For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning, and fuel of fire," (Isa. 9: 5).

This "burning," is *burning diseases*, see Habak. 3: 5, the margin. "God came from Teman, the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise, (this is when "All nations shall come and worship before thee, for thy judgments are made manifest.") Before him went the pestilence, and burning coals (*diseases*, margin) went forth at his feet."

If the saints remain here in the flesh, and Jesus is with us, just as he was with the disciples during the forty days after his resurrection, and just as he was with Cyrus, one and twenty days, (read carfully Dan. 10: 5–14; and compare him feature by feature, with John's description of him, Rev. 1: 12–16, and he should appear among us at any, or every emergency, would it not be like saying, "Behold, he is in the secret chamber, or, Behold he is in the desert; go not forth, believe it not; for as the lightning that shineth, etc. so shall also the *parousia*, [presence] of the Son of man be"? Or, as in Luke 17: 24, "So shall the Son of man *be*, in his day."

No, there is nothing in the above texts in conflict with the view of his *parousia*, as we are here presenting it. His presence is compared to the lightning that shineth, etc. as how is it with the lightning? you cannot find it, and need not go to the desert, or secret chamber, since the lightning can only be seen, when it reveales *itself*. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit," –*John* 3: 8. "The same day at evening, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus; and stood in their midst," (John 20: 19, see also 26th verse). He suddenly appears, the doors being shut; and they "could not tell whence he came." "And their eyes were opened, and they knew him; and he vanished out of their sight, (Luke 24: 31); and they could not tell whither he went." "So is every one that is born of the Spirit."

They could not say, lo, he is at such a place, Let us go and see him. As with the shining of the lightning, so the place where they were asembled would, at an unexpected moment, be lit up by his presence. But they could not follow him, or find him as he would "vanish from their sight," any more than they could follow the lightning.

So we apprehend, the Son of man will be *in his day*, or, in "the day of the Lord."

With Christ and the angels in our midst, though a thousand may fall at our side, and ten thousand at our right hand, we should fear no evil.

This gradual approach, as it were, of the things God hath prepared for them that love him, enables us to *realize*, to some extent what is before us. And when we think of what a confused idea was entertained in relation to the coming of Christ, no further back than the beginning of this movement that a shout, a rending of the sky, and a wreck of matter, and then *glory*, was about the substance of what we were expecting and then trace the path step by step, as the confused chaos of ideas has gradually passed away, until we can begin to realize and "*know* the things that are freely given us of God," the shining pathway, which was to "shine more and more unto the perfect day," becomes to us a living reality. And the rapid development of light, increasing with

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The marriage, is, being made one with him. And as he is a "quickening Spirit," can be nothing less than the change from flesh, to spirit. He goes in, or through the change, with us. Therefore, while we are on the sea of glass, and exercising "power over the nations," Christ must be *with* us, and in a sense, one of us. And when God, "who quickeneth all things," shall quicken the mortal bodies of them who sleep in Jesus, they, with us, will be caught up to meet the Lord in the air. And yet there is evidence, and it is increasing, that the *change* does not occur, until after that general meeting. And that *when* that change takes place, the Bridegroom and Bride complete, will all pass through the change at the same moment; thus we go in with *Him* to the marriage. There are Scriptures and types to be understood in no other way.

This does not necessarily prove that the going in to the marriage, and the marriage are one and the same. Indeed there are reasons for believing that the "sea of glass" condition is going in; that the door is then shut, and only opened again after the seven last plagues are fulfilled, (Rev 15: 8); after which, others, who have heen purified by fire, will also go in to the marriage.

The first type to which we call attention, is the Isaac and Rebekah type. Rebekah was caught away by "the faithful servant," the type of the Holy Spirit, and was met by Isaac in the open field. But this was not the marriage. If the bride is first changed, and then caught away to meet the Lord in the air, and the change is the *marriage*, she is first married, and *then* caught away to meet him. And the Rebekah type, so perfect in every other part, is deficient here. The marriage should have taken place before they met. But "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife."

That the living saints may be caught up before translation, and in the flesh, is proven by Acts 8: 39; "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." "I tell you in that night, two shall be in one bed, the one shall be taken, and the other left."

The marriage, which is certainly the being made one with him, or "like him," appears to be located after the events of Rev. 18th chap. that is, after the downfall of Babylon, after God has avenged the blood of his servants at her hands; see opening of chap. 19: in which the Alleluia is sung, of which the marriage song (verse 7) is a part. And Babylon drinks that cup, under the seventh and last vial, (Rev. 16: 17, 19. This leaves the company who are on the sea of glass, remaining in that condition while the whole of chap. 16 is being fulfilled, and the day of wrath ended. "For in them, (the seven last plagues) is filled up the wrath of Almighty God."

This places the resurrection of the dead in Christ, and our being caught away, together with them, to meet the Lord, far down in this time of trouble, and beyond the part of that trouble, called "the day of wrath;" and the following Scripture will be fulfilled in them that sleep, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be passed." It therefore appears that all the work of introducing the incoming age, is reserved for the last generation of the gospel church, even as the introduction of the gospel age, was reserved for the last generation of the Jewish church. And that the "greater works," to be done here, than were done there, may be estimated by the difference between the mere "good news" of the kingdom, and the kingdom itself.

This gives ample time for the proclamation to be made from the sea of glass condition, and also a more perfect fulfilment of the 91st Ps. Not only are they to be delivered from the pestilence and destruction that wasteth at noon-day, but "I will be *with him* in trouble; I will deliver him, and *honor* him; (this honor have all his saints) with long life will I satisfy him, and shew him my salvation."

There are pilgrims of more than threescore years. And when we reach that sea of glass condition, they would hardly be satisfied to die, nor will they, they shall *live*, and like old Simeon, and Anna, "see the salvation of God":—"With long life will I satisfy them, and shew them my salvation."

This glorious conditon on the sea of glass is to be characterized by wondrous demonstrations of miraculous power; a faint illustration of which may be seen in the type, the coming out of Egypt. When they started, "there was not one feeble person among their tribes." Their shoes, even, "waxed not old." And although Moses was eighty, and Aaron eighty-three, when they started;

almost as old as was Abraham, when he was counted as an "old man, full of years," still at the end of that forty years, "his eye was not dim, nor his natural force abated."

The two thousand and three-hundred days are ended; the cleansing of the sanctuary, the last phase of the cleansing, is now *being accomplished before our very eyes.* The Babylonian, and Laodicean garments are *being borne away;* and the deep *spiritual* import of our faith, "fine linen, clean and white," is that in which she is now being arrayed.—If a pure theology, is counted for *righteousness*, is not an impure and false belief counted for sin?—When Jesus said, "the bread that I will give is my flesh, which I will give for the life of the world," (John 6: 51), he was talking to the Jews, and in parable. When he said, "the *flesh* profiteth nothing; the words I speak unto you are *spirit*, (verse 63), he is speaking to his disciples, and of his own flesh. But there are those who only a little while ago were in this pathway of light, and who would fain be teachers, who openly deny these words of our Saviour, and make *his flesh*, his literal flesh life, a substitute for the life of the *world*; claiming it as the very corner stone of the plan of salvation. Holy brethren, partakers of the heavenly, or *spiritual* calling, *shall we believe their words?* or shall we believe the words of Jesus?

In seeing the natural, they belittle the great sacrifice of Christ, and make it almost a thing of contempt. There are thousands of men who have made as great a sacrifice, and with motives almost infinitely less. I speak of the sacrifice of the mere flesh, or flesh life, of Jesus; what they say was a *substitute* for, and therefore gives life to the world. Would *you* not die for a much less consideration? especially if you *knew* you would rise again the third day. Thousands have died for their country. And millions for their faith; pagan faith, as well as ours.

Ah! but not the death on the cross! Indeed! The two theives died that death for the consideration of a few stolen coin, or other trinkets. They, and hundreds of others, for that was the common method of execution, would coolly take the chances for such a death, merely for a little selfish pleasure. And they did not have the surety of a resurrection on the third day.

How many martyrs have gladly embraced such a death merely for their *own* salvation. And who of us would not joyfully die just such a death if God should say to us, "There were ten men crucified yesterday, more will be to morrow, and each succeeding day; if you will consent to die as they do, I will not only raise you, on the third day, that you shall see the fruit of your sacrifice, but I will exalt the whole world during one generation, to a condition of millennial glory." Is there a man on earth, so low as not joyfully to accept such a glorious offer.

Perhaps I can illustrate, at least in part, what the great sacrifice was. And that show wliat "*bread*," Christ gives for the life of the world, (John 6: 35)

The prince and heir of a kingdom, learns of an Island in the vast dominions of his father, peopled by a race of beings, so loathsome and degraded, as scarcely to be recognized as human. They are leprous, and covered with the most horrid diseases, from head to foot; so that there is not one clean person among them. And worse than all they are cannibals, they devour one another. If this prince will renounce his position in his father's kingdom, give up all his glory, and all his wealth, and go to that far off Island, become one of that loathsome race; take their diseases upon himself, suffer all that they suffer, have his form marred and deformed more than others of the race; knowing that, in fierce disregard of his love, they will at last actually take the life of his poor deformed body; still, if he will go, he can eventually, by the memory of his love, and great pity for them, work reform, and raise these loathsome and fierce creatures up to the level of humanity.

With that understanding, he bids farewell to all his surroundings, the glory of his kingdom, its wealth and its honors; and that father consents to the sacrifice, and sends his heir and only son on such a mission, because of his great pity. And so he leaves his all, the sacrifice is made; he consents to go.

Stripped and alone, he enters their land, and, and covers his nakedness with one of their loathsome garments; takes their diseases, and mingles with them, and to all appearance becomes one of them; bears their sorrows, heals their wounds, and shows them the way to life and happiness. But the fierce and degraded creatures, after he has spent weary years in teaching them the way to life and happiness, took, with cruel hands and crucified his poor emaciated body. But the seed he had sown took root, and from that time, a marked improvement began to show itself, accompanied with deep sorrow for what they had done. True, he had to

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Where was the sacrifice? Was it when
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death? And where was the cross? was
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r estate.

Again we say, the man who looks to the
rifice of the flesh of Christ, on Calvary,
vicarious, or as a *substitute* for the life
the world, is a mere babe in Christ, hav-
garments "spotted by the flesh."

What does Christ give for the life of the
rld? He gives his own nature; what he
rificed when he took on *our* nature.

"Your fathers did eat manna in the wil-
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You who see the natural flesh-life of Je-
as what he gives for the life of the
rld, have much to learn, and but a *very*
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The time is passing, the hour has come;
re will be no second cleansing of the
mary, or white-robed bride. If your
ghteousness, or *false* faith, is not *now*
away, "while it is called, To day,"
you will come short of the prize, and enter
the fiery ordeal with "garments spotted
by the flesh.

SUBSTITUTION.

We want to say a word on this subject; we think there is truth in connection with it which has not yet been brought out.

With the doctrine of substitution, or vicarious suffering as commonly taught in the churches, we have no sympathy whatever, because, 1st, It seems to us monstrously unjust that the innocent should suffer *instead* of the guilty; and that too according to God's plan foreordained and predestinated. In order to relieve the doctrine of this objection it has been alleged that it is no more difficult to reconcile the substitutional sufferings of Christ with our idea of justice than to reconcile the substitutional sufferings in the world with the same idea. Vicarious suffering, say the defenders of this doctrine, is illustrated every day; the innocent suffer for the guilty; helpless children and defenceless women suffer for the sins and brutality of others; God permits this sort of vicarious suffering, and yet you cannot reconcile it with justice any more than you can the vicarious sufferings of Christ.

This argument, in the minds of some, *seems* to have considerable force, and many accept it as conclusive; with the thought that since God allows vicarious suffering in the world the doctrine must be all right even though they cannot reconcile it with justice. So God permits rapine and murder in the world, but such abominations are not, we trust, the foundation stones of christianity. The above premise is false, hence the argument is worthless. There is not a particle of vicarious suffering in the world. It is true the innocent suffer *for*, i. e. on account of, or because of the guilty; but they by no means suffer *instead* of them. Does any one pretend to believe that the sufferings of the guilty will be any *less*, because of the sufferings of the innocent on their account? Do the innocent suffer instead of the guilty and the latter go free? Certainly not. It seems to me every one must see this; and yet we have heard this false position pressed with great assurance, as though it settled the whole question.

The sufferings of the innocent on account of the guilty in this world, are not at all parallel with the alleged substitutional sufferings of Christ *instead* of mankind, hence no

argument can be built upon this comparison. And every effort to defend this doctrine of substitution—to relieve it of the charge of gross injustice—to make it at all reconcilable with our ideas of right—to harmonize it with the revealed character of God—every such effort utterly fails; and the hideous doctrine remains in all its naked deformity having no redeeming feature.

A, is guilty, polluted with sin, reeking with iniquity; B, is pure, holy, and sinless. God's plan, according to this doctrine, is for B, the pure and holy, to suffer the most excruciating agony, and die a horrible death, and that A shall go entirely free, suffering in this life only the common ills to which all are subject, and at the resurrection, enter upon an eternity of bliss. This is the doctrine of substitution—a libel upon God, an outrage on justice, and an insult to common sense and reason. It is the foundation for the popish dogmas of masses and penances for the repose of the dead, indulgences for the living, and other equally pernicious doctrines—it is a mark of the beast. And yet the great mass of Christendom still bow down to the shrine of this relic of popery. Thank God for the light that begins to shine in *this* dark spot, enabling some, to cast away error and accept of truth.

It has been repeatedly shown, in the HERALD, to be unscriptural, as well as unjust; therefore we need not take time and space to notice the Scripture bearing on this subject; we will make one remark, however, in this connection. One great reason many are so slow in understanding this subject, and seeing the truth, is because they fail to recognize the truth in regard to the two natures. Many christians seem to have an idea that somehow, God is going to save this flesh-life, this first Adam nature of ours. They do not see that this life, this nature, is forfeited to the law; that although God restores it, in order to give the man to Christ in his own "order" in the regeneration, still its inevitable doom is death; and that God has made no attempt, and no provision for its salvation. But on the contrary, we are expressly told that "flesh and blood cannot inherit the kingdom of God;" that the old man must be crucified, and that if any man be in Christ, i. e. has put on the new man, he is a new creature. Eternal life is not the natural life prolonged eternally, but an entirely distinct life imparted by the sec- Adam. In fact it is necessary that we lose natural life in order to gain the true spiritual, or eternal life, (see Matt. 16: 25).

The old Adam nature is essentially and unchangeably bad; it is "salt that has lost its savor," (Matt. 5: 13); i. e. refuse matter, something completely spoiled for any good purpose, and so fit for nothing but to be cast away. The only hope of salvation we have is by being begotten anew in Christ Jesus and born again of the Spirit, by a resurrection from the dead. Nothing is clearer in the word than this distinction between the two natures:—the "old man," and the "new man," the carnal mind, and the spiritual mind, the flesh, and the spirit; the earthly and the heavenly, &c.

If we will only recognize the fact that the two natures are totally opposed the one to the other—that in character and in destiny they have nothing in common, but are opposite in every respect, if we would keep this truth in mind, we would be saved from serious errors which otherwise we might fall into. The human nature is essentially corrupt, the divine nature is essentially holy; the human nature is irrevocably doomed to death, the divine nature is eternal.

With this truth in mind we can see that there is no place for substitution in the atonement. As Bro. Barbour very pertinently remarks in the May No. of the HERALD, "The old, or natural man *must* die; the new, or spiritual man *cannot* die. For which was Christ the substitute"? Manifestly for neither; but "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14: 9); that he might be the head of the body, the church; who, referring to Christ, "is the beginning, the firstborn from the dead, (literally, out from among the dead ones), that in all things he might have the preeminence." (Col. 1: 18). Christ died, not as man's substitute, not *instead* of man for man himself must die; but in order that he might impart the new life, the divine life, the eternal life, and thus make the regeneration, the only possible hope of humanity. It was "for the joy set before him" in bringing many sons unto glory, that he endured the cross, despising the shame, and is set down at the right hand of God.

A. P. Ad[illegible]

COMMUNICATION—Startling as it [illegible] seems to be true that the division of Matt. 25: 6–10, is now taking place. I had supposed those who opposed these views, [illegible] the conditions of the prophecy in regard [illegible]

[illegible] "foolish virgins [illegible] me clear that the [illegible] opposition by th[illegible] [illegible]rying, met them. [illegible]resent two classes [illegible] the marriage; the [illegible] the end; and the [illegible] the end.

It is very clear th[illegible] the one body rep[illegible] in this special [illegible] [illegible]e, we must not [illegible] [illegible]velopments. Thi[illegible] [illegible]m the Lord and [illegible] It certainly make[illegible] [illegible]ends leave us and [illegible]est. But a clear [illegible]uld make us rejoi[illegible] [illegible]ion takes place, a[illegible] will be clear that [illegible] the light. If bo[illegible] [illegible]ht as He is in the [illegible]st necessarily obt[illegible] [illegible]rit, are the sons [illegible] [illegible]ds into *all truth*, a[illegible] [illegible] marriage is abou[illegible] [illegible]ary that our wed[illegible] [illegible]hout spot; "And [illegible] she should be arr[illegible] [illegible] white; for the fi[illegible] [illegible]sness of saints." [illegible]d, and it was coun[illegible] [illegible]sness." How im[illegible] [illegible] should be thoro[illegible] [illegible] harmony with the [illegible] These advanced [illegible] [illegible]t, sea of glass co[illegible] [illegible]; are to us very [illegible] May the truth [illegible] more, "until we [illegible] the faith and of th[illegible] [illegible] God, unto a perfe[illegible] [illegible] of the stature of [illegible]

IMPORTANC[illegible]

[illegible]ome are disposed [illegible] [illegible]tance is there in a [illegible] these doctrinal poi[illegible] [illegible] atonement, resur[illegible] [illegible] The church, the o[illegible] [illegible] all truth." T[illegible] [illegible] Spirit; and at [illegible] [illegible], when she enters [illegible] be acquainted w[illegible] [illegible] is eternal life, [illegible] God, and Jes[illegible]

the "foolish virgins." But it now seems to me clear that they do not, any more than the opposition by the churches, prior to the tarrying, met them. Those "ten virgins," represent two classes in the movement clear to the marriage; the one part having light to the end; and the other failing, just prior to the end.

It is very clear this division must obtain in the one body represented by our Saviour and in this special movement. This being true, we must not be surprised at recent developments. This division is evidently from the Lord and man cannot prevent it. It certainly makes us sad to have dear friends leave us and establish a separate interest. But a clear fulfilment of Scripture should make us rejoice. If a permanent division takes place, as now seems probable, it will be clear that one party are not fully in the light. If both sides were "in the light as He is in the light," full fellowship must necessarily obtain. Those led by the Spirit, are the sons of God, and the Spirit leads into *all truth*, as it becomes due. As the marriage is about to take place how necessary that our wedding garment should be without spot; "And to her it was given that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints." "Abraham believed God, and it was counted to him for righteousness." How important then, that our faith should be thoroughly cleansed, and be in harmony with the Word.

These advanced truths, on the atonement, sea of glass condition, and other subjects; are to us very cheering and beautiful. May the truth continue to shine more and more, "until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

S. H, WITHINGTON.

IMPORTANCE OF TRUTH.

Some are disposed to ask, what great importance is there in a correct understanding of these doctrinal points concerning Christ, the atonement, resurrection, etc.?

The church, the one body, are to be led "into all truth." This was the office-work of the Spirit; and at the end of her education, when she enters upon married life, she is to be acquainted with her Bridegroom; "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." Unless we have a true knowledge of Christ, his sacrifice, what he was when born of Mary, whether human, or divine, or both; what his work, as a second Adam, is; what he does, and what the Father does; and something of the plan by which man's salvation and regeneration is being accomplished, how can we come to a true knowledge of him?

To know him, and be known of him, appears to be one and the same thing. And a partial acquaintance does not do; he will not marry in haste, to repent at leisure; thorough acquaintance, on the part of both the bride and Bridegroom, and this alone, will be recognized. Of the necessity for this mutual knowledge, there is an abundance of proof. Of course, Christ, in one sense, knows all men, (John 2: 24). But unless we know him, he does not, in the sense referred to, know us. "Many shall say unto me in that day, Have we not done many wonderful works in thy name"? And the answer is, "I never knew you." And in the parable of the ten virgins, the answer to the foolish virgins is, "I know you not."

With false ideas of Christ in almost every respect, false notions of his birth, of his nature, of the atonement, of the true sacrifice, of the natural and the spiritual, the first Adam and the second, the marriage, the regeneration, and indeed of the whole plan; and simply believing that Jesus has come in the flesh, and that God raised him from the dead, the knowledge the merest babe in Christ must have, in order to be saved, and do you expect when he comes for his bride that he will know you? that he will recognize as his bride, those who have learned only the first principles of the doctrines of Christ? How then should the body come to the full stature and knowledge of the Son of God? Christ will not recognize, or marry a spiritual "babe." The apostle clearly teaches that babes in Christ must "grow;" that to win the crown, the christian has a race to run:—"Let us so run that we may win." If one never advances beyond first principles, and dies a babe in Christ, whether his christian course is long or short, he will lose the crown, and must be content to "serve, in the temple of God." The bride will be one with the Bridegroom, and "sit with him in his throne."

Nothing is more clearly taught than is the different orders and degrees of glory in the kingdom. Do you want to be with Jesus? lean on his breast like the beloved disciple,

be the friend and bosom companion of him of whom it is written, "Let all the angels of God worship him"? then learn what it is to "run for the mark of the prize of the high calling of God in Christ Jesus;" and that it is something very different from building with "hay, wood, and stubble, suffering loss, and being saved so as by fire."

In the kingdom, there will be the rich, and the poor. Lay up for yourselves treasures in heaven." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

These advanced truths, so necessary for this last, or graduating step, in the education of the bride, do not depend on worldly wisdom, or a long course of drilling; when presented by the helps given for the perfection of the saints, (Ephe. 4: 12), and the Spirit applies the truth, you may grow like Aaron's rod, which budded and blossomed and produced fruit, in as it were a moment. But let no one think they will enter upon this condition of victory, into which the ecclesia are about to pass, with a half developed faith, garments spotted by the flesh. The bride must be arrayed in "fine linen clean and white."

MOSES AND CHRIST.

Moses leaves the courts of his reputed father, to save his people from bondage and death. He came, but was rejected of them, "Who made thee a prince and a ruler over us"? He then left them, married a Gentile wife, waited another forty years, came a second time and effected their deliverence.

Christ left the glory he had with the Father, "though he was rich, he became poor that we might be rich." *He* came to his own, and his own receive him not. He then turns to the Gentiles, marries a Gentile wife, and comes a second time for their deliverance: "A Deliverer shall come out of Sion, and turn away ungodliness from Jacob."

The sacrifice made by Moses, as brought out in the type, was, not what he suffered after he came to his people, by the humiliation of being *rejected*, nor yet what he suffered during the remainder of his life; but in renouncing royalty for their sakes. He "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; . . . for he had respect unto the recompense of the reward." "Christ despising the shame endured the cross for the joy set before him."

Both in the type and antitype, the cross they bore, was the life of humiliation and suffering; but the *sacrifice* was in renouncing the life they laid down in order to accomplish the deliverance of God's people. They were both rich, and became poor. In each case they renounced the glory they had, choosing rather to suffer affliction with the people of God.—"In all their affliction he was afflicted, . . In his love and his pity he redeemed them." The life Moses sacrificed for his people, was the life he refused in the courts of Pharaoh; he *renounced* royalty, that through his poverty they might be rich. In the natural, or type, we have an unerring guide to the spiritual; and it is only thus we can come to a true knowledge of "The only wise God and of Jesus Christ whom he hath sent."

THE HARVEST.

At the first advent, the harvest, or closing work of the Jewish age, lasted seven years, or during the last "week" of the seventy, in some special sense, of favor extended to them. After which came the thirty three years consumed in their destruction; and which in some sense, might be called harvest work.

The first half of that "week," was occupied by the personal ministry of Jesus; the last half, gathering the "wheat," or "the remnant according to the election of grace" out from among the "chaff." John said when introducing Jesus, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner but he will burn up the chaff with unquenchable fire." (Why we are compelled to understand this language as applying exclusively to the Jewish church and nation. John was introducing Jesus and his work and Jesus, at the first advent, says, "I am not sent but to the lost sheep of the house of Israel." Hence he forbade his disciples going to the Gentiles. And as "seventy weeks," complete, belonged to the Jewish church, the fact of the gospel "beginning at Jerusalem," before it was permitted to go to other nations, is explained. This distinction of work, of class, and of dispensations, must be recognized, or the Bible becomes to us a book of confusion).

Christ's personal work, though it made "division among the people," did not effect a permanent separation of wheat and chaff

Continued on the first page.

See page 34

HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

Vol. 9. ROCHESTER, N. Y. OCTOBER, 1879 No 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.

PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

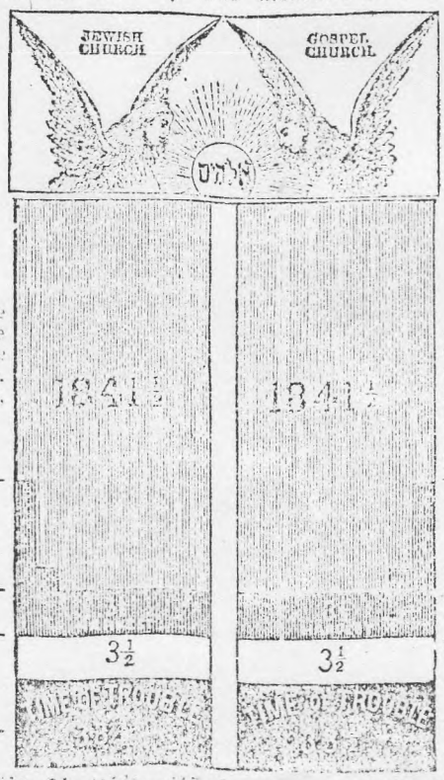
Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.



Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.

PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"[illegible] Gentiles" [illegible]

Jacksonville Fla. Sep. '79.

Dear Bro. Grace, peace and blessing from our Lord Jesus Christ be upon, you, now, henceforth, and forever, Amen.

I am glad and rejoice in the Lord, that he has turned me from the service of idols, to worship the living God, and to wait for his Son from heaven. To worship God understandingly, we must know him; and those who are given to Christ, he will instruct, (John 6: 45). Now this I know, if God wishes to instruct a man, he can soon find the means. The HERALD, the Bible excepted, is the only vehicle where these advanced truths are given; and I thank God for its appearance at my door; it comes laden with meat for the household; and without what it has taught me, I should have remained in darkness. Be not flattered when I tell you, with tears of joy, that I thank God for the knowledge of him, obtained through your paper. Until converted I was very profane, but I found God, not at campmeeting, nor at church, but at my own home, was baptised by immersion, by my own choice, joined the Methodists, and then struck out for light; read all the orthodox works I could get, and found not what my soul panted for.

About that time a few Adventists came into the place, who were proclaiming the end of all things inconveniently soon for most people; and I hated an Adventist, and thought they ought to be assisted in quickly getting out of the world. At length, in conversation with one, he proposed to bring me a book in which I soon became interested. I had not thought it possible for man to know any thing of the future; but as the truth began to dawn upon me, I was both rejoiced and astonished, and my love to God was increased. This was about 1872; then I read all I could find on these things, yours and others, indiscriminately, and without being able to distinguish. So I went on in search of light, until at last, by the assistance of the Holy Spirit, my eyes have been opened to discern between light and darkness, yea, between life and death, between the natural and the spiritual. The way of life was opened to me; I saw Jesus, the sacrifice, the true nature of the atonement, and so began really to know God, and Jesus Christ, whom he hath sent. And, bless God, I am determined to follow on to the end, and see the salvation of God.

I regret the witlidrawal of our brethren, but rejoice at the stand you have taken for the truth, for truth it is. I am satisfied the substitution of the innocent, in place of the guilty, to satisfy justice, is not taught in the Bible. Yet may the blessing of God follow them, and bring them back into the fold, is my prayer. The article in the July number, "Alive in Christ," also that in the August number, "The Blood of Christ," have cleared up that which was always a mystery to me, and for which you have my most sincere thanks. And may the blessing of God rest upon you. N. Mller.

NOTICE!

There are some of our subscribers whose time expired last June, and from whom we have not heard. Now our custom has been never to ask any one to pay for their paper, nor do we ever expect to. This is from no false pride, but we have no use for money, except what is necessary for the work, and for which there has *never* been a deficiency, nor is the cruse now running low; but it has always been a point with us never to try to force these things on any one, they are too precious to cast before those who will "trample on them." And as the way has been one of rapid transit, from point to point, a creed which has enlarged continually; it is not to be expected that all who are interested for a season, will endure to the end. And we do not want to send the paper to any one after it has ceased to be a welcome visitor. Hence, we must ask every person whose time expired with the last volume, to write, if they want the paper continued. If it is not convenient to pay for it now, you can at least send a postal card, to inform me that you want the paper continued. And to every one on whose paper or wrapper, *june* is printed, with no figure attached, it means that your time expired last june; and unless you let us know that you want the paper continued, you will not receive the next number, and so we bid you goodbye.

THE SUN revolves on its axis once in 25 of our days. The three and a half years of our Lord's ministry were about *seven weeks* of such sun "*days*"; and the 33 1-2 years of his earthly life made exactly "*seventy weeks*" of such days, i. e. 490 sun days. His lifetime was therefore a lesser "seventy weeks," comprised in the greater period of Dan. 9: 24. The one being *seventy weeks* of solar *years*, the other *seventy weeks* of solar *days*.—*Approaching End of The Age.*

TARES AND WHEAT.

"The field is the world," world of mankind. The Son of man does not sow *people*, he sows truth. "And while men slept an enemy sowed tares." Truth is what Christ sows; error is what the Devil sows. Hence, the good seed is truth, and the bad seed is error. Truth and error have grown side by side in the gospel church from the first, and were, for some wise purpose, to continue to the end; but in the harvest, are to be separated. And those who adhere to truth, or to error, are involved in this separation.

That the seed sown is the *word*, Christ himself says, "The sower soweth the word," (Mark 4: 14). I know it reads "the good seed *are* the children of the kingdom;" but the word *are* is not in the Greek. Good seed represents the children of the kingdom. When Jesus said, "take, eat, this is my body," the letter is one thing, but the true meaning is another. The seed sown during the gospel age. is the word of truth; and the truth, taking root in our hearts, makes us "children of the kingdom.

I want the fact clearly seen, that the good seed and the bad, are personated in the parable, by those in whom the *seed* is developed. Certainly no one will claim that the Son of man, or the sower, sows *people* instead of the word of truth; and if not, then the seed is truth or error, sown in the heart; and is personated by those who receive it.

Parables were given to conceal truth, not to make it plain; hence it is never found on the surface:—"Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive," (Mark 4: 11).

Then wheat and tares, good and bad seed, are *really* the word of truth or error, by which we are begotten as children of truth, or children of error. And truth, and the child of truth, are recognized, in the parable, as one and the same; and so with the tares. But there is another difficulty in arriving at the truth concealed in the parable. Both good seed and bad, are sown in the same heart, the tares are sown *among* the wheat. Hence, the warfare,—"When I would do good, evil is present with me." And there never was a christian who did not have both truth and error, good seed and bad, growing in his heart; the enemy *never fails* to find opportunity to sow tares *among* the wheat; errors that spring up after a man is truly converted, or has received the good seed in his heart. Hence, both tares and wheat, truth and error, are developed in every christian; this warfare is permitted during this gospel age, for some wise purpose. But "In *this* the children of God are manifested, and the children of the devil; "he that committeth sin is of the devil; . . whosoever is born of God doth not commit sin." But as "No man liveth and sinneth not," no man, even though a christian, is absolutely free from that which makes him a child of the devil; and Jesus turned to Peter and said, "Get thee behind me Satan," (Matt. 16: 23). "Let both grow together till the harvest."

In the next age, the devil being bound, there will be no sowing of tares; our theology will be perfect; nothing but good seed will be sown.—The priesthood of the next age being perfect, nothing but *truth* concerning God and Christ, will take root.—"The watchmen shall see eye to eye, when the Lord shall bring again Zion."

The gospel parables represent the church, or "kingdom of heaven," not the world. The good and bad fish, in the gospel net, are good and bad christians, and not christians and men of the world.—Good and bad are relative, since "there is none good, but One."—We do not believe the devil is represented as sowing tares in the heart of a man of the world. "He sows his "seed" among the wheat; good seed is sown *first*, and no man can have the truth sown in his heart, and take root, without being "begotten by the word of truth."—"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

We do not claim that men of the world, for worldly motives, are not in the different sects, or what men call "church organizations;" no one can doubt that; but we do *not* believe there is an unconverted man *in the church of God*. Or that there is any entrance to that church, except by the door. And yet, the kingdom of heaven, is likened to a net, &c. having in it, both good and bad. Good and bad meaning that some are not so bad as others; because, absolutely, "there is none good but God."

In the "net," there were "every sort;" there are "vessels of honor, (moulded for the Master's use, as well as) vessels of dishonor," or less honorable. "Let not the foot say, because I am not the hand, I am

work of separation.—And Oh, what a joy, to have the errors of the past separated from the golden truth, and bye and bye, to realize the "blotting out of sin," when the times of refreshing shall come from "the PRESENCE of the Lord." But I have one sorrow in all this, and it is a deep sorrow; *not one* of my people is truly with me in these things. I have prayed the Lord to give me a class of those who desire to know more of these things—I have done for it what I could, but thus far without success. My people are well educated, most of them, and many have been thoroughly steeped in *Calvinism* from their youth, hence these views seem to them like the upheaval of the foundation on which they stand.

Yours, in the blessed hope of the gospel.

Our brother's case is not peculiar. Since these sifting truths, things which *only* the spiritually minded *can* see, are severing between those who are to be "accounted worthy to stand before the Son of man," and those who are to be cast into the fire and "suffer loss;" it looks like "gleaning grapes, as the shaking of an olive tree, two or three berries in the top of the *uppermost bough*, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel,"

EAST BERLIN, Conn.

I am rejoicing in the light that comes through the HERALD. I praise God for placing within my reach these glorious truths you are so fearlessly advocating. May God help you by his word and Spirit, to stand firm; and to feed the household of faith with his pnre testimony; God will defend his own truth, and those who advocate it,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing." Enclosed find subscription for the year 1880.

Mrs. N. H. BOTSFORD.

COMMUNICATION.—Our relation to God. We are counted dead, "Dust thou art, and unto dust shalt thou return." There is no unity between dead matter and the living God. Who would be united to a dead body? So there is no affinity between man in the *flesh*, and the living God. They which are in the flesh cannot please God; so we have to be created anew,—"He that sat upon the throne, said, Behold, I create all things new." We are therefore dead, until created anew in Christ Jesus, even as the Godhead planned when they said,;"Let *us* make man."

Christ was made flesh, mortal, (a condition of death suffered for us, seen through the death of his body on the cross). As a second Adam, his side was opened and forthwith there came out blood and water. As the *life* is in the blood, so we by faith in his *life*, (saved by his life), drink thereof; and so live by faith in his *blood*. Those who are capable of receiving this, see and believe.

(That his blood shed for us, does not mean his *natural* life, is proven by the fact that he was already dead when his side was opened and the blood was shed), (John 19: 33).

"I am come that they may have life, and that they might have it more abundantly." As we now live by him, (not his natural life, but by the "faith of the Son of God") so we shall soon have life more abundantly because of him. And here we have the at-one-ment with his God and our God his Father and our Father. For he is the brightness of his Father's glory, the express image of his person. And will change our vile body and fashion it like unto his glorious body.

The new wine will be put into new bottles, for no flesh can see God and live. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Not that we would be unclothed, and hide ourselves, as did our first parents, but clothed, that we may run to meet him. Birds of a feather flock together, "Who are these that fly as a cloud, as doves to their windows"? Wm. E. Forsyth.

QUESTIONS AND ANSWERS.

"And death and hell were cast into the lake of fire, This is the second death." (Rev. 20: 14). In chap. 19: 20, the beast and false prophet were cast into the lake of fire. You claim that the *beast* is, (represents) the world; and that the mark of the beast, is, having the mark or characteristic of men of the world. If this is so, how can any one having that mark, whether a man of the world, or a carnally minded christian, have a resurrection until the thousand years are ended? For only such as had not worshiped the beast, or received his mark lived, while the rest of the dead lived not again until the thousand years were finished.

And if the lake of fire is the second death, the beast and false prophet could never be raised; as they are cast in, *before* the

Now for the facts. Immediately the time had passed, in the spring of '78, the brethren who now represent the "*Watch Tower*," came to Rochester, eager, and truly in quest of light; Bros. Russell, and Keith came, and Bro. Paton was expected, but for some reason, (I believe it was being hurt by a fall from a carriage, but am not sure), he did not come, but wrote several letters, to the same import. When brother Russell came, he had some ideas on the Elijah type, and that as *Elisha* went back, and re-crossed the Jordan, so we must return and re-cross, or something to that effect. He said nothing to *me* about it; but had preached it at Lynn, Mass. and some of the friends had written to me, that many were disgusted, thought it was "*foolish*," and were on the point of "*giving up the whole movement*." However, we consulted together, Bros. R. and K. at my office in Rochester, and Bro. P. by letter. I endeavored to satisfy them as to the last half of the harvest, the sea of glass condition, &c. They were at first, a little stiff, so that I began to realise that there was a division, yet they *seemed* to see the new light on the present half of the harvest, and some of its work. So much so, that they immediately commenced making a chart, then and there at our rooms, in harmony with the new position. And, though I had misgivings, that it was not clearly seen and accepted by them; still, as they arranged their *charts* so as to harmonise with the advanced light, and to show the last 3 1-2 years of the harvest, I *hoped* for the best. They came to consult and get light; *they eagerly sought it*, and for a time, I half believed they had appropriated the new supply of "oil." But, alas! *we could not give them* of our oil. The deep spiritual truths belonging to *this* part of the harvest, is a "*shibboleth*," they "cannot frame their mouth to speak." It is true, for a little while they tried to walk by this new supply in the lamps of others, but it could not be put *into their lamps*. Bro. Paton, seemed, for a little while to see, but now says he can see nothing in this last half of the harvest. Thinks the harvest is ended, has no light on the coming of the Bridegroom so far as it relates to the *end* of the journey, only from the Elijah type, i. e. that after he had crossed the Jordan, (represented here, by the harvest), he went on, to an *indefinite point*. This, in substance, is what Bro. P. told me, when here a few months since.

Here then are the facts; when the time passed, they really and earnestly sought to know what our next position was to be, how and where we stood, and what was before us. And as each and every other step in this movement, *had been given* through a certain channel, they very naturally came to the *same* channel, to learn what light there was, if any, by which the movement was to go on.

(We had often talked together, that if the time went by, we should certainly have an increase of light, as on former occasions).

That they asked, and for a time, *supposed* they could walk by that light, is proven by the following facts: They came and listened to what we had to say; heard the explanations in relation to the last half of the harvest, as it was explained and illustrated on a small paper chart, and immediately copied that chart on a larger scale, and began to preach this advanced light as soon as they left Rochester; and also in the next articles from their pen, which appeard in the Herald. But, *time* has proven that the *new* supply *could not be used in their lamps*.

The *language* of a parable is not to be fulfilled, but only the *circumstances*. And the "lamps going out," the asking for oil, and after becoming satisfied that there is no light here *for them*, nothing by which *they* can see, the going to *seek for light*; (a truly commendable act), have all been fulfilled. "And while they were gone, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut." We now await this next stage of developement.

G,—How is it that the Bridegroom can come while they are gone *in search of light*, and those who *have* the light, go in, while the others apparently, know nothing of it?

B,—Those who are not in the light, are, "in outer darkness," and cannot know "the mysteries of the kingdom." As Christ is to come this side of the vail, to *us*; while *they* expect, like the rest of the nominal church, to pass through the vail, to *him*; they are not "looking for *him*." And as he appears only to them that look for him; when he thus comes, to wash his flesh, he will not *appear* to them, hence *they* will not know he has thus come. They are now waiting for just what all other premillennialists, and all the nominal Adventists, are waiting for, viz. to pass out of the flesh, in the twinkling of an eye, and thus pass *through the vail*, to Christ. And, like all the others, say it is *near*, "in the immediate future," "but no one knows *when*." Truly, their lamps have "gone out." And, not by *words*, but by

a priest, seeing that there are priests (of the tribe of Levi), that offer gifts according to the law," (Heb. 8: 4, and 7: 14). As he came to the Jews only as a prophet, while they expected him as *King*, they very naturally stumbled, and hence, "knew not the time of their visitation."

Now if the question were asked of the *gospel* church, How is Christ due to come at his second appearing? the almost universal answer would be, that he is coming as *King*. And so the second house of Israel will surely stumble, as did the first, (Isa. 8: 14).

As truly as that he filled only the office of *Prophet*, in coming to the Jewish church, so he will appear to *us* as High Priest; and is not due as King, until a later stage. He that was born, "king of the Jews," fulfilled the prophecy of, "Behold, thy king cometh, meek and lowly, riding on an ass;" but he did not come to them in the character of a king, nor did he fill the office of king. And the prophecy, though it had that shadowy fulfilment, will not be realized "until that day when they shall say, Blessed is he that cometh in the name of the Lord," i. e. when he really comes as King, to sit on the throne of his glory.

There can be no doubt that the Jews remained in darkness because they did not understand that their Messiah would come only as a *prophet* at his first advent; or rather at the first stage of THE advent; for the three stages, first, as Prophet, then as Priest, and last of all, as King, are but the one complete advent. And there is no room for doubt that the gospel church, *all* who look for him "to appear the second time," in his *glory*, or who expect to pass through the vail *to him*, or in *any* way except as filling his office as High Priest *coming out to us*, will find that they also are in outer darkness.

The Jews blended all the stages into one, even as the last two stages are now blended by the church. During the gospel age, or day of atonement. Christ is a Priest, and is filling no other office, no matter how many names he may bear. And as he went in to make the atonement, as our High Priest, he comes out of the most holy, in the same manner. Our guide here, as at the first advent, is the law of Moses; "If ye had believed Moses, ye would have believed me," said Jesus; and Moses is as true to-day, as when, "beginning at Moses, and all the prophets," Jesus expounded to them the things concerning himself. When the high priest went in to make the atonement, he washed his flesh *before* he put on the glorious garments. (for description of which, read Exo. 28:). "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty." While making the atonement, after washing his flesh, he robed himself in this "glory and beauty." But on coming out, after he had finished the work of the "scapegoat," the last feature of the atonement, "Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water *in the holy place*, and put on his garments, and come forth." And remember, "the holy place," was where the "golden candlesticks" stood, and in the antitype, "the seven golden candlesticks, are the seven churches." Then the gospel church, where Christ lingered to "wash his flesh," is in the "holy place." And all who are of the church, or in the gospel net, "*both good and bad*," are represented as "standing in the holy place," where that great system of iniquity, the abomination that maketh desolate, was also to be seen standing, (Matt. 24: 15). Then our High Priest comes first to the church, puts off his spiritual glory, that which mortals cannot see, without a miracle, and seeing, could not endure, and in the *same condition*, and in a similar manner, as he washed his flesh on going in, so he will wash it again, *before he comes out to the people*. And only those who believe Moses, will believe Jesus, and to none others, "will he appear the second time, without sin unto salvation."

Those who look for him to come to the church, in any other way, or are expecting to go through the vail, and therefore into the "Most Holy," *to him*, are deceiving themselves, and must soon realize the fatal error. The harvest is ending; "take heed, let no man deceive you."

AS KING.

To the *world*, and to his *servants*, Christ comes as King, (see parable of the "ten servants," Luke 19: 13). But when he returns "having received the kingdom," and reckons with his servants, and with his enemies, he "will sit on the throne of his glory, and before him shall be gathered all nations," (Matt. 25: 31). To his own flesh, he says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made

Christ." And under the sounding of the seventh trumpet, the kingdoms of this world "become the kingdoms of our Lord, and of his Christ." "The Lord said unto my Lord, sit thou upon my right hand, until I make thine enemies thy footstool." "Ask of me, and I shall give thee the heathen for thine inheritance," etc. All of which prove that the "God and Father of our Lord Jesus Christ," is the principal actor in the judgment on the nations, now about to transpire; and that *Christ's* warfare is spiritual, like all his other work, or with the sword of his mouth;—"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth," (Rev. 19: 21).

That the Father still sits on his own throne and will take away every branch in Christ that beareth not fruit; and that *He*, the Father will subdue the nations, and make the enemies of Christ his footstool, and therefore deals with the natural man, "the *old* Adam," which as the "body of death," still clings to us, while in the flesh; and also with the natural man, who is not yet given to Christ, for the work of regeneration, is so plainly taught, that those who *try*, cannot fail of seeing it. This leaves the work of the second *Adam*, a purely spiritual work. The objection might be made, and when the kingdom is given to Christ, "all peoples, nations and languages shall serve and obey him." But when the nations are given to *him* "for an inheritance," it is for their *regeneration*. They become his "sheep," hear his voice, and obey him. But every branch that beareth not fruit, "My Father taketh it away." While man is mortal, he must *pray;* now if Christ's kingdom was over the *natural*, then men should pray to *Christ*. But this is nowhere taught. No, Christ reigns conjointly with the Father; "The kingdoms of this world become the kingdoms of our Lord, *and of his Christ*." And no man *can* come to Christ, so as to pass from death unto LIFE, unless the Father draw him.

"I beheld until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands, ministered unto him; and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then (after all that) because of the voice of the great words which the horn spake, I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts, (the lion, the bear, and the leopard), they had their dominion taken away; yet their lives were prolonged for a season and time. (When the Gentile times shall end, in the battle of the great day of God Almighty, all these nationalities will be completely destroyed together, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, (Dan. 2:). I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," (Dan. 7: 9–14).

The prophecies of Daniel, are chronological in their order; and the above locates the coronation of Christ, in exact harmony with all the other facts concerning the subjugation of the nations by God, and their transfer to Christ's *spiritual* empire. God subdues the nations, and gives them to the Son, for his inheritance, and Christ sits on his Father's throne until his enemies are made his footstool, hence he does not receive *his* kingdom, or sit down on his own throne, until those enemies are subdued. And hence, not until after the battle of the great day, and the "times of the Gentiles are ended. And he does not come as King, until he comes to reign over the nations, and "the Desire of all nations shall come," a perfect Christ, head and body complete.

Therefore the gospel church, are to look for him, not as king, and therefore not in his glory; "For when he comes in his glory, *then* shall he sit on the throne of his glory," but as High Priest, and *without* even his priestly glory, since that is laid off while he washes his flesh. And so, dearly beloved, let us look for "this same Jesus," who said to the two on the way to Emmaus, "What manner of communications are these that ye have one with another, as ye walk, and are sad"? And who so strangely appeared walked, listened, and talked; that after vanishing from their sight, they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

It is true the *undivided* word, or, not "rightly divided," has led the church to look for Christ to come in his glory, when he shall come to the gospel church; but nothing can

whereas we did not even dream that he *had* come, or would come in any such *invisible* manner, until the following spring. This alone, if there were no other objections, would prove their position to be unscriptural. But now that the parable has been fulfilled, and the light has shone out as it became due, the weakness of the former position is plainly to be seen; and also how perfectly scriptural, as it now stands, every step has been arranged.

That the going in, to make the atonement was in exact fulfilment of the law, the New Testament record places beyond doubt; and that he will come out, in fulfilment of the law for the coming out of the high priest, and therefore in the same manner that he went in, cannot be questioned; hence, the real truth on the coming of the Bridegroom is now shining; and it certainly would not be given until it was due; therefore this present movement is the one in response to the cry, "Go ye out to meet him," and to which those who have the new supply of oil for their lamps, are responding.

The above being true, this is the *last* movement of the virgins, as given in that parable, and hence, it *cannot end* in disappointment; but must, on the contrary, end by the coming of the Bridegroom, and the going in to the marriage:—

"Even so come, Lord Jesus."

ETERNAL TORMENT:

Does Matt 25: 46, teach that doctrine?

"These shall go away into everlasting (*aeonion*) punishment; but the righteous into life eternal," (*aeonion*).

The best scholars of the present day agree that the word aeonion, from *aeon*, age, does not mean absolutely endless. The most we can make of it according to the strict etymology of the word, is age-lasting. I could quote from several so called evangelical divines to the above effect; for instance, Dr. Frederick Farrar, Cannon of Westminster Abby says that the three words *damnation*, *hell*, and *everlasting* ought to be stricken out of our English version, being, in our present acceptation of them, simply mistranslations. Again, in Lange's Commentary, considered one of the best and most orthodox of modern times, on this text we find the following comment: "*Aeonios*, from its adjective form, may perhaps mean an existence, a duration measured by aeons, or worlds, just as our present world or aeon is measured by years or centuries. But it would be more in accordance with the plainest etymological usage to give it simply the sense of *the world to come*. These shall go away into the punishment of the world to come; and these into the life of the world to come. That is all we can etymologically make of the word in the passage."

No one who has any knowledge of the original, and any acquaintance with this controversy on future retribution going on at the present time, will pretend to say that aeonion, of itself, necessarily means endless. As the noun aeon, (age), means a limited period of time, and is invariably so used, as for example, "This present evil world," or aeon; so the adjective derived from it, *must* refer to a limited period. The most we can make of it, as we have already said, is age-lasting, *i. e.* lasting during the age to come.

But it is said, If the punishment of the wicked is limited, then the life of the righteous is limited also, for the same word in the original is used to express the duration of each. And we know, it is further alleged, that the life of the righteous, in the future state is absolutely endless; hence, the punishment of the wicked must be endless.

This *seems* conclusive; and yet it is faulty, and the conclusion erroneous. Let me call attention first, to two points in this judgment scene: first, the significance of the phrase, "These my brethren." Second, the ground upon which judgment is meted out. "Inasmuch as ye have done it unto these," "Inasmuch as ye did it not to these."

The common idea is that this passage presents a view of the general judgment, that of the world, all mankind; and that "these my brethren," signify the right hand company, *i. e. all* the saved. Now I think both ideas are erroneous. "These my brethren," refer not to either party being judged, but to THE CHRIST, those on the throne as his associate judges. Compare Matt 25:31 with 19: 28; also 1 Cor. 6: 2, Rev. 3: 21, and 20: 4. These Scriptures I think make it plain that "these my brethren," are the overcomers, the church, those who "shall not come into judgment," (John 5: 24).

In regard to the second point, it is evident that this is not the judgment of the world, for all mankind could not be judged on the basis, of doing well, or neglecting to do well to Christ's brethren. The great majority of the race never heard of Christ or his brethren, or had opportunity to treat them well or ill. I think this judgment of "all

Disappointed! I make no such calculations —have no drawbacks now, as in times past. The preparation of the bride is understood now as never before. The separation by the angels is so distinct,—the work of the Father, the work of the Son, and the work of the Spirit, so well defined, that we know the blessedness of understanding the fear of the Lord, and finding the knowledge of God. That fear excludes all unbelieving fear, and that knowledge gives a confidence in the certain accomplishment, in minute details, of what remains of the work of the Spirit, till that work shall end, when the beloved antitypical Isaac shall complete our faith, "with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

"In sackcloth and in tears
She for the Bridegroom mourns;
In fasting and in gloomy fears
She waits—till He, her Lord returns."

Calling to mind the above, I was led to "consider the Apostle and high Priest of our profession, who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared. Though he were a Son yet learned he obedience by the things which he suffered." And my first thought was, Jesus had no forerunner—had to make his own way. When I have felt the filthiness of my own righteousness, and the wretchedness of being bound to "this body of death," (the fallen nature), and Jesus had it all; no wonder there "were strong cries and tears to him who was able to save from death. How plain it is now, since we understand the kind of death he feared, (that which comes by the human will rebelling against the will of the Father), "and was heard in that he feared." Yes, he was enabled to say, "Nevertheless, not *my will* but thine be done." "And being made perfect (through suffering), became the author of eternal salvation to all who obey him." And now, with the Spirit, and the understanding also, we give thanks to God who giveth us the victory through our Lord Jesus Christ. Having such an High Priest over the house of God, we will hold fast the profession of our faith without wavering, for he is faithful that promised.

We are in good faith, going out to meet the Bridegroom. The harvest certainly ends in the fall of '81. As the end of the year, Jewish time, takes us to the spring of '82, may we not be called to exercise patience? But the confidence that a knowledge of God's work has inspired us with, will lead us on to the recompense of reward. There must be a time for the preparation of the journey, and perhaps the fulfilment of some of the jots of the law. I love to think our Father appoints the times and seasons; and that we shall see the beauty and necessity of every point.

I was made sad, when a brother to whom I was reading an article on Substitution, turned away abruptly, and said, "I want to know and find out something for *myself*." Yes, it is self that wants the credit of doing. She clamors to be heard. Poor vain man does not always know her voice. If the smiting of fellow servants has not come, when will it come?

I have followed you in spirit, to all your meetings in different places, confident that the blessing of God has been signally manifested. Still hoping and waiting for what is not yet seen:

Your sister in Christ, E. J. Marden.

QUESTIONS AND ANSWERS.

Q,—How do you explain the last half of the seventieth week of Dan. 9: 24? If there were three and a half years after the crucifixion in A. D. 33, does not that fact bring the close of the seventy to the autumn of A. D. 36, and the remainder of the 2300 days, (the 1810), to 1846? And thus affect the time arguments, and parallels?

A,—It certainly does affect the time arguments and parallels to the extent of 3 1-2 years. So long as we ignored that half week the harvest of the Jewish age was reckoned as but 3 1-2, instead of 7 years. And the equality of the two dispensations, made the second half, end in the spring of 1878. But with that last half week *recognised*, the equality of the two dispensations brings us to the autumn of 1881, as the end of the gospel harvest.

The two dispensations were to be of one measure and one size; this, we understand, is the first and most clearly taught parallel. Each end with a harvest, and with an advent of Christ. There are also parallels in the worship, one being on the plane of the natural, and the other on the plane of the spiritual; we offering "spiritual sacrifices," &c. &c. But the chronological parallels are found only in the *measure* of the two dispen-

If the measure of the first half, in this argument, was the dispensation of the law, it certainly ended at the cross; and in that case it *began* when they came out of Egypt, and *not* at the death of Jacob. But if it was the measure of the twelve tribes, during that period in which he recognized them as his people and church, to the exclusion of all other people, then the measure of that period cannot be stopped at the cross, but must reach on to the end of that last week of the seventy "determined upon thy (Daniel's) people, and upon thy holy city." And that it was still recognized as "the holy city," after his resurrection, see Matt. 27: 53.

Now look at the diagram:—If that measurement did not stop at the *beginning* of that 7 years' harvest, nor yet at the cross; but went on to the end of the time *determined* on them. before they were dropped to the level of the Gentiles, and in the next diagram, it does stop at 1878, would the two, be "of one measure and one size? Most certainly they would not, as all can see.

"The harvest is the end of the age." In 1874, we thought the first line reaching to that date, was the end; as the first line in the diagram above, was the end of the *law* and beginning of the gospel. Then, when we began to see the *harvest* as a period of time, and that the law was still in force up to the cross, we saw that the gospel, in order to parallel, and be of equal length, must also go on 3 1-2 years, or to 1878. But as before remarked, many good and strong men drew back, cried "dishonesty, sliding scale, wont give up when he is proved to be in the wrong," etc. But, the Lord said, Go to Jericho; and the movement went on. And now, the Lord hath sent us to Jordan, which means judgment; and the instruction to the gospel church leads no further, for "when that which is perfect is come, . . . we shall know as we are known," and in crossing over, and beyond, we shall act from our own knowledge.

It is Christ who is to give us "power over the nations," (Rev. 2: 26). It is Christ who "is the finisher of our faith," and which gives us the victory. And this *power* over the nations, is given before the work of judgment begins, hence, Christ, who is the Author, will finish our faith, before the crossing over. Therefore, in this last part of the movement to which the gospel church are sent, or the going "to Jordan," the final separating and cleansing work must be finished; hence, the final separating of the foolish virgins, at this point, and before we meet the Bridegroom, on its banks.

At the first advent, Jesus, the prospective Bridegroom. showed himself to literal Israel, on the banks of literal Jordan, so he will now show himself as the real Bridegroom, on the banks of the antitypical Jordan. And as John and Jesus, went in, and came out, together; so the perfect Elias and Christ, will pass through the waters, in which, not "Judea, and all the region round about, were baptised," but in which fiery baptism, the antitypical Jordan, all must participate.

Those who now draw back, and go no more with us, are simply, left behind, they cannot stop the movement, because their lamps are gone out. It is only the "wise virgins," who, in response to the midnight cry, have the light to "go out" to meet him.

Now if there is any thing in the equality of time, given to the Jewish, and the gospel churches, any one can see at a glance, that the time "determined on the literal seed, did not end at the baptism of Jesus, nor at the cross; but at the end of that seventieth week. And that, in order to be "of one measure and one size," the time determined on the gospel church, could end, neither in 1874, nor in 1878; but, like the other, must extend 3 1-2 years more, or to 1881. And that therefore the entire force of this prophetic argument points to 1881.

THE EVENT TO TRANSPIRE.

During the time given to the natural seed, they were the *exclusive* chosen of God: and just as much so, *after* the crucifixion as before. The Gentiles could no more have the gospel until the time determined on the Jew had expired, and the Spirit gave permission, than could they during the first half of that harvest, in which Jesus expressly forbade them to go to the Gentiles. During all their history they were held above the Gentiles, and God would communicate neither law nor gospel, to any but the literal seed of Israel. At the end of the seventy weeks, God's especial favor was withdrawn, and they were dropped to the level of the Gentiles.

Now what marks the end of the time determined on the gospel church, the body of Christ? just the opposite, I answer, exalted to an equality with the angels. Surely the event to mark the end of the former, is well defined; and there is no lack of testimony as to what *we* are to look for, to mark 1881.

For the beginning of the harvest, or 1873-4, there was a prophetic period, as well as a parallel, to mark it; viz. the 1335 days of

until the present time, have I felt satisfied with any interpretation that has appeared.

"The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man, in heaven." A true idea as to what the powers of the heavens refer, will enable us to look in the right place, for the sign of the Son, we think. If the powers of the heavens which are to be shaken, refer to something which is visible on the sky, then we should look in the sky for the sign of the Son of man; but if the powers to be shaken, refer to the authority and governments of earth, including the authority of "the prince of this world," "the prince of the power of the air," then it certainly is proper to look in that direction, for the sign of the Son of man in heaven.

Now we believe the powers of the heavens which are to be shaken, refer to the empire over man, as it exists under "the rulers of the darkness of this world;" and is manifested in and through mankind. The "removal of those things that are shaken," (Heb. 12: 27), "Yet once more I shake not the earth only, but heaven also," is that to which Peter refers, when "the heavens shall pass away with a great noise," (2 Pet. 3: 10. That which is shaken, is to be removed; "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but heaven also." At Sinai, God shook only the earth; *i. e.* he did not then, in setting up a kingdom, interfere with the spiritual powers, or empire of Satan; but now it extends not only to earthly things, but "the powers of the heavens," also, are to be shaken. "Wherefore, we look for new heavens and a new earth."

The change involved, is that referred to in Dan. 2: 44, "In the days of these kings, shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms, and it shall stand forever." Or as Paul says, "And this yet once more, signifieth the removing of those things that are shaken, . . wherefore we receive a kingdom which cannot be moved."

In brief, then, Satan's kingdom is to be shaken and removed, and the Gentile governments broken in pieces and consumed, and an entirely new order of things inaugurated. Now Satan is "the prince of this world," but he is to be cast out, and bound for "a thousand years; that he should deceive the nations no more, till the thousand years are fulfilled;" and the kingdom of God [illegible] take the seat of empire; and in this change of government, and change of dispensation, terrible judgments will have to be visited upon mankind. And yet the power that brings these judgments, and these mighty changes, is to be an unseen power; that is, unrecognised; men are to continue planting, building, marrying, and know not, until their destruction comes upon them. In other words, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is among you," (Luke 17: 21).

The CHRIST, the church of the firstborn, are here and there and every where, the saints are "executing the judgment written," but men do not understand *them*, nor yet recognize the fact of the great change that is taking place; thus, "the kingdom of God cometh not with observation." And while it is *being organized*, or "set up," it has no locality, they go and come, like the wind; hence, "as it was in the days of Noe, so shall it be also, in the days of the Son of man." Noah was not invisible, nor was his work invisible; but men did not understand it, and therefore knew not, "so shall also the presence of the Son of man be."

The powers of the heavens are to be shaken, *i. e.* that which now controls mankind, and another system of government will take its place; but this will be a work of time, requiring the whole of the "day of the Lord," (more than 33 years), to fully accomplish it. But there will be terrible indications of changes going on; and men will at last be compelled, as were the Egyptians, (Exo. 8: 19), to recognize "the finger of God," viz. that there is a power controlling mankind, before which they must bend, or perish.

A sign, is an indication, something to be read. And when the fact becomes apparent that there is such a power being established over men, *that* will be "the sign of the Son of man in heaven; that the present powers of the heavens have been shaken, and that *He* is in the seat of empire.

This seems too plain to need an illustration, but suppose there was to be a change of government in this country, and you were so situated that it was impossible for you to know what was going on, only by the signs of the times. You see great commotion and strife in the land, and by and by there are changes which indicate that the Democrats are in power. As soon as you began to see such indications, it would be a sign that they had control of the government.

"Then shall all the tribes of the earth

life," (Acts 2: 28), and he, walking in that way has obtained that life. Christ nowhere claims to give immortality, but only age-lasting life, hence, if there were no other proof, this would be sufficient. But I need not stop to prove that Christ gives age-lasting life, as he plainly declares this fact. "I give unto my sheep age-lasting life," (John 10: 28). "The gift of God is age-lasting life, *through* Jesus Christ our Lord;" and there is not a particle of Scripture to show that Christ gives any other life than this.

This makes clear to us the necessary step to immortality. Had Adam remained sinless he would finally have attained to immortality, according to God's plan, by perfect obedidence; and therefore without the intervention of a *second* Adam. But man having fallen into death, spiritual death, must be restored to life, that *aonian* life which he lost, before he can "put on immortality." First brought back to the perfect earth-man, before he can receive the impress of the heavenly.

"This corruptible must put on incorruption, and [then] this mortal must put on immortality. First a restoration to the perfect Adamic state, a state like that of Jesus at the time he arose, incorruptible, *i. e.* "No more to return to corruption," Acts 13; 34, then a putting on of immortality. We are sure that Christ took these two steps, between the time when he said to Mary "touch me not, for I have not yet ascended to my Father," and when he said, "handle me and see;" he must have passed from one form of existence into anotber, *i.e.* from the perfect Adam condition to the immortal condition. Thus Christ passed these two steps, and every one who attains to immortality must follow their forerunner through this "new and living way."

Man in his fallen state is considered in the Bible as having no life at all, as has often been shown in the HERALD, "Except ye eat my flesh and drink my blood, ye have no life in you;" "If one died for all then were all dead," etc. The restored man has life, age-lasting life, the life that Adam had before he fell, but not immortality; it is *from* this, they pass to immortality. The passage in 2 Tim. 1; 10, "Jesus Christ, who hath abolished death, and brought life and *incorruptibility* to light through the gospel;" and also the one we have already noticed, Rom. 2: 7, confirm this view. If the word translated [illegible]*lity* in these texts was the *true* ren[illegible] it would seem to imply that immortality and age-lasting life are one and the same; but this word, as we have already said, is incorrectly rendered. It is not the same word as the one in 1 Tim. 6: 16, "Who only hath immortality," but is the same in the original as is translated *incorruption* in 1 Cor. 15: 53, 54; and should be so translated in these passages. Thus rendered, it will be seen to be in harmony with the view here presented. Those who seek for incorruptibility, shall have age-lasting life; that life, which if a man possess he shall "no more return to corruption," but shall go on from "glory to glory," or from this perfect condition to immortality according to God's plan.

The believer has this age-lasting life now, "He that heareth my word, and believeth on him that sent me, hath age-lasting life." Through the word and the Spirit, we have knowledge of God and Christ, "and this is life age-lasting." When we attain to a full knowledge of God and "Jesus Christ whom he hath sent," we shall then have reached perfection, and restitution; just what Ephe. 4: 11–16, teaches, "Till we all come in the unity of the faith, and of the *knowledge* of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ." It is the privilege of the elect, to know Christ, (see Phil. 3: 8, 10; 2 Peter 3: 18; 1 John 5: 20). And if we know Christ we know God, "If ye had known me, ye should have known my Father also; and henceforth ye know him and have seen him." (How different were his words to the fleshly seed, John 8: 19). The above, is equivalent to, "henceforth ye have age-lasting life." But they had not yet come to the "perfect man," for they had not yet attained to the full knowledge of the Son of God, That which is perfect shall have come only when we know as we are known, and see face to face, (1 Cor. 13: 10, 12),

Now notice this fact in the experience of the little flock, and which strongly indicates that we are very near the "perfect day:"—since the spring of 1878, we have learned more than all we had before, of the plan of redemption:—First, we have learned Christ's true position in the atonement, not as a substitute, but as our companion, suffering and dying, not instead of us, but *with* us and *for* us, in order to open up a way *out* of suffering and death; and this gave us a new insight into God's character. We saw that Christ did not die to satisfy justice, (strange justice to be thus satisfied), nor to reconcile God to man. God has never been unreconciled

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee,"

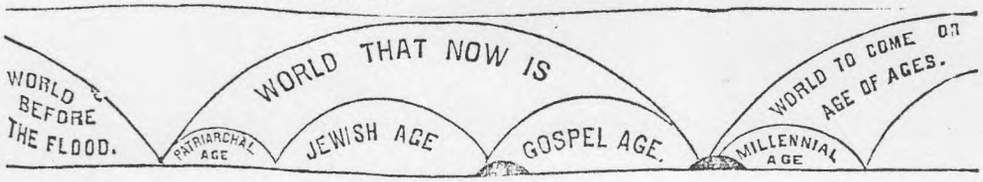
Vol. 9. ROCHESTER, N. Y. OCTOBER, 1879 No 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

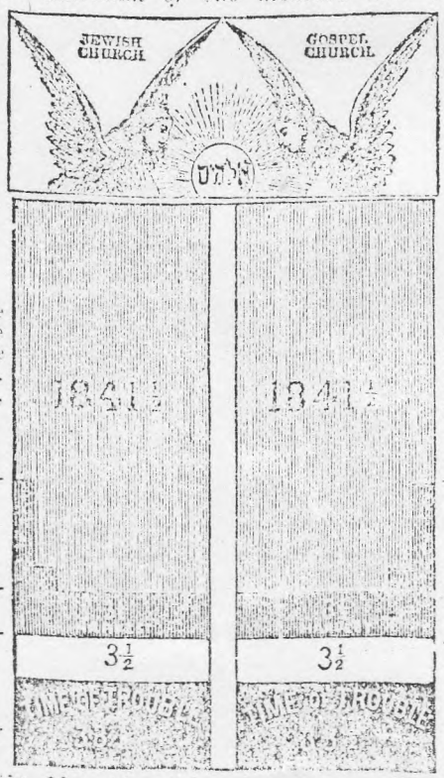
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"[illegible] Gentiles" [illegible].

TERMS—[illegible]

Jacksonville Fla. Sep. '79.

Dear Bro. Grace, peace and blessing from our Lord Jesus Christ be upon, you, now, henceforth, and forever, Amen.

I am glad and rejoice in the Lord, that he has turned me from the service of idols, to worship the living God, and to wait for his Son from heaven. To worship God understandingly, we must know him; and those who are given to Christ, he will instruct, (John 6: 45). Now this I know, if God wishes to instruct a man, he can soon find the means. The HERALD, the Bible excepted, is the only vehicle where these advanced truths are given; and I thank God for its appearance at my door; it comes laden with meat for the household; and without what it has taught me, I should have remained in darkness. Be not flattered when I tell you, with tears of joy, that I thank God for the knowledge of him, obtained through your paper. Until converted I was very profane, but I found God, not at campmeeting, nor at church, but at my own home, was baptised by immersion, by my own choice, joined the Methodists, and then struck out for light; read all the orthodox works I could get, and found not what my soul panted for.

About that time a few Adventists came into the place, who were proclaiming the end of all things inconveniently soon for most people; and I hated an Adventist, and thought they ought to be assisted in quickly getting out of the world. At length, in conversation with one, he proposed to bring me a book in which I soon became interested. I had not thought it possible for man to know any thing of the future; but as the truth began to dawn upon me, I was both rejoiced and astonished, and my love to God was increased. This was about 1872; then I read all I could find on these things, yours and others, indiscriminately, and without being able to distinguish. So I went on in search of light, until at last, by the assistance of the Holy Spirit, my eyes have been opened to discern between light and darkness, yea, between life and death, between the natural and the spiritual. The way of life was opened to me; I saw Jesus, the sacrifice, the true nature of the atonement, and so began really to know God, and Jesus Christ, whom he hath sent. And, bless God, I am determined to follow on to the end, and see the salvation of God.

I regret the witlidrawal of our brethren, but rejoice at the stand you have taken for the truth, for truth it is. I am satisfied the substitution of the innocent, in place of the guilty, to satisfy justice, is not taught in the Bible. Yet may the blessing of God follow them, and bring them back into the fold, is my prayer. The article in the July number, "Alive in Christ," also that in the August number, "The Blood of Christ," have cleared up that which was always a mystery to me, and for which you have my most sincere thanks. And may the blessing of God rest upon you. N. Mller.

NOTICE!

There are some of our subscribers whose time expired last June, and from whom we have not heard. Now our custom has been never to ask any one to pay for their paper, nor do we ever expect to. This is from no false pride, but we have no use for money, except what is necessary for the work, and for which there has *never* been a deficiency, nor is the cruse now running low; but it has always been a point with us never to try to force these things on any one, they are too precious to cast before those who will "trample on them." And as the way has been one of rapid transit, from point to point, a creed which has enlarged continually; it is not to be expected that all who are interested for a season, will endure to the end. And we do not want to send the paper to any one after it has ceased to be a welcome visitor. Hence, we must ask every person whose time expired with the last volume, to write, if they want the paper continued. If it is not convenient to pay for it now, you can at least send a postal card, to inform me that you want the paper continued. And to every one on whose paper or wrapper, *june* is printed, with no figure attached, it means that your time expired last june; and unless you let us know that you want the paper continued, you will not receive the next number, and so we bid you goodbye.

THE SUN revolves on its axis once in 25 of our days. The three and a half years of our Lord's ministry were about *seven weeks* of such sun "*days*"; and the 33 1-2 years of his earthly life made exactly "*seventy weeks*" of such days, i. e. 490 sun days. His lifetime was therefore a lesser "seventy weeks," comprised in the greater period of Dan. 9: 24. The one being *seventy weeks* of solar *years*, the other *seventy weeks* of solar *days*.—*Approaching End of The Age.*

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TARES AND WHEAT.

"The field is the world," world of mankind. The Son of man does not sow *people*, he sows truth. "And while men slept an enemy sowed tares." Truth is what Christ sows; error is what the Devil sows. Hence, the good seed is truth, and the bad seed is error. Truth and error have grown side by side in the gospel church from the first, and were, for some wise purpose, to continue to the end; but in the harvest, are to be separated. And those who adhere to truth, or to error, are involved in this separation.

That the seed sown is the *word*, Christ himself says, "The sower soweth the word," (Mark 4: 14). I know it reads "the good seed *are* the children of the kingdom;" but the word *are* is not in the Greek. Good seed represents the children of the kingdom. When Jesus said, "take, eat, this is my body," the letter is one thing, but the true meaning is another. The seed sown during the gospel age. is the word of truth; and the truth, taking root in our hearts, makes us "children of the kingdom.

I want the fact clearly seen, that the good seed and the bad, are personated in the parable, by those in whom the *seed* is developed. Certainly no one will claim that the Son of man, or the sower, sows *people* instead of the word of truth; and if not, then the seed is truth or error, sown in the heart; and is personated by those who receive it.

Parables were given to conceal truth, not to make it plain; hence it is never found on the surface:—"Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive," (Mark 4: 11).

Then wheat and tares, good and bad seed, are *really* the word of truth or error, by which we are begotten as children of truth, or children of error. And truth, and the child of truth, are recognized, in the parable, as one and the same; and so with the tares. But there is another difficulty in arriving at the truth concealed in the parable. Both good seed and bad, are sown in the same heart, the tares are sown *among* the wheat. Hence, the warfare,—"When I would do good, evil is present with me." And there never was a christian who did not have both truth and error, good seed and bad, growing in his heart; the enemy *never fails* to find opportunity to sow tares *among* the wheat; errors that spring up after a man is truly converted, or has received the good seed in his heart. Hence, both tares and wheat, truth and error, are developed in every christian; this warfare is permitted during this gospel age, for some wise purpose. But "In *this* the children of God are manifested, and the children of the devil; "he that committeth sin is of the devil; . . whosoever is born of God doth not commit sin." But as "No man liveth and sinneth not," no man, even though a christian, is absolutely free from that which makes him a child of the devil; and Jesus turned to Peter and said, "Get thee behind me Satan," (Matt. 16: 23). "Let both grow together till the harvest."

In the next age, the devil being bound, there will be no sowing of tares; our theology will be perfect; nothing but good seed will be sown.—The priesthood of the next age being perfect, nothing but *truth* concerning God and Christ, will take root.—"The watchmen shall see eye to eye, when the Lord shall bring again Zion."

The gospel parables represent the church, or "kingdom of heaven," not the world. The good and bad fish, in the gospel net, are good and bad christians, and not christians and men of the world.—Good and bad are relative, since "there is none good, but One."—We do not believe the devil is represented as sowing tares in the heart of a man of the world. "He sows his "seed" among the wheat; good seed is sown *first*, and no man can have the truth sown in his heart, and take root, without being "begotten by the word of truth."—"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

We do not claim that men of the world, for worldly motives, are not in the different sects, or what men call "church organizations;" no one can doubt that; but we do *not* believe there is an unconverted man *in the church of God*. Or that there is any entrance to that church, except by the door. And yet, the kingdom of heaven, is likened to a net, &c. having in it, both good and bad. Good and bad meaning that some are not so bad as others; because, absolutely, "there is none good but God."

In the "net," there were "every sort;" there are "vessels of honor, (moulded for the Master's use, as well as) vessels of dishonor," or less honorable. "Let not the foot say, because I am not the hand, I am

whereas we did not even dream that he *had* come, or would come in any such *invisible* manner, until the following spring. This alone, if there were no other objections, would prove their position to be unscriptural. But now that the parable has been fulfilled, and the light has shone out as it became due, the weakness of the former position is plainly to be seen; and also how perfectly scriptural, as it now stands, every step has been arranged.

That the going in, to make the atonement was in exact fulfilment of the law, the New Testament record places beyond doubt; and that he will come out, in fulfilment of the law for the coming out of the high priest, and therefore in the same manner that he went in, cannot be questioned; hence, the real truth on the coming of the Bridegroom is now shining; and it certainly would not be given until it was due; therefore this present movement is the one in response to the cry, "Go ye out to meet him," and to which those who have the new supply of oil for their lamps, are responding.

The above being true, this is the *last* movement of the virgins, as given in that parable, and hence, it *cannot end* in disappointment; but must, on the contrary, end by the coming of the Bridegroom, and the going in to the marriage:—

"Even so come, Lord Jesus."

ETERNAL TORMENT:

Does Matt 25: 46, teach that doctrine?

"These shall go away into everlasting (*aeonion*) punishment; but the righteous into life eternal," (*aeonion*).

The best scholars of the present day agree that the word aeonion, from *aeon*, age, does not mean absolutely endless. The most we can make of it according to the strict etymology of the word, is age-lasting. I could quote from several so called evangelical divines to the above effect; for instance, Dr. Frederick Farrar, Cannon of Westminster Abby says that the three words *damnation*, *hell*, and *everlasting* ought to be stricken out of our English version, being, in our present acceptation of them, simply mistranslations. Again, in Lange's Commentary, considered one of the best and most orthodox of modern times, on this text we find the following comment: "*Aeonios*, from its adjective form, may perhaps mean an existence, a duration measured by aeons, or worlds, just as our present world or aeon is measured by years or centuries. But it would be more in accordance with the plainest etymological usage to give it simply the sense of *the world to come*. These shall go away into the punishment of the world to come; and these into the life of the world to come. That is all we can etymologically make of the word in the passage."

No one who has any knowledge of the original, and any acquaintance with this controversy on future retribution going on at the present time, will pretend to say that aeonion, of itself, necessarily means endless. As the noun aeon, (age), means a limited period of time, and is invariably so used, as for example, "This present evil world," or aeon; so the adjective derived from it, *must* refer to a limited period. The most we can make of it, as we have already said, is age-lasting, *i. e.* lasting during the age to come.

But it is said, If the punishment of the wicked is limited, then the life of the righteous is limited also, for the same word in the original is used to express the duration of each. And we know, it is further alleged, that the life of the righteous, in the future state is absolutely endless; hence, the punishment of the wicked must be endless.

This *seems* conclusive; and yet it is faulty, and the conclusion erroneous. Let me call attention first, to two points in this judgment scene: first, the significance of the phrase, "These my brethren." Second, the ground upon which judgment is meted out. "Inasmuch as ye have done it unto these," "Inasmuch as ye did it not to these."

The common idea is that this passage presents a view of the general judgment, that of the world, all mankind; and that "these my brethren," signify the right hand company, *i. e. all* the saved. Now I think both ideas are erroneous. "These my brethren," refer not to either party being judged, but to THE CHRIST, those on the throne as his associate judges. Compare Matt 25:31 with 19: 28; also 1 Cor. 6: 2, Rev. 3: 21, and 20: 4. These Scriptures I think make it plain that "these my brethren," are the overcomers, the church, those who "shall not come into judgment," (John 5: 24).

In regard to the second point, it is evident that this is not the judgment of the world, for all mankind could not be judged on the basis, of doing well, or neglecting to do well to Christ's brethren. The great majority of the race never heard of Christ or his brethren, or had opportunity to treat them well or ill. I think this judgment of "all

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so have so much work to do for Jesus, that they never find time to make his acquaintance. Hence, in that day, he finds *many* who have done "wonderful works," and made much use of his "name," and yet he never knew them.

I have been grieved to learn that some of our brethren, who, until recently, were walking with us, but who are now crying out against this "shining pathway," and are inclined to stigmatize what God has revealed concerning himself and Christ, as "*theory*," and thus turn others from the bright way in which they themselves have walked until their "lamps" went out.

A WORKER'S DREAM.

"I sat down wearied, my toil had been severe and protracted. Many had been seeking the salvation of their souls, and had found what they sought. The church wore the aspect of thrift and prosperity; joy, hope, and courage were prevailing sentiments on every hand. I was joyous in my work; my brethren were united, my sermons and exhortations were evidently telling on my hearers; and the whole community was being moved with the prevailing excitement. Sitting in my arm-chair, I soon lost myself in a half forgetful state. Suddenly a stranger entered my room, and extending his hand said, How is your zeal? I was well pleased at the question, and instantly received of it as a physical quantity; and putting my hand into my bosom, brought it forth for his inspection. He placed it in his scales, and I heard him say, One hundred pounds. I could scarcely suppress a note of satisfaction; but seeing his earnest look as he laid down the weight, I saw at once *he* had drawn no final conclusion. He broke the mass, put it in his crucible, and then in the fire. When it was fused he took it out and turned it on the hearth. It congealed and cooling, and exhibited a series of layers, which, at the touch of the hammer, were separated; the stranger carefully weighing the several parts. When he had finished, he presented the result to me, and gave me a look of mingled sorrow and compassion, without a word except, May God help you! he left the room.

I opened the notes, and read as follows—

Analysis of the zeal of Junius.

Weight in mass—100.

Selfish desire to be saved,	" "	53 parts.
Personal ambition	" "	26 "
Love to God and man	" "	3 "

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but as I looked at the figures my heart sank within me. I made a mental effort to dispute the correctness of the analysis. But I was startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had lingered in the hall, and by a sudden darkness which came over me. I cried out, Lord, save me—save me from myself. I knelt down, with my eyes fixed on the paper. At once it became a mirror to my soul, I saw myself reflected in it. *The record was true.* I saw it; I felt it; I deplored it. I besought God to take it from me, and give me a reflection of Jesus and himself; that I might be conformed to his image; and with a cry of anguish, I awoke.

In former years I had prayed to be saved from hell; but now my prayer to be saved from self, was immeasurably more fervent." And I did not rest, but began a diligent search to become acquainted with God and Christ, as they are revealed in the plan of redemption. And I found as their image began to be reflected in the mirror of my soul, the dark stains left by that stranger's analysis were being obliterated. And now I can realize, that "This is life eternal, To know thee, the only true God, and Jesus Christ whom thou hast sent." And that this wisdom, (the tree of life, Prov. 3: 18), is "the good tree" which cannot bring forth evil fruit. And that every effort to produce fruit by good works, is futile. Cultivate the tree, and the TREE *will* produce the fruit.

MANNER OF THE ADVENT.

Soon after the beginning of the harvest, in 1874, we began to see light on the manner of the advent as published in the HERALD, and "Three Worlds'" book, and later, in Bro. Russell's "Object and Manner, of our Lord's Return. We then saw that his coming was to be a progressive work, first to the church, and afterward to the world. But though prolonged over a considerable period, most of this forty years of trouble, we had but a vague idea, even then, as to the *manner* of his coming, excepting that there was to be both time and order. But we knew nothing as to how he would come to the church, and expected translation to

and more, so that we shall approach the perfect day by gradual stages, rising higher and higher, until even the last step, translation itself, will be a comparatively short one; we may still look for greatly increased light on the *manner* of the advent.

He is to return in "like manner" as he went away. But how did he go? His going was not the mere act of rising up from the earth, as they stood watching him at Bethany, I answer; but his going, even as his return is to be, was a progressive series of events. In going away, he first left the world, so that they saw him no more; but lingered with his church "forty days, speaking of the things concerning the kingdom of God, (Acts 1: 3). And they *saw him go, in that manner.* So in his return, he first comes to the church, and then to the world.

I have often felt that if the manner of his going meant no more than merely that he was taken up from the earth and a cloud received him; then his coming "*in like manner,*" only means that he will come out of a cloud and *descend* to the earth. But what of it? how could he, or a meteoric body, or even a bird, get from the higher regions of cloud-land to the earth, in any other way?

The manner of his going away was something more than the mere bodily ascension. His ascension to *heaven*, or going away, began at his resurrection, *heaven* being the spiritual world. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fulfil all things," (Ephe. 4: 9). The import of the above is, Christ laid aside his former glory, descended to the lower parts of the earth, that is, the Adamic sleep, the lowest place of the earth-man. And ascended far above, etc. Hence, he that ascended, is the same as he that descended.—"No man hath ascended up to heaven, but he that came down from heaven," (John 3: 13). "Wherefore he saith, when he ascended up on high, he led a multitude of captives." That is, he broke the bands of death, and became the firstborn from the dead. Not the Adamic sleep, he was not the first out from that; but, having laid down his spiritual life, and descended to the lowest condition of earthly corruption; he rose to spiritual life, and thus lifted the pall of death, not sleep, and made a way of escape

When he passed the change which ended his earthly life, and "became the Son of God with power, by the resurrection from the dead," he had left the world; hence his ascension had commenced. But he did not immediatly pass into the heavens, that is, the spiritual, that which lies beyond the vail, but lingered in the flesh, i. e, under the vail. "A spirit hath not flesh and bones as ye see me have." Hence, the *manner* of his going away, first from the world, then from the church, covers the events of the resurrection and the forty days of his lingering. Now to come in like manner, means a coming under the vail, to his church, and manifesting himself first to them; then, when his "body" passes through the change equivalent to his own resurrection, he will also be seen of the world; the time when "every eye shall see him." And that will be the coming as the "desire of all nations."

In this view of the manner of his going and his return, there is a flood of light and harmony of Scripture, as we shall show.

That the church, while yet in the flesh, are to see Christ, even as did the disciples during that forty days, seems more than probable, since there is prophecy and type Scripture direct and indirect, to support the view. And we believe the sea of glass condition will be one of as free intercourse with Christ, as was any thing which occurred between him and the disciples prior to his leaving them, to go to his Father.

That the type of Isaac and Rebekah refers to Christ and the church, is unquestionable; and the marriage of Isaac is the central point. Now that every part excepting that, should have a perfect application, and in the one central point the type should not represent the antitype, is not to be supposed. Hence, the church *must* be taken to meet her Bridegroom, before they are made one. And the high position on the sea of glass, in which the saints are to be, in some special sense, associated with spiritual beings, and in the exercise of supernatural power, taken together with the manner of Christ's going away, makes it more than probable that we shall meet him, from time to time, even as did the disciples during that forty days.

Again, In the manner of going in, and coming out, the same things are illustrated in the type of the going in and coming out of the high priest.

The tabernacle, where the altar, see

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This vail was rent at the death of Christ, thus throwing open the holy place to the spiritual worshippers, the gospel church, the tabernacle, or sanctuary which God pitched and not man. Beyond the tabernacle, or sanctuary, (Heb. 9: 2), was the most holy, (verse 3), into which only the high priest could enter. When he left the people to go into the most holy, he went into the tabernacle, wearing his ordinary garments, and carried there to wash his flesh with water, before putting on the holy linen garments, (Lev. 16: 3, 4). And the same ceremony was enacted over again, on coming out, (see verses 23, 24). Remember the tabernacle is now the church; hence, Christ stopped awhile with the church, on his way in, to make the atonement, and *will* stop, and for a similar purpose, on his way out. "We are members of his body, of his flesh and of his bones." and are washed by the word, "Now are ye clean through the word which I have spoken unto you, (John 15: 3).

Our High Priest did thus stop in the tabernacle, and *washed his flesh*, on his way in, by the word;—"Being seen of them forty days, and speaking of the things pertaining to the kingdom of God," (Acts 1: 3).

He will come out in like manner as they saw him go in, again wash his flesh, "with the washing *of water, by the word*," Ephe. 4: 26. before coming out to the people.

As he communicated personally, while washing "his flesh," in going in, must he not, as it is to be "in like manner," thus communicate with us in his coming out? And as this special washing, is of his *flesh*, are we not to be in the flesh, when thus washed? O what a glorious prospect is just before us, as the Saviour's lips shall impart the gracious words "concerning the kingdom," now so soon to be established. And shall we see him, meet him face to face, invite him to partake our hospitality, I mean before the marriage, for then, we shall be like him, we shall see him as he is; but that is after the marriage, "for it doth not yet appear what we shall be" then; but I mean *now* in the flesh, shall the manner of his going away, be *re*-enacted among us? I fully believe it will. "And while they yet believed not, for joy and wonder, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it and did eat before them;.. Then opened he their understanding, that

ner as they saw him go. First, from the world, but tarrying in the tabernacle to wash his body, then passing into the holiest. So he returns; from the holiest into the tabernacle, stops again to wash his body. And will not our hearts "burn within us," as he shall untold the Scriptures, and reveal his purposes as to the incoming age, and the kingdom? This indeed will be a pathway, shining more and more unto the perfect day, with no sudden leap into the light; even as when the glorious orb of day flashes the first golden beam of its direct light above the horizon, there is no *sudden* increase of light that dazzles the eye, unless we look too boldly at the king of day.

This gradual approach, so to speak, is in perfect character with a shining "more and more, unto the perfect day;" and to me, seems both reasonable and scriptural. As the high priest, on going in to make the atonement, stopped in the tabernacle to wash his *flesh*, and repeats the ceremony on coming out, and thus comes out in like manner as he went in; we *must* expect that Christ will do the same. Now why did he stop in the spiritual tabernacle that forty days, if not to fulfil the law, by *washing* his *flesh*? He "opened their understanding, that they might understand the Scriptures." And talked with them of the things concerning the kingdom of God. Why not have talked of these things before his crucifixion; or have waited for the Holy Spirit to open their understanding? To wash, is to make clean; and we are made clean by his words. How else *could* He have fulfilled the type in washing his flesh, just at that point of time? It must be after he, as High Priest, had entered into the "tabernacle," which Paul calls, "the sanctuary;" and before he entered into the "most holy." We are his *flesh*, and the washing was *before* he entered the presence of God. I see no reason to doubt that his tarrying "in the tabernacle," prior to his "taking his seat at the right hand of the Majesty on high, there to appear in the presence of God for us," was the "washing his flesh," referred to in the type. And if that is true, the same ceremony must be re-enacted on his way out.

O, is not the path we are treading, a glorious one! Why should he not be with us, at the introduction of the incoming age, as well as with the disciples, after his resurrection, and at the introduction of the

the marriage? "And now, little children, abide in him; that when he shall appear, (*phaneroo*, be *manifested*), we may have confidence, and not be ashamed before him at his coming." Would not such an exhortation be out of character, if we are made one with him *before* he is manifested to us? We think it would, but must drop the subject now, for want of room, though it is far from being exhausted. Another time we will speak of Job, who is yet to have his *mortal body* quickened, and is to stand upon the earth in his flesh, and see God with his own eyes, and for *himself*, and *not* another.

THE BRIDE OF CHRIST.

"Come hither, I will shew thee the bride the Lamb's wife. .. And he shewed me that great city, the holy Jerusalem,—Rev. 21: 9.

The holy Jerusalem, whatever that may be, is certainly the bride of Christ. The only question is, what is the holy Jerusalem? It is certainly the church, or at least some part of the church, since they are now "espoused as a chaste virgin to one husband, even to Christ." But Christ does not necessarily marry, because they are espoused to him. His wife must be spotless, (not in works, for "there is no man that sinneth not," but in *righteousness*, and "faith is counted for righteousness). Mixed theology, or the theology of "the mystery of iniquity," and the "mystery of God," is *spiritual* adultery, and the law made provision that for adultery, the espoused should be put away.

If Joseph had put Mary away, she would still have been a daughter of Jerusalem. So we believe those who may come short of the prize of the high calling, may yet be *children* of the holy Jerusalem.

In showing the bride, he was shown the holy Jerusalem, which is "the mother of us all, (Gal. 4: 26), but not the children; and to define the bride, we must distinguish between the Jerusalem, and the children of that Jerusalem—a very nice point, but yet we think it can be clearly seen.

In the pattern, the system of priesthood, was confined to a small part of a single tribe, and yet all of the twelve tribes were children of that system. And that organized system of worship, embodied in the Aaronic priesthood, is the "Jerusalem which was in bondage with her children." They were to have been, "a kingdom of priests," Exo. 19: 6; having only God as their King.

The *kingly* element, was a later introduction; designed to "subdue their enemies." And so, as King, Christ is to reign, only, "until all enemies are subdued;" when he "gives up the kingdom to God, even the Father." [Here, as every where, the distinction, not only between the FATHER and the SON, but in their work, past, present, and future, is maintained].

It may not be easy to distinguish between the controlling power of that earthly system, and the *children* of that system; nevertheless there *was* a difference.

The Roman Catholic church, it is claimed, is infallible; whatever it promulgates is unquestioned by its adherents. Now what is the Catholic church who can promulgate these infallible dogmas, and who can elect its own head? It is its system of priesthood composed of an elect body, from which all its power and laws emanate. And those laws are carried into effect by other, and lower orders. But that elect body, from which emanates all its authority, is the so-called "holy Catholic church. So the holy Jerusalem, as distinct from its children, is the organized and elect body of "kings and priests," or "*royal* priesthood."

The tribe of Levi, which represented the firstborn, (Num. 3: 12), represents "The church of the firstborn." But, though the Levites alone could be priests, or serve in the temple, the greater part of them were only servants, and could never attain to the higher order. Let us so run that we may win the crown, and inherit all things.

Those among us who win the crown, will be made one with Christ, "bone of his bone and flesh of his flesh." "Heirs of God, joint heirs with Jesus Christ. And this order will constitute THE CHRIST, or the *high priest* order; even as in the tribe of Levi one family only could hold that office. So the Jerusalem which is above, the *mother* of us all, is the elect body or center of power within the "general assembly of the church of the firstborn," what the royal priesthood was to the natural seed, "the Jerusalem that was in bondage, with *her children*."

QUESTIONS AND ANSWERS.

Q—, In the last paper you claim that although Christ came to harvest the earth in 1874, and so, in a certain sense the tarrying of the high priest ended, to answer the thirty years tarrying at the first advent, the tarrying as *bridegroom* is not yet ended.

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the Jewish age both as reaper and bride- groom, at one and the same time?—"He that ath the bride, is the bridegroom: but the riend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy is therefore fulfilled." Now if Christ came as both reaper and bridegroom, in the Jew- ish harvest, do not the parallels demand his coming in that twofold character now?

A—, Christ did not come in the charac- ter of a bridegroom to take and marry a bride; he was only a prospective bridegroom to espouse, and then *go away*, (see Matt. 25: 15). He came in many characters, one of which was as a second Adam, to have his side opened, and a *wife* taken from that side. Hence he is represented as a bridegroom in prospect. But not to the natural seed; and for a very good reason, they were already married to his Father—the law forbade the son to marry his father's wife, (Deut. 22: 30). That the natural seed were the wife of the Father, see Jer. 3: 11–14; "Turn, O backsliding children, saith the Lord, for I am married unto you." But chap. 31: 32, is even more explicit, there God says he was a "husband to them," when he brought them out of Egypt. See also Ezek. 16: 8, 20, 38. Christ did not come to break the law, or commit adultery.

So gross a blunder as the above misunderstanding of texts, comes from not recognising the work of the Father, and the work of the Son; that the natural belongs to the former, and the spiritual to the latter. And men must grope in darkness until this great principle, the dividing line between the natural and the spiritual, is recognised.

Q—, Bro. Paton, when here, told me you misunderstood, and therefore misrepresented his views on substitution. He believes the death of Christ was as a substitute for the natural Adamic life; that it has no relation whatever to spiritual life, and hence, is in no way related to the Roman Catholic doctrine; that the death of the natural flesh-life of Christ was simply to buy, or ransom man from the Adamic death. Does this idea, and the object for which Christ died, not weaken your arguments against him?

A—, Our arguments are not designed to oppose our Bro. but to oppose the doctrine of substitution, as held by the Catholic and Protestant churches. U/P

Bro. P. has just been here, and preached twice, in the Church of the Strangers, and on the substitutionary death of Christ; and stated to me about the substance of what is above stated, viz. The sacrifice on the cross of the natural life of Christ, has no relation to regeneration, or *spiritual* life, but was merely to buy back the natural life, (what he understands to be the restoring of that which was lost in Adam). If I can understand the plainest language, this is a correct statement of his views on this subject. And it certainly agrees with the views as expressed by Bro. Russell in the HERALD, Vol. 7, No. 3: "What did Christ buy back for all men? Life. We lost it by the disobedience of the first Adam; the second Adam bought it back with his own life. . . . If Christ had not risen from the dead, our resurrection, and that of all men would have been assured by his death, for he "tasted death for every man."

If the natural life of Christ was given as a substitute for the natural life of man, the above views are certainly correct.

Knowing what I do of the intelligence of Bro. P. I must express surprise; and am almost inclined to believe that I still misunderstand him. Can any christian believe and teach that the church of Christ receives no benefit from his death? The object of the death of Christ was to buy back *natural* life; the natural sacrifice, being to redeem the natural, as Bro. P. claims.

The church do not have natural life restored to them, is distinctly affirmed by our brethren. Hence, Christ did not die for us, he only sacrificed his natural life on Calvary to buy back *natural* life for the unbelieving ones who come up in the restitution.

His death certainly does not prevent us from dying the natural death; the christian dies that death, and his body returns to dust, as truly as does the man of the world. Hence, if the death on the cross was merely a substitute for the *natural* life of man, and *we* lose it, and never receive it back, our brethren must admit that He is not *our* substitute, whatever he is for the world; and further, they must *deny* that Christ "tasted death for every man." This is certainly the weakest position ever advanced in support of that God-dishonoring doctrine of substitution. This *is a new* theology; and now that I understand their views, I willingly take back all I have said about their belief in the doctrine of substitution being a part of the theology of the papacy. And I go one step further in my acknowledgments, I ask pardon of the church of Rome.

Our brethren are driven into such unten-

U/P

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able positions, merely because they will not admit the clear distinction between the work of the Father and the work of the Son as made by the Saviour himself. This may seem like a hard accusation; but if Jesus did not mean to teach that the Father does some kind of work, and does *not* do another kind, why does he say so? If it is really all one, and whatever is done is by the Father and through the agency of the Son, why does Christ affirm that the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. *For* the Father judgeth no man, but hath committed all judgment unto the Son, because he is the Son of man? (John 5: 21, 22).

Here is something which the Father does, and something which he does not do; and Christ explains *why* the Father does not do the latter. And why the quickening by the Son means the *spiritual* life. Judgment, trial, and quickening into life, the *new* life, all result from hearing "the voice (word), of the Son of God." We are judged by his word, we are begotten, or quickened, by his word, "and he that heareth my word, and believeth on him that sent me, hath everlasting life." The Son quickeneth whom he will, is proven to be a spiritual quickening, a work which the Father does not do, since the quickening by the Son, is given as the reason the Father judgeth no man; "*for*, or *because* the Father judgeth no man, —vrs 22. Christ, not God, died for us, Christ judges us, and he quickens us, when we hear his words; and will impart some degree of spiritual life, to all who have died in Adam. And there is no Scripture which teaches that he gives life twice to mankind; or two *kinds* of life.

God raised *him* from the dead; and "He that raised Christ from the dead, will also quicken your mortal bodies." Christ is said to do many things; but nowhere does it say that he raises the dead; He gives *life* to those who hear his word (or voice); but this can be clearly shown to be *spiritual* life. He did not give *natural* life, while in the flesh, "The Father that is in me, *He* doeth the works." While in the flesh, God was working *in him*. And so God worked in generation: "Go ye *therefore*, and teach all nations, baptizing them," (verse 19).

I have been pained to see our brethren quote Matt. 28: 18, and apply it to Jesus in the flesh, or without any regard to its true locality, just as we used to apply free-grace, election, and almost all Scripture. This text is used, or rather misused in that way, by our brother in the article "Who raises the dead?" in the HERALD, Vol. 8. No. 3. and copied in the last WATCHTOWER.

When Christ was raised, and the new creation began, he, for the first time claimed to have power in himself. While in the flesh, he said, "Of myself I can do nothing." Prior to the new creation, that is, to the beginning of the *spiritual*, all is attributed to God the Father. And nothing is clearer than that the natural, which is first, belongs to him; and the spiritual to Christ. The natural seed, and all that pertained to it, was related to God, even as the spiritual, is related to Christ, God was married to the former, even as Christ is to marry the latter. And I am fully persuaded those who ignore this Scriptural revelation of God and Christ, do not yet know them, as they *must* know them, before they reach the full stature and knowledge of the Son of God.

The natural did not end, when the new creation began, from that point the two lap. And God gives the natural man to Christ, just as fast as the plan of regeneration, or making them "alive *in Christ*," shall require, i. e. "Every man in his own order."

Christ makes them alive. But they are not alive in the complete sense, until mortality is swallowed up of life. The church, the first "order" given to Christ for regeneration, will be complete, "at his coming." After which, other orders of the natural man will be made alive in him.

"No man can come to me except the Father which hath sent me draw him." The Father does not draw the physically dead to Christ. Those he gives to Christ, hear, and follow him, and know his voice. God did not give the world to Christ during this age, else he would have prayed for them, (John 17:). As God has not given men to Christ as fast as he has made them, but has had

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I think an illustration will bring out the

exact truth in relation to the work of the Father, and of the Son.

You have an orchard which produces more fruit than you have immediate use for, and you bury it, put it in your cellar, or can for future use. This is what God is doing by the natural man; they sleep in the grave, and as they are wanted God will call them:—"O that thou wouldest hide me in the grave. . . that thou wouldest appoint me a set time and remember me. . . Thou shalt call and I will answer thee."

To awaken these sleepers, before regeneration, or before they can hear the truth, or be drawn to Christ, is a necessity, and so was their creation; but they are given to Christ in successive order, and everywhere it is affirmed that it is God who raises them. And the natural man belongs to the Father until he gives him to Christ.

Accept of this, and the whole plan is free from confusion. As there are two births, and two kinds of life, so there are two workers,—"My Father worketh hitherto and I work," and Christ certainly makes a distinction between his Father's work and his own. And the natural seed and kingdom are represented as belonging to God, and the spiritual to Christ. The former gives natural life, and the latter spiritual. God supplies the natural man, and Christ regenerates him. What Jesus did while in the flesh, not to the fleshly seed, is all attributed to the Father; and Christ claims to do nothing *of himself*, until the work of judgment, or regeneration commenced. And as a second Adam, he has nothing whatever to do with the natural man, *except* to regenerate him, in the order in which he is given to him. It is God who puts all things under him; "But we see not yet all things put under him." Hence, the Father did not stop work, when the *new* order *began*, but his work goes on until all things are put under Christ. Thus the old creation and the new, are now both in process.

With the other view, you have Christ imparting two kinds of life, with no Scripture to support you, but must explain away the positive distinction made by Christ between his work and that of his Father; and here you must confuse the two orders, or that the natural belongs to God, and the spiritual to Christ. And more than that you have to explain away the most absolute Bible statements as to who raises the dead. Nothing *can* be made plainer than is the fact that it is God, as distinct from Christ.

The apostles keep a clearly drawn line of distinction between "God, even the Father of our Lord Jesus Christ," and the Lord Jesus. Read 2 Cor. 1st chapter from 1st to the 9th verses, and verses 19–21. When Christ said "the *Father* raiseth up the dead and quickeneth them; but the Father judgeth *no man*, but hath committed all judgment unto the Son," he does not recognize any clearer distinction between himself and his Father, than does Paul, in the above chapter, where he affirms that it is *God* who raises the dead, (vrs. 9). Indeed, *no* language *could* teach it, if this does not. See also Rom. 4: 17. And then turn to Rom. 8: 11; "If the Spirit of *Him* that raised up Jesus from the dead (no one doubts who that was), dwell in you, *he that raised up Christ* from the dead shall *also* quicken your mortal bodies by His Spirit that dwelleth in you." Please tell me *how* you could be convinced that God raises the dead, what form of words could be arranged to teach you that fact, if the above combination of Scriptures cannot convey that idea to you? Certainly all human language would fail; and some means more potent than language must be used; for God will have *all* men come to the knowledge of the truth.

Some may think this is matter of no importance, but until we distinguish between the natural and the spiritual, the work of the Father and the work of the Son, how can we "know" them?

Why does it say, in every case where the subject is mentioned, that God raises them, *he who raised Christ*, raises them, the *Father* etc. and *never* that Christ raises them, if there is really no difference? When Christ is named in such connection, the words *live*, "they that hear shall live;" or *alive*, "made alive, in him;" etc. are always mentioned; clearly showing that *spiritual* life is meant, since *he* recognizes no other kind of life:—"Except ye eat my flesh and drink my blood, ye have no life in you." And to be made alive *in Christ*, even *as* they died in Adam, must be not by the exercise of divine resurrection power, but by partaking of his *nature*. But I almost despair of seeing our brethren again able to discern clearly between the natural and the spiritual. If they see that God deals with the natural man, and gives him, (not the dust to which he has returned, but the *man*) to Christ for regeneration, their doctrine of *substitution*, must fall. And although they are compelled to admit that there is no *spiritual* ele-

V/R

ment in substitution, but that Christ died merely to restore natural life to man, and the christian who loses it, never has it restored, they say, yet they profess to believe that Christ died for every man. Surely no one whose "lamp" has not gone out, can persist in holding to such confusion. They certainly will not attempt to convince themselves that a christian does not get sick and die, that is, lose his Adamic life, just as Adam, or any other man loses it. Now if they lose natural life, by Adam's sin, and *never* have it restored, and Christ died merely to restore the Adamic life, I would like some wise man to explain how the Christian benefits by the *death* of Christ.

All that the natural man has, or ever will have, comes directly from God. Christ died that he might be Lord of all, that is, head, the first, a new Adam; and so impart his divine nature to all; and thus raise man from death, spiritual death, unto life. He gives no other life, and recognizes no other than that we get by partaking of his nature. And he tasted death for the church, as well as for the world. *All* are to be made alive *in him*, but every man in his own order. The life we now live is by faith, and faith is the substance of things hoped for; and hope that is seen, is not hope; but if we hope for that we see not, we do with patience wait for it. And we wait for the *end* of our faith, even the salvation of our souls.

Then we have not yet passed from death unto life, only by *hope*, but we patiently wait for it. And as it is the work of Christ to eventually raise all men, (with certain Scriptural exceptions), from death unto life, those the Father has given him in this age, as the first fruits, he *will* thus raise, at the last day; and give them, not in *hope*, but in fact, eternal life. God raises the dead, the natural man; Christ raises men from the condition of spiritual death, into which the entire race were plunged by the sin of Adam. And Luke 20: 35, 36, teaches that all who are counted worthy to attain that *aion* (age), and the resurrection from the dead, are equal to the angels, and can die no more. And our brethren know that *God* has promised to bring the Sodomites and carnal Jews, from their graves, and bring them back to their former estate; and *ought* to know that such a work is neither a resurrection from the dead, or being "made *alive in Christ*." But if God has blinded them, and such "hay, wood and stubble," must be *burned* out, let me warn others not to permit *their* faith to be thus corrupted by attributing the *natural*, to the New Man since Christ gives, not carnal but spiritual life.

Bro Rice of Cal. writes.—In reference to the HERALD, I must say, it is a very welcome visitor; more suggestive to me than any other paper. I have always had difficulty with the doctrine of vicarious atonement; your view is very interesting to me, but all the difficulty has not yet been removed. One of my difficulties is in reference to *spiritual* life, and which you think Adam had, and lost. What is the difference between spiritual and *eternal*, or *aionian* life? Did Adam lose *aionian* life?

A—, We do not believe he had spiritual or eternal life, but that he was on probation for that life. When Adam was pronounced good, there was no barrier between him and God: but by disobedience he lost the favor of God:— "In his favor is life," (Ps. 30:5). When he lost the favor of God, (or fell from grace), he lost *life*, the fruit of that favor. Not natural life, for man can be at enmity with God, and have that. When Adam sinned, he became spiritually dead. An egg is not a chicken; and *because* you have an egg it does not follow that you have a chicken; still there is a vital principle there which, under proper conditions, will develop into a living chicken. Drop that egg into hot water and it would die, it could not then develop into life, and yet it would retain all the properties, and could be put to all the uses to which an egg can be put; only it could not be developed into a chicken. So when Adam fell into sin, although he retained the qualities of the *natural* man, he lost the power to develop into the *higher* life, the perfect condition for which he was made. And a restitution to the Edenic condition means, to restore man back to the favor of God, or to the condition from which spiritual life can develop. This, however, can be accomplished only by a second begetting and by a second Adam. When a man is converted, he is restored to the favor of God, the condition, with certain modifications, from which Adam fell. The body of Christ, bride and Bridegroom, constitute the antitypical Elias, who is to restore all things, and the work of the second Adam and his *wife*, is not a physical, but a spiritual work of *regeneration*. The whole race being spiritually dead, are to be made alive. Christ is the Word, and when we hear the word we are begotten by it—"The hour com

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voice of the Son of God, and they that hear
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principle (the favor of God), is begotten
again by the word of truth, he is restored
again to God's favor, which is *life*. And
"as in Adam all die, *even so in* Christ,
shall all be made alive; but every man in
his own order; Christ the firstfruits, and af-
terward they that are Christ's, at his com-
ing." Adam, by disobedience, lost for him-
self and his race, the favor of God, and that
life which comes by obedience,; Christ re-
tained the favor of God, and developed the
life which comes by obedience, for himself,
and for the race. Hence, Paul shows that
as in Adam all, including himself, die by
disobedience; even so in Christ, all, includ-
ing *himself* are made alive by, or because of
the obedience of one; and therefore includes
Christ as the firstfruits of those who are
"made alive" in this way.

Christ did not give physical life to him-
self as a preparatory step, nor did he raise,
or quicken his own flesh. God raised him
and did not suffer his flesh to see corruption.
"God hath raised up the Lord, and will al-
so raise up us, by his power," (1 Cor. 6:
14). Compare this with Ephe. 1: 19, 20,
"According to the working of his mighty
power, which he wrought in Chaist, when
he raised him from the dead." And he rais-
es us also, "by his own power." Again,
"And He that raised up Christ shall *also*
quicken your mortal bodies." Thus the
firstfruits are a sample of the whole harvest.
"For if we believe that Jesus died and rose
again, *even so* them also which *sleep* in Je-
sus, will God bring with him." That is, as
God brought up Jesus, and did not suffer
his *flesh* to see corruption, He that raised
Jesus will also quicken our mortal bodies.

Q—, Would not death have been an eter-
nal sleep if Christ had not died? And if so
is there not a sense in which Christ's death
is a substitute for that restored life which
man would not have received, had Christ
not died?

A.— If Christ had not died, we fully be-
lieve no man would have been regenerated,
or ever have been raised from the Adamic
sleep for the purpose of being regenerated,
and the Adamic sleep would have been eter-
nal. And more, if it had not been for the
death of Christ, prearranged, we do not be-
lieve God would have formed man from the
dust of the ground a half developed being,
designed, through a second birth, to event-
ually attain to the image of God. The two
parts of the process are in the sentence "Let
us make man in our image and after our
likeness." But this special arrangment for
completing the work, in no sense whatever,
makes Christ the author of, or a substitute
for natural life. He who arranged to cre-
ate the natural man, has also arranged to
produce him, when he is required for regen-
eration, leaving the second Adam to impart
only spiritual life; "If any man eat this
bread he shall live forever."

If Christ had not died, our substitutiona-
ry friends are doubtless right, in assuming
that the Adamic sleep would have been
eternal. So we have the same right to as-
sume that if it had not been arranged that
Christ should have become a second Adam,
man would never have been made as he
was, a half developed being. Hence, we
may say, if Christ had not died, man would
not have been created. And therefore He
is a substitute for the natural man, in the
first, as much as in the second stage of his
creation. Ah, but man was created before
Christ died. True, and some were raised
from the Adamic sleep, before Christ died.
Yes, but that was by virtue of the fact that
He *was* to die. We admit it; and so it was
by virtue of the fact that Christ *was* to die,
that man was created with a necessity of a
second stage of development; and so Christ
died before man *was* created. God laid
the foundation of the world before he creat-
ed man; and Christ was "the Lamb slain,
from the foundation of the world." Hence
he was slain, in prospect, before the first
stage of man's creation. But this does not
touch the clearly revealed fact that God ev-
en the Father, created mortal man; and
"quickens his mortal body." Nor does it
make Christ a *substitute*, for what we our-
selves lose, and lose as *eternally* as Christ
himself lost natural life.

Our brethren are not to be censured by
us, for still holding to this confused idea of
the work of the second Adam and his wife.
Or in supposing that *they* give the kind of
life which belongs to the nature of the old
Adam, and is entirely foreign to the nature
of the *New* man. And this, notwithstand-
ing the Scriptures so plainly teach that all
who are made alive by Christ, are made so,
by partaking of *his nature*. But the Scrip-
tures cannot be broken, and somebody must
fill the place, during the "harvest," now
occupied by our brethren. All truth and
error held by the gospel church is "good

seed," or bad seed, and these have not been separated, nor were they to be separated, until the harvest. But if the *harvest* has come, the separating time between truth and error has come. And those who adhere to truth, and renounce error, will "shine." And such as adhere to error, will "burn."

The very fact that the whole system of theology is being so completely overhauled, and that the great dividing line, between the natural and the spiritual, is being made manifest, is one of the clearest proofs that we are in "the time of harvest," and time of "visitation." And as God has led this movement these past years, by an ever increasing light, we have confidence to believe it will continue to be thus led. And as the present position is just what the circumstances of the harvest demand, our faith appears to us, to be more firmly grounded, than ever before; and we have a joy and peace as the fruit of the present position, to an extent never before realized in any phase of the movement.

Q—. What are some of the most reasonable and satisfactory evidences that the Bible is of divine inspiration?

A—, The fact that made up of so many parts, and written in different ages, there is yet a unity running through every part by which such a thoroughly consistent plan, as is the plan of the ages, in which every part of revelation finds a harmonious solution, is an unanswerable proof of its divine origin.

The one principle, of first the natural, and afterward the spiritual, and that in the natural, is contained the figure or pattern of the spiritual, often in the most unsuspected way, as for instance, in the sleep, opened side, etc. of the two Adams, with the many and endless variety of such systematic arrangment of truth continually coming to light, is a triumphant answer to every doubt, as to whether the Bible is the word of God.

But these things are not for the Infidel; he cannot appreciate them; the Spirit's power, something beyond mere reason, must apply the truth, before he can see and believe.

CORRESPONDENCE.

GANGES, MICH.

Eld; SILAS BOWKER writes:—Dear Bro. I have read and re-read all the arguments for, and against the doctrine of substitution, and your view of the resurrection, and given them a critical examination; and must give my testimony in favor of your views. They commend themselves to my judgment as the true Scriptural views, and harmonize with the glorious plan of the ages. And I believe God is leading in this, that we may see the deep things concerning himself, in the perfection of the body of Christ.

The body united to its head, I understand, makes the perfect seed, the CHRIST, in whom all the nations are to be blessed; and the bride must make herself ready. She must be pure in heart, and have a pure theology, for the Spirit is given to lead into ALL truth. She must have on the wedding garment and wear it into the guest chamber, or be cast out into outer darkness; she must not have one spot or wrinkle on her beautiful dress; it must be clean and white. It must be a spiritual garment, a theology having no flesh-pots; traditions, and doctrines or commandments of men, must all be laid aside. And all this before she is gathered to the sea of glass condition, and therefore before the marriage.

I am deeply interested in the light now shining from God's word; am doing what I can, for its advancement, but feel my weakness. But when I am weak, then am I strong, truth is my shield, and Christ is my song. I can do all things, bear and suffer all things, if my Lord be there.

Let us study to show ourselves approved unto God (not unto man), workmen that need not to be ashamed, rightly dividing the word of truth. Wrongly dividing the word of truth is why so much confusion obtains. Rightly divided, and all is harmony, and it is found to be one complete whole, for all God's works are perfect; and what he does is done forever; every act, when understood, will be found to have its place in the great plan of the ages. Well may we tune our harps for the SONG, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." May God, who commanded light to shine out of darkness, shine into our hearts, to give the light of the knowledge of the glory of himself in the face of Jesus Christ, so that we may see clearly to discern between truth and error, in this "the hour of his judgment." Let us contend earnestly for the faith once delivered to the saints, that faith which is counted to us for righteousness, and by which the just shall live; the only faith that will stand the fire so soon to try "every man's work, what sort it is." O that our works may be found unto the glory of God, is my prayer.

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readers for TWO MONTHS.

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A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.

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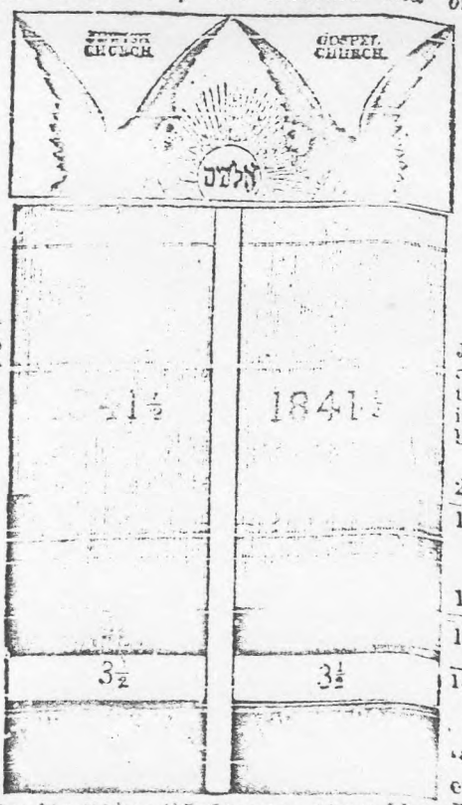

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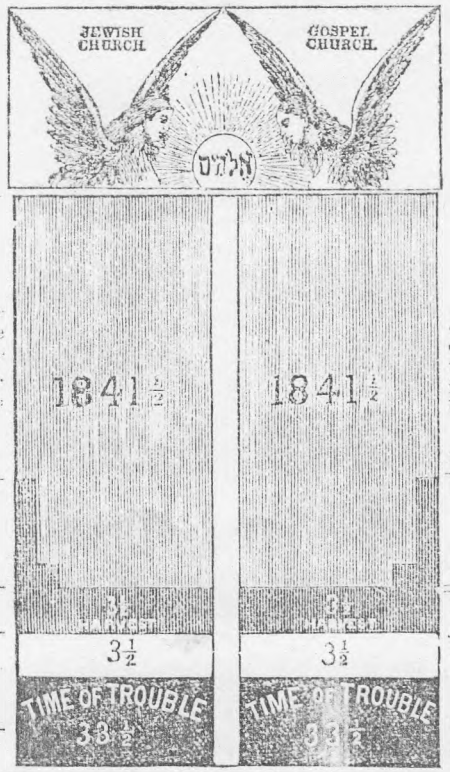

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 NOT!!! a. R. Udamo

SONG OF THE BRIDE.

What a friend we have in Jesus—New tune.

"*Thou shalt call Me Ishi;*" *i. e. my Husband*, (Hosea 2: 16).

O my heart is full of laughter,
I am very, very glad;
Now I have a precious treasure,
Such as princes never had.
Ishi, Ishi, is the jewell—
Mine He is while ages roll;
Angels taste not of such glory,
Holy Ishi of my soul.

How I love thee! none can utter,
Of its wondrous depth and power,
Growing deeper, growing stronger,
Day by day and hour by hour.
Ishi, Ishi, night and morning
From my lips that holy name,
All the while my soul exulting,
Beareth on the self same strain.

Many glorious names thou bearest—
Brother, Shepherd, Friend and King;
But they none unto my spirit
Such divine support can bring.
Other joys are short and fleeting—
Thou and I shall never part;
Thou art altogether lovely,
Ishi, Ishi of my heart.

Earthly loves we cherish fondly,
Passing, passing fair they seem;
But they come and go before us,
Like some bright and happy dream.
Thou art real, thou art lasting—
Not like dreams from which we wake;
Those I cast aside as nothing,
Ishi, Ishi, for thy sake.

In thine own fair realms of glory,
In the "Holy Place" above,
Choirs of angels chant the story
Of thy wondrous—matchless love.
Now my longings are contented.
All my wanderings turn to thee—
Pole-Star of my restless spirit,
Ishi, all in all to me.

In the coming time of trouble,
When the storm at last shall fall,
And upon earth's fairest visions,
Cometh darkness like a pall,
Then, O Ishi! well beloved,
I shall meet Thee face to face,
From the "Sea of glass" behold thee,
My eternal resting place. *Faith Words.*

THE RESURRECTION.

"But the rest of the dead lived not again until the thousand years were finished, this is the first resurrection," (Rev 20: 5).

At last this Scripture has become luminous, and opens up a grand panorama of future glory for the world. This, which has puzzled almost every Bible student, which has seemed out of joint with almost the entire teaching of all other Scriptures; and which so many have tried to believe was an interpolation, and which we have tried so hard to interpret in harmony with the other parts of Scripture, is at last clear, beautiful, and *strong*.

Starting with a wrong idea of "the resurrection from the dead," and of "LIFE," or being made alive, and this has been a stubborn text to handle. But in the light of present truth on the resurrection, as it is now being taught in the HERALD, instead of being a difficult text, one which requires to be modified, and forced into harmony with all the other teaching of Scripture on this subject, it becomes (as it ought to be), a very foundation; a text that helps to explain and harmonize all others.

The book of Revelation, let it be remembered, is the last prophecy, and last testimony of the blessed Saviour, "to shew unto his servants things which must shortly come to pass." And of all the things among those "shortly to come to pass," none is of greater importance to "his servants," than is the resurrection from the dead, "for if there be no resurrection of the dead then is Christ not raised; your faith is vain, ye are yet in your sins; and they also which are fallen asleep in Christ are perished." The book opens with the statement of the glorious fact that Christ, who was dead, is alive forevermore; but the subject of the resurrection, the foundation of all our hope, is not named in the book, except in this twentieth chapter; and there are those (among us too), who would fain have us believe this, of the twentieth chapter, is an interpolation; and that the closing book, the commentary, as it were, upon all other prophecy, the special revelation to the gospel church, is silent as to whether there is to be a resurrection or not.

Instead of a "Revelation of Jesus Christ, to shew his servants things which must shortly come to pass," being silent on this subject, we would naturally expect a revelation from him who says, "I am the resurrection and the LIFE," would contain the summing

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up, and complete order of the resurrection; that although in earlier revelations this subject might be revealed in a dark and broken way, here, in the closing message to the gospel church, the whole subject should be cleared of all obscurity. And so it is, and in language clear, unmistakable, and without symbol or figure of speech.

Now that we begin to understand what it is, for the dead to "live again;" that it is something very different from a mere quickening or reorganizing of this mortal body; that out of Christ, there is no life; that except we "eat his flesh and drink his blood," we have no life in us; we can easily understand that only the "dead in Christ," LIVE, when "he who is our life, shall appear," but the rest of the dead, lived not ~~again~~ until the thousand years were finished.

The christian has no life in himself, nor is he ever represented as having life, until he becomes a child of the resurrection. "The life I now live I live by the faith of the Son of God." We live by hope, and do not become "children of God (in the actual sense) being children of the resurrection," (Luke 20: 36), until "this mortal shall put on immortality. And when this corruption shall put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up of victory."

Christ distinctly affirms that "they who shall be accounted worthy to obtain that world (aion, or age), and the resurrection from the dead, are the children of God, being the children of the resurrection; neither can they die any more." On such "the second death has no power." And yet, notwithstanding this statement of Christ, there is abundant proof that the Jews who are in their graves, and the Sodomites and other nations of the dead will "obtain that world."

But as there is no life out of Christ, and man is counted dead, ("let the dead bury their dead, Matt 8: 22), until he is born again, or made alive "in Christ," it follows that a mere quickening, and bringing the Sodomites and other nations back to "their former estate," (Ezek. 16: 55), the condition they were in at the time of their destruction, is not bringing them into a condition of *life*, since, until they partake of the divine nature, eat the flesh and drink the blood of Christ; "they have *no life* in them." Hence, though all the dead are raised, it is only the dead in Christ, who "come forth, unto the resurrection of *life*." They "*live*, and reign with Christ a thousand years; but the rest of the dead lived not ~~again~~ until the thousand years were finished." The rest of the dead do not come forth unto the resurrection of life; they come forth, even as the dead in Christ "come forth;" *that*, is promised to all that are in their graves, but the latter class come forth to judgment; i. e. a probation, or trial, to prepare them for life.

A probation for life, is not life, nor do they have life until they are born ~~again~~ from above. Christ says, "I am he that LIVETH, and was dead;" but this is not yet true of his body; we do not yet live, nor shall we, until "this mortal shall put on immortality. We are still dead, "dead with Christ;" "Now if we be dead with Christ, we believe that we shall live with him," (Rom. 6: 8). Here the apostle admits that he was not yet alive, but 'if we be dead, we *believe* that we shall live.' with him who was dead, but is now alive. "I live, yet not I, but Christ liveth in me," is the present condition of the church.

Christ is, during the gospel age, He who liveth. He was the firstfruits; and was made alive from the dead, on that blessed morning when he became "The Son of God with power, by the resurrection from the dead." The next order to "*live*," are, "they that are Christ's, at his coming;" "because I live ye shall live also." "These live and reign with Christ, a thousand years: but the *rest* of the dead lived not ~~again~~ until the thousond years were finished."

Now that we understand the New Testament idea of *life;* viz. that all are counted to be absolutely without life, until they are made alive, *in Christ;* that no matter whether they are in their graves, or walking the earth, they are in either case reckoned as being dead until they are in actual possession of spiritual life, and how beautiful and simple the whole subject of being made *alive*, (alive in the second Adam), is made in Rev 20: 5). All are to be made alive, but "every man in his own order." Christ, the head, at the beginning of the gospel age; the *church* of the firstborn, or dead in Christ, at the beginning of "the times of restitution," but "the rest of the dead," not until the thousand years are *finished*. This, you see, in no way clashes with the fact so universaly taught all through the Scriptures, that the nations, or the natural man, will come forth to judgment. "All that are in their graves shall *come forth*." There is no *spiritual body* in a state of death, or "in the grave," hence no spiritual body will "come forth." He who raised Christ, and did not

suffer *his flesh* to see corruption, "shall also *quicken your mortal bodies*;" and they shall come forth *unto a resurrection;* and their mortal bodies will exist, before they with us can be changed. It is not a "soul," or a spirit, or some of the dust of the earth, from which man was taken, and to which he has returned, which puts on immortality, since the earth is not *mortal*, but "abideth forever." No, God reorganizes, or *quickens* the mortal body, and the just and the unjust alike shall come forth. God raises the dead, both "the dead in Christ," and the dead out of Christ. The first, come forth to a change, a resurrection unto *life*, their mortal bodies, with "those who are alive and remain," will be changed in a moment, in the twinkling of an eye. And this change, to which they "come forth," is the climax, or last act of passing "from death unto life," it is a completion of the "resurrection unto life. And this spiritual resurrection, which begins at conversion, and is completed only when mortality is swallowed up of life, being the completion of *regeneration*, is entirely the work of Christ. But as we do not enter into life, only by anticipation, until this mortal shall put on immortality, so *we* are not said to *live* until the last day, but Christ liveth in us. And it is He who raises us from mortality, to life. (John 6: 39).

The other class also "come forth" unto a resurrection, or change, (John 5: 29), but not "unto *life*." They come forth to the beginning of a change, or trial for life, while the others come forth to experience the *end* of that process, which end is "everlasting life," (Rom. 6: 22). As *we* are now dead, and do not live until the end of the gospel age, so it seems the *rest* of the dead, are not to live until the end, or harvest of the *next* age, when *their* regeneration shall be completed. And this agrees with the "law and the testimony." In the law there were *two* harvests; one in the spring, of the first fruit; another called the general harvest, and which was "in the end of the year." Thus the feast of tabernacles, which occurred in connection with the last and general harvest, not being fulfilled in the gathering of the gospel church, will continue through another age, (see Zech 14: 16).

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." O how blessed it is, to be living at the end of these "days;" the harvest is come, error is being separated from truth, and how grandly the truth flashes out in pure simplicity. The great subject of the resurrection, the hope of the church, left so obscure in other parts, should certainly be made plain, if any subject should, in the closing Revelation of Him who "is the resurrection and the life;" and here it is, clear, simple, and beautiful; harmonizing all difficulties, and agreeing with each and all these advanced and spiritual views.

But, some may say, it says, "Lived not *again*," as if they had once lived, and the nations never had spiritual life. How then can they be called "spiritually dead," I ask? "Before the commandment came, I was alive." Man was in favor with God before he sinned; and "In his favor is life." But the word "again," in this text, is not *duteros*, which means second, or second time; but *anazao*, the word used in Rom. 14: 9, in speaking of Christ, he "both died and rose, (*anisteemi*), and *revived*, (*anazao*). Anisteemi, means to stand up, as of one who has been lying down, or sitting down, as "I will arise and go to my father," (Luke 15: 18); or, "he rose up from prayer," (22: 45). This word has no necessary connection with coming to life. But ANAZAO means to be alive, to live; "Christ both died, and rose up, and lived," would be a literal rendering. And the two Greek words used instead of being tautology, expresses the exact idea of the double work; Christ was dead, and God quickened his mortal flesh, and the dead Jesus arose, and, Lo, He lived. Not the old flesh-life, that was mortal; but he re-vived, i. e. took again that life which he had laid aside that he might be made flesh. In brief, he passed through the instantaneous change from flesh to spirit, from mortality, to immortality, the change through which we all, both they who sleep, and we who remain, must pass. Hence Christ rose, and re-lived. And they that are Christ's will "come forth," unto a similar change; while the rest of the dead, although they will rise, or "come forth" to judgment, will not *live until* the thousand years are finished.

In writing on this text heretofore, it was so clearly revealed in other Scriptures that more than one class of "those who sleep in the dust of the earth," would awake, during this "time of trouble;" and "time of the dead that they should be judged," (Dan. 12: 2, and Rev. 11: 18), that we were forced to try to prove that "the rest of the dead," in this text, meant the rest of some special class, and not all the human family. But now that the subjects of life and death, and the

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resurrection, are better understood, we find no such necessity. The rest of the dead, means all who have died in Adam, and who do not have part in the first resurrection.

That this is the true interpretation of this hitherto stubborn and troublesome text, there can be no doubt, because it reconciles the whole subject of the resurrection, and all the passages which have seemed so conflicting. And this is just what we might expect from the last testimony of Jesus Christ to the gospel church, on this all important subject.

A quite numerous and very intelligent body of christians whose organ is, "The Herald of Life," published at Springfield Mass. believe and advocate the doctrine of, No life out of Christ, (which is certainly true). Hence, say they, no unregenerated man will ever be raised from the dead, or live again. And we heartily agree with them in this also. "All who attain that world, and the resurrection from the dead, are equal to the angels, neither can they die any more."

But these brethren have to struggle hard with such texts as, "The hour cometh when all that are in their graves shall hear his voice, and come forth; they that have done good, . . . and they that have done evil," and other texts of similar import. But the difficulty has been a misunderstanding of the meaning of *anastasis*, (resurrection). The word, in every case where it occurs in Scripture, means receiving *spiritual life*, the life that is in Christ. Hence the restoring of the Adamic life, is never called a resurrection. And no man who is not begotten by the Spirit of God, will ever experience the resurrection, or, "live again."

If the above is the true Scriptural position, and we think it can be sustained, then the subject becomes free from all difficulty and apparent contradictions.

That the term, resurrection, is never applied to the mere quickening of the mortal body, is proven by Matt. 22: 30, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." And let it be noticed, that this was in answer to a question which, to all appearance, referred to the carnal Jew.

Again, a child of the resurrection, is one who is born of, or who has experienced that change. And all such are "children of God, and can die no more," (Luke 20: 36). Lazarus, the ruler's daughter, or the widow's son, did not experience a resurrection, the word "anastasis," is never used; and though it is comnon to hear people speak of their resurrection, Christ could say to us, as he said to the Sadducees, "Ye do err, not knowing the Scriptures, for in the resurrection they are as the angels of God, neither can they die any more."

"They are children of God, being children of the resurrection." Christ became the Son of God with power, by the resurrection from the dead. Jesus was Son of God by creation, not by begetting, at his birth; He was then begotten, by obeying the truth; and the only begotten, since he was the first and the only one who ever obeyed the law "which was ordained to life." But he became the Son of God with power, that is, the Son ["and if Son, then heir"] of his power, "by the resurrection from the dead. Before that he never claimed any power, "of myself I can do nothing." After that, he claimed all power, "All power is given unto me in heaven and in earth." And O, what a prospect for us! we are to become, "heirs of God, joint heirs with Jesus Christ, his Son." And all because of the atoning blood of Christ. And yet, though men can *talk* right, when you probe their real ideas, you find them, like the carnal Jews, fixing their mind's eye on the natural blood and flesh-life of Christ, notwithstanding his own declaration, that "the flesh, (i. e. the natural), profiteth nothing."

Again, that the resurrection means only *spiritual* life, is proven by the fact that Jesus was the first to rise from the dead; that "Christ should suffer, and that he should be the first that should rise from the dead," (Acts 26: 23) The anastasis, or resurrection, being spiritual life, explains how Christ is "the resurrection and the life;" and until they partake of him, there is no life in them, (John 6: 53). In 1 Cor. 15, the resurrection of all who die in Adam, is taught; and no distinction is made between the different classes except in the *order* of their resurrection. There is nothing between verses 22, and 44, to warrant the idea that in verse 44, he is speaking of the church of the firstborn, any more than of those later born. The subject is the resurrection of the dead, all who have died in Adam, (verses 21, 22). And the conclusion is, that "sown a natural body, it is raised a *spiritual* body."

OBJECTIONS,—Do the Scriptures not teach a resurrection of both the just and the unjust? Certainly, but every man in his own order.* The just, of this age, are a class by themselves, and are often spoken of as such, but not to the exclusion of others. "The

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hour (or time) is coming when all that are in the graves shall hear his (the Father's), voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of ~~damnation~~," (John 5: 29). judgment

The word here misrendered "damnation," is "*krisis*," and is the same word as in Matt 12: 18, "Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him and he shall shew *judgment* to the Gentiles." Why not have translated it damnation, here, "he shall shew damnation to the Gentiles; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth damnation unto victory."? Instead of "the day of judgment," let us call it, the day of damnation. Or, "Now is the damnation of this world, . . and I, if I be lifted up, will draw all men unto me," John 12:31, 32. They did not render the word "krisis," damnation, in the latter texts, because their theology taught them better; but they did render the same word in John 5: 29, damnation, simply because the mixed and imperfect theology of the middle ages, did *not* teach them better.

There is nothing in the context to make it damnation in one case any more than in the other. But those who love to preach damnation, instead of "Jesus and the resurrection," cannot be made to see the false coloring which the false theology of the translators have given, in this case; any more than can our substitutionary brethren, in a text like that in 1 Peter 2: 24. The word *bare* our sins in his own body, in that text, is as clearly a mistranslation, as is the word damnation, in John 5: 29. *Anaphero*, is the word, and really means "to go before, or to lead," just what Christ did as a forerunner, the first to go to the cross, in consequence of our sin, and the first to rise from the dead. But not as a substitute, since that would imply that no others die, in consequence of sin. But all die in the first Adam, by partaking his nature. And all will have a resurrection, by partaking of the nature of Him who is "The resurrection and the life."

All "come forth," to mortal life, but this is not anastasis, or a resurrection. Lazarus "came forth," but Christ was the first to experience a resurrection. They that have done good come forth "*unto* the resurrection of life." That is, their mortal bodies come forth to experience the change from mortality to immortality, which change is the completion of the regeneration, or being made "alive in Christ." The other class also come forth *unto* a resurrection of judgment; that is, to the *beginning* of the resurrection, or life-giving process; since judgment means the work of regeneration, as we have often shown. Both parties come forth to receive life, the one, life in actual possession; the other, life by faith, or hope. Hence, although the word resurrection in never applied to any other than spiritual life, these all come forth, the one to receive that life, the other, to develop that life upon which they will enter at the great general harvest in the end of the next age.

That this is the true order of being made "alive in Christ," is unquestionable; "If one die for all, then were all dead." At the death of Christ, all were dead; spiritual life was extinct. God raised him, i. e. quickened his *flesh*, and he "rose," and having, by obedience to the law which was ordained to life, won the right to life, he "re-vived," that is, re-lived; took again that life he had laid down when he became flesh. "Christ the firstfruits," having been dead, spiritually dead, that is, without the spiritual life he had laid down when he became flesh, now lived again:—"I am he that liveth, and was dead; and, behold I am alive forever more, and have the keys of hell and death." By becoming flesh, and suffering all the law's demand, that flesh should suffer, being tried and tempted "in all points," even as we are tempted, he had paid the price of becoming the Lord, or head of the race, on the second or higher plane of life. Thus he purchased the right to regenerate, or raise man to the second stage of life, or, from mortality to immortality. He bore our sins, in his own body, that is, sufferings and death, the fruit of man's sin, not to satisfy justice, not as our substitute, since man himself dies as truly as did Christ; but that he might be head, the first to pass through the natural, to the spiritual, and thus open up a "new and living way for us." And the law, was arranged to foreshadow this new and living way. This real Scriptural view, does not honor Christ the less, but does honor God the more. And we do not know God, and Jesus Christ, as we must know them, while endorsing that heathenish doctrine of satisfying *justice* by the suffering of the innocent.

After Christ, the firstfruits, we who are his do not live, until his coming, while the rest of the dead live not again until the thousand years are finished.

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THE ATONEMENT.

How are we reconciled by the death, and saved by the life of Christ? (Rom. 5: 10). "For if while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The necessity of atonement, or reconciliation, (the words are very nearly equivalent), implies two parties at variance. That which sets them at one again, i. e. brings them into harmony, is called the atonement.

Between God and man, perfect harmony once existed; this harmony was destroyed. In the Scriptures, Christ is represented as reestablishing this harmony; and the means by which this is done is the atonement. Now the question is, what is the atonement, or means whereby God and man are again brought into harmony?

In answering this let us first consider how man got *out* of harmony with God, and that will help us to understand how he is to get into harmony with him. Man got out of harmony in consequence of a change in his nature wrought by sin. God is pure and holy, too pure to behold iniquity; he cannot look upon sin with the least degree of allowance. Man, as he came from God's hand, was pure and sinless; but he sinned and became guilty, and harmony no longer existed between him and a perfectly holy God. No fellowship can exist between light and darkness; Christ and Belial can have no affinity; no more can a guilty sinner and a righteous God, according to the very nature of things.

Let it be noticed that this change, both in getting out of harmony, and getting into harmony is all on one side; God never changes. The Creator had the same disposition, kindness and goodwill towards man, after man sinned, as before. In the fall, God did not leave man, but man left God; hence, the getting out of harmony was all on man's side; and the cause was, the change of nature wrought by sin. Now is it not true that the only way whereby this harmony can be reestablished is by bringing man back from his sinful and fallen state, and imparting to him a condition that is in harmony with "God who changeth not"? The only thing that can make God and man at one, again, is to give man a nature and character in harmony with God; and this is just what is accomplished in the atonement. We become partakers of the divine nature through Jesus Christ, the second Adam, and are thus brought nigh to God, even as by partaking of the nature of the first Adam, we are removed far from God. And thus is fulfilled that which is written, "As in Adam all die, even so (i. e. in the same manner) in Christ shall all be made alive." Hence all will taste spiritual life, the second Adam life, the only life he gives, (John 10: 27, 28).

And now notice still further, God is not and never was unreconciled, no means is necessary to appease his wrath, or propitiate his favor; he is and ever has been kindly disposed towards man; and nowhere is it said that the atonement, or man's repentance, or any thing else reconciles God to us. God has never been unreconciled; it is man who must be reconciled to God. See Rom. 5: 10; 2 Cor. 5: 17–21; Ephe. 2: 13–19; Col. 1: 19–22, or any other passage refering to the subject, and in every case it is the *world* to be reconciled to God, not God to the world.

We make a great mistake when we look at this subject of reconciliation as if it were between two changable beings, where both require to be appeased; because in this case, all the fault, and all the change to be effected, is with man.

Now two questions arise, 1st, why is man at variance with God? And 2nd, how does the atonement reconcile him? In answer to the first question, I reply, man is at variance with God because he does not know him, or comprehend his gracious purposes; hence they misjudge and rebel against him.

When once mankind are made to *know* God, to understand his character and purpose, they become satisfied, and reconciled to him. Hence, when "the *knowledge* of the Lord shall cover the earth, as the waters do the sea," there will be a state of perfect reconciliation; the work of "God, in Christ, reconciling the world to himself," and which *began* in the death of Christ, the forerunner, will then be complete. We say then, that man is unreconciled to God because he does not know him.

In answer to the second question, —How does the atonement reconcile man to God? I reply, Through the atonement man gets a correct knowledge of God. Jesus Christ is, God manifested in the flesh, "No man knoweth the Father save he to whom the Son shall reveal him." Man, who was estranged to God, through the first Adam, is, so to speak, introduced to him and made acquainted, through the second Adam. And especially do we know God through the *death* of

his Son; "God is love," and it was because he so loved the world, that he gave his Son to die; and hereby perceive we the love of God, because he laid down his life for us; in this is *manifested* the love of God, (1 John 3: 16, and 4: 9).

Having this knowledge of the true character of God, manifested by the death of Christ, we are "reconciled to God, by the death of his Son," (Rom. 5: 10). Hence, in bringing a sinner to Christ, the first step is to convince him that Christ died. Notice what the apostle says, *we* are reconciled to *God* by the death of his Son, not God to us. And thus "being reconciled," we shall be saved, by his life; i. e. by partaking of *his* life, his spiritual life.

Notwithstanding this clear statement by the apostle, that it is *we* who are reconciled to God, by the death of Christ, some persist in believing that the substitutional suffering and death of Christ was necessary in order to reconcile God to *us*, by satisfying his justice, or appeasing his *wrath*, and thus make it possible for him to save man from natural death. The very idea the heathen have of *their* gods; they must be appeased, reconciled to men, their *wrath* propitiated, human sacrifices offered, etc. And christians have perpetuated this false notion of Deity by erroneous teachings in regard to the doctrine of the atonement. But thank God, the harvest has come, and error is being separated from truth. The God of the Bible is a God of love; and his purpose is to bring man to his own image and likeness; but man must first be reconciled to God, because *un*reconciled, he is distrustful of his Maker. And he cannot bring us to his moral image, until we fully trust him. But as we learn to know him, we thereby become reconciled to him, and love and trust him; and are then in a position to avail ourselves of the salvation provided for us in Christ Jesus; "we shall be saved by his life."

There is no need of, nor room for the principle of substitution in the reconciliation of man to God. The whole process from the beginning of the old process, to the completion of the new, is of God; each step was contemplated in the plan, and is moving on towards the glorious consummation when all things shall be gathered together in Jesus Christ, and God be all in all, (not all in some, as he now is, but all in *all*). For the creature (mankind in general), was made subject to vanity (frailty), not willingly, but in hope. Mankind, as such, had nothing to do with Adam's sin, which brought death and all our woe—but by reason of him who subjected the same (God did it) in hope, for the creature itself shall be delivered from the bondage of corruption, (not simply from corruption, but from the *bondage* of corruption), into the glorious liberty of the children of God, (Rom. 8; 19–21).

A. P. Adams

THE ELECT.

"If it were possible, they should deceive the very elect. . . . And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other, (Matt. 24: 24, 31).

That the "elect," of verses 24 and 31 are the same, the context places beyond all question; since there is no possible ground in the prophecy, for any other conclusion. And as the whole subject is directed especially to his disciples, and relates to events to befall them, (see verses 4, to 15, and indeed almost every verse in the chapter), the evidence is conclusive that the prophecy applies to the gospel church; and is one which *they* are to see fulfilled;—"So likewise ye, when ye shall see all these things, know that it is near, even at the door," (verse 33).

The Jews are not to be converted, until after the times of the Gentiles, and therefore after the battle of the great day, and after they have been gathered to their own land, (Ezek. 36: 25). Hence, "the elect," in this chapter must refer to the gospel church; since, "If it were possible, they should deceive the very elect," could in no way apply to the ungathered unconverted Jews. For it *is* possible to deceive them, especially on the subject of the coming Messiah. On this subject, they have always been deceived; and Jesus says of them, "Me ye receive not, but if one shall come in his own name, him ye will receive." Hence, the *elect*, in this chapter, cannot possibly refer to them, and therefore must refer to us; or "the called, and chosen, and faithful," (Rev. 17: 14), and who are to be with Christ.

As the light on the manner of the advent increases, the light on the events of Matt. 24 must necessarily increase. Prior to 1878, when we had a little light on this subject, and saw that the coming was first to his own, and then to the world, we naturally supposed that the church would be immediately caught away, and that there would be no

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open manifestations, until after translation. But with present light, and the clearly revealed fact that Christ will, in fulfilment of the law, (Lev. 16: 23), stop in the tabernacle and "wash his flesh," even as he stopped, during that "forty days," on going in; and that the church are to pass through the fire, standing, as it were, "before the Son of man;" that is, in immediate communication with him, and under supernatural protection, far down into this time of trouble, even until after open manifestations begin; all difficulty in understanding the order of events, as given in this connection, disappears.

While passing through this firey ordeal, we understand that "those who have gotten the victory" and have attained "the sea of glass" condition, will be protected from all evil, including death itself; while all others, will experience the evils which are "coming on the earth." "And the day, shall try every man's work, of what sort it is, hay, wood, and stubble; gold, silver," etc.

As the harvest is the time for separating error from truth, bad seed from good; with such as cling to the error, we must believe the work, under the supervision of the angels, is now being visibly accomplished. And if the last half of the seventieth week, and which extended 3 1-2 years after the crucifixion, has its parallel here, the autumn of '81, will complete this work of division. Then, we believe, Christ will come in his character of Bridegroom, and they that are ready, will go in with him to the marriage, and the door will be shut; the going in, being a condition which precedes the marriage. During the forty days, in which our High Priest stopped in the tabernacle to wash his flesh, (Lev. 16; 4, Acts 1: 3), he did not communicate with, nor was he recognised, by the world. So now, on coming out in "like manner," he must communicate only with the church. Hence, there is sufficient evidence to warrant us in expecting to enjoy personal intercourse with Christ, during the "sea of glass" condition; and also strong reasons to look for that condition to obtain, from the autumn of 1881. At which time, we understand, the "door will be shut," to be opened no more until after the pouring out of "the seven last plagues."

Those who are the overcomers, are doubtless "the elect" here spoken of; and during this coming time of trouble, there are, evidently, to be "great signs and wonders, insmuch that if it were possible, they shall deceive the very elect. Behold, I have told you before, wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold he is in the secret chamber, believe it not."

This elect company represent the tabernacle, or house of God, "whose house are ye, *if* ye hold fast the confidence, etc. to the end." While Christ is in the tabernacle, washing "his flesh," no man can enter there; that is, no one not then counted as the house itself. (Lev. 16: 17). And during the time Christ is thus having personal intercourse with his church, or body of flesh, the devil is, apparently to have great power, and work "great signs and wonders." And as the fact that Christ is in communication with his church becomes known, the devil will be permitted to deceive with counterfeits, appearing in the desert, or secret chambers, "and shall deceive many."

This coming struggle between light and darkness, Christ, and the devil; is the "hour of temptation, which shall come upon all the world, to try them that dwell on the earth." Hence the devil will be permitted to counterfeit the truth, even as "Jannes and Jambres withstood Moses." And as "the sea of glass" condition, is not a gathering to a locality, the "elect" body, will remain in the world, mingling with other men, and following their ordinary avocations, even as did the disciples, during that wonderful intercourse with the High Priest, on his way into the Holy Place. And in the mean time there will be false manifestations, and great signs and wonders by false prophets and false Christs, after which many will run. These false and true manifestations will naturally increase in power and influence over mankind as the time of trouble unsettles and destroys the very foundation of order and society; and a fearful reign of license, error, and deception will prevail, and many will fall; but there will be a few, it seems, which, it is not possible to deceive; but these *elect* will stand the test. This, we understand, is the fire into which the tares are cast, "for the fire shall try every man's work, of what sort it is." This "hour of temptation," is addressed not to the world, but to the church scattered over the world, (Rev. 3: 10); the world has always been led captive by Satan, hence false prophets and false Christs can do the world no special harm. But great numbers of the church will be deceived and fall, "because they knew not the time of their visitation." These "signs and wonders," are, evidently, to be so convincing, as

to be almost irresistible to those not having the *true* manifestations; and personal intercourse with the *true* Christ. And those who fall, will, evidently, not have part in the first resurrection, and hence, will not live again, until the thousand years are ended. But there will be one distinction; the false Christs may be seen at special places, and be found by running after them into the desert, or secret chamber; while the true Christ, will be "as the lightning," manifesting himself to his church suddenly and in the most unexpected places, appearing to different ones or companies, and causing their hearts to burn within them, as he unfolds the things concerning the kingdom to their understanding, and then "vanish from their sight;" hence none can say, Lo, he may be seen at such, or such a place. This is the manner of his going in, and must therefore, be the manner of his coming out.

The "shaking of the powers of heaven," we understand to refer to a general breaking up of all governments and present organizations, political, social, and religious; thus men will have no protection from rapine and murder, nowhere to flee, and none in whom they can trust. This is the time when the rich "will weep and howl, for the miseries that are come upon them," (James 5: 1). "All faces shall gather paleness;" and "they shall cast their silver into the streets, (better so, than to be robbed and murdered), their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord," (Ezek. 7: 19). "There shall be no hire for man nor hire for beast, . . for I have set every man against his neighbor." "Then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn." Here will be one sign, at least, even as between Jannes and Moses, that the false Christs, cannot work, "the sign of the Son of man in heaven. And then shall all tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet and they shall gather together his elect, from the four winds, from one end of heaven to the other."

This, is clearly the gathering of all, both the dead in Christ, and "we who are alive, and remain;" since, "we shall be caught up together with them, to meet the Lord in the air." But there are various reasons why this gathering of the saints must be prior to translation; first, those who have become "children of God, being children of the resurrection, are as the angels of God in heaven;" and for such, to be gathered together by the angels, would seem out of character. Again, Job also is to see Christ,—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (or, more literally, "Yet from out of my flesh shall I see ELOHIM, not YAHWEH).

It is true Job represents, in his history, the restitution class; but this is a personal matter, for he adds, "whom I shall see, for myself, and mine eyes shall behold, and not another." Again, In Isa. 26: 19, we read, "Thy dead men shall live, together with my dead body shall they arise. . . . The earth shall cast out her dead." It is the Spirit of Christ, which was in the prophets, hence it is Christ who speaks to the Father, "Thy dead men shall live, together with my dead body (the dead in Christ), shall they arise," "All that are in their graves shall come forth," etc, the earth shall cast out her dead. There are mortal bodies in the earth, but no *spiritual* bodies in death. The just and the unjust, "come forth," up *to* a resurrection. Hence, although the saints are, "raised incorruptible," or never again to see corruption, they come forth like Job, "in their flesh:" while the process is complete, only when they are raised, spiritual bodies.

They rise first, and then we who are alive and remain, are caught away bodily, to a general gathering together to meet the Lord. The phrase, "shall be caught up," is all taken from the one word, *harpazo;* and means a forcible catching away;—"The violent *take it by force.*" "Then cometh the wicked one and *catcheth away.*" "Would come and *take him by force.*" "The wolf *catcheth* them." "*Pluck* them out of my hand." "Spirit of the Lord *caught away* Philip." "*Pulling* them out of the fire." "*Shall be caught up* to meet the Lord." In all these texts, the Italic word, or phrase, is from the one Greek word, "*harpazo,*" and in every case, conveys the idea of a forcible taking away; perfectly applicable to the act of the Spirit, when It "*caught away* Philip, that the eunuch saw him no more, (Acts 8: 39), or of the angels, when sent to the field, or mill, and of the two found at their work, one is taken, and the other left." But not at all applicable to the changed and glorified saints who are "as the angels of God in heaven."

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y should *they* be *caught away* by angels?
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e *Christ* is the resurrection and the life.
e angels "gather together his elect, from
four winds, from one end of heaven to
other;" and they meet the Lord, even
in the type, Rebekah met Isaac; but this
cedes the marriage, or the change which
kes them one with Christ.

The difficulty in understanding Matt. 24,
the same as that which obtains with near-
all prophecy; it has first a *typical* fulfil-
ent, and also a *real* fulfilment. Compare
instance, Isa. 13: 1–17, and Jer. 51:
king out the references to Rev. and the
plication of the language to *mystic* Baby-
, and you will find a similar arrangement
th this in Matt. In the above, you will
that most of the language is applied by
Revelator to its real fulfilment in mys-
Babylon; and yet there is now and then
erse which cannot possibly apply to any
g but Babylon, the type; as for instance
13: 17; while some of the previous ver-
, as 9 to 11, can apply *only* to the anti-
e. So with Matt. 24: it has its typical
filment in the ending of the Jewish age,
the destruction of Jerusalem; and its *re-*
fulfilment in the end of the gospel age,
destruction of *Gentile* powers. And the
guage, though in general, applying here,
now and then a phrase which can apply
y to the type, and again, one which can
applied only to the antitype; while most
the language applies to both.

From the 4th to the 14 verse, the whole
ject is briefly scanned, even to the end,
king a special point of the wane of true
ty, even as does the apostle, in 2 Tim. 3:
5. And also the false prophets and the
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k to the rise of the great feature and
dmark of the gospel age, the "man of
" or "mystery of iniquity." That mon-
s system of blasphemous pretensions,
ich the apostle affirmed stood between the
at church of that early day, and the com-
g of the day of Christ, (2 Thes.2:). The
stery of iniquity, being the woman on
e forehead the name was written.

MYSTERY, BABYLON THE GREAT
mother of harlots, and ABOMINA-
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of "MYSTERY," being God's mark, to enable us to recognize the "MYSTERY of iniquity," when it was revealed. And the "ABOMINATION, drunken with *blood*," that we might know it, as "the ABOMINATION that *maketh desolate*, spoken of by Daniel the prophet." It also had the name of "man," and "woman," because of its two fold nature, church and state.

This does not apply very clearly to the type, since the Roman army did not get into the literal "holy place," before it was destroyed. But it does apply in the antitype, the church being the holy place, and temple of God, "sitting in the temple of God, shewing himself that *he* is God." Their own history shows that they have claimed the title of, "The Lord God the pope."

From verse 15, to 28, He gives, in the usual dark language of prophecy, and, with his eye fixed on both type and antitype, another horoscope reaching to the end, or at least to the gathering of the elect. From verce 16 to 20, the language belongs mainly to the type; though in a deeper sense, the antitype is still kept in view. Judea, and "Jew," having another and deeper meaning, (Rev. 3: 9). Those days of tribulation under that power, were, prophetically, 1260 years, and reached to 1798; but were practically cut short, as to the *tribulation*, by the Lutheran reformation; and just in time, for the truth, and the true church, were almost extinct, "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened," (verse 22). He then glances at the last great trial of the church, to follow that of the "great tribulation," viz. the false Christs, and false prophets, now so soon to be developed, and ending with the gathering of the saints. Then at verse 29, he begins at the close of the tribulation, which persecution for religious opinion, practially ceased, just prior to the close of the last century, and enters into detail with the events to be witnessed by the generation living just previous to his advent.

"Immediately after the tribulation of those days shall the sun be darkeded, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." The "dark day," near the close of the last century, and of which every one has heard, with the extraordinary darkness of the following night, notwithstanding it was full moon; with the great shower of "falling stars," of Nov. '33; and

the premonitory symptoms of the shaking of the present order of things, fills the signs to be associated with the last generation and the close of the age, as far as fulfilled; while the next two verses are in the near future.

The generation referred to in verse 34, is clearly the generation associated with the last repetition, or restatement, beginning at verse 29.

The shaking of the powers of heaven, we understand to be the same as that spoken of in Heb. 12: 26; Isa. 13: 13; and Hag. 2: 6, 7; and is associated with the coming of the "Desire of all nations." Heaven, is, sometimes the atmosphere, and sometimes it means the spiritual world: but here it clearly refers to "spiritual powers in heavenly places," the present order of things, as controled by "the prince of the powers of the air," or the "prince of this world." But in the change from the present condition of things, or from the rule of Gentile powers, under Satanic control, to the kingdom of God, the events of the seventh trumpet are to be fulfilled, (Rev. 11: 15–18). And the struggle between truth and error, Christ and the Devil, though in one sense, invisible, will be attended with mighty and visible results; "great signs and wonders that, if it were possible, shall deceive the very elect," on the one side; and glorious truths, and wonderful experiences for those permitted to walk in the light, and be again "washed with water by the word," at the hands of our High Priest, in person, before He shall come forth to bless the people as promised to the father of the faithful, "In thy seed, (which is Christ, and his body), shall all the families of the earth be blessed." And the spiritual house will be filled with glory. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory."

THE BRIDEGROOM.

Did Christ come as Bridegroom in 1874?

In the parable of the ten virgins, (Matt. 25:), the being *ready*, of that *parable*, is evidently, having the light in reference to the movement, or coming of the Bridegroom, as represented in the parable itself; the light they are represented as having, or not having, to enable them to continue the movement in "going out to meet him." This we think is a self-evident conclusion. But before he came, the lamps of the foolish virgin gone out; and not till after the midnig was *made*, was the fact of their lamps ing gone out, manifested. Thus pr that they had been burning, in other w that the foolish virgins had been in the in reference to the coming of the groom *before* he came; but were in dar as to his movements, at the time of his ing. "And the Bridegroom came, in and they that were ready went in wit to the marriage, and the door was shu

Is it possible our brethren are uncon ly confessing that "their lamps are out, that the door is shut against them the language of the parable, no other can be taken, than that when Christ *as Bridegroom*, they who are then rea in to the marriage and the door is shu no one *not then ready*, will go in. N believe this is true; and that he will as Bridegroom in the autumn of 1881 they that are ready, *will* go in with hi the door will be shut. And the "w of water, of Christ's "*flesh*," by the (see Lev. 16: 24, Heb. 10: 22, and 5: 26), will be fulfiled. But if the Bride came in 1874, "and they that were went in with him to the marriage, a door was shut," our brethren shut *the* out, as I can easily show.

Bro. Paton, who insists that the groom came at that time, tells us th "go in by faith; as we went forth to the Bridegroom by faith." Grant it does a man go in, or do any thing e *faith*, and yet, at the same time, not a word of it? If so, then it is easier ercise and reap the fruits of faith, t generally supposed. In the autumn of instead of Bro. P. "going in by *faith* had not then even seen light on the vest," and the work of *separation*, whi cedes the coming of the Bridegroom going in. And certainly he would no the separation which is not due to beg til the harvest, accomplished *before* th vest. For, of all the parables of Jesu resenting the kingdom of heaven, I authority for the separation of the tw ses, until the time of harvest. How did our brother go in *by faith*, in O 1874? His faith must have been ver for the following winter, on visiting his home in Almont, I found him point of giving up the whole thing; "t had passed, the Lord had not come, certainly wrong in the application of

nts," &c. To be su discourses in his o more placed on his had been found rea the Bridegroom to y to give up the w ment, as a mistake. f place, to *me*. An to know how he wi heard of the midn ome considerable ti m came, and the do Bro. Russell, among will not tell us, " ness that that day as a thief." Or th have no connecti ness, or being in th who knew nothin of visitation," wer just the same as if Our brother will nce us that the pa "and they who g went in with him door was shut." H s, does he give the ? "During the ha you say the *harvest* s but 3 1-2 years lo g of '78. How harvest is passed," t *ready* to go in? ; and suppose the as ended, and in w to *get ready* to go of the Elijah type, and may be a go s this complete un ion in which the c than eighteen hun ht near the end of to shine more and day?" Have we *ype?* And is the p bscurity of that o at you are taking not fear that you ment? he Bridegroom ca ims, there is not o that any one not the door kept open all who have see *since then*, may c against whom the we do *not* go in ng or mistrusting

ents," &c. To be sure, after listening to discourses in his own church, he was more placed on his feet. But for one had been found ready, and had gone in the Bridegroom to the marriage, to be to give up the whole midnight cry rement, as a mistake, seems just a *little* of place, to *me*. And I have some curi- to know how he will get others in who er heard of the midnight cry movement ome considerable time *after* the Bride- om came, and the door was shut, includ- Bro. Russell, among the number. Sure- e will not tell us, "Ye, brethren, *are in* tness that that day should come upon as a thief." Or that these *advanced* s have no connection with being in kness, or being in the light; and that e who knew nothing whatever of the e of visitation," were ready to go in with just the same as if they were in the . Our brother will find it difficult to vince us that the parable *ought* to have , "and they who got ready after He , went in with him to the marriage, and door was shut." How long after he es, does he give them, in which to get dy? "During the harvest." Very good; you say the *harvest* has now ended, that as but 3 1-2 years long, and ended in the ing of '78. How much longer, after e harvest is passed," does he give them, et *ready* to go in? Perhaps you do not w; and suppose the time *after* the harv- has ended, and in which he gives people to *get ready* to go in, is the *indefinite* of the Elijah type, and may end *very* , and may be a good while. Indeed! is this complete uncertainty, the exact ion in which the church have been for than eighteen hundred years, the *blaze* near the end of that pathway which to shine more and more, unto the "per- day?" Have we nothing but the Eli- ype? And is the pathway to end in curity of that *one* type? If *that* at you are taking for *present light*, do not fear that you are behind, in the ement?

the Bridegroom came when our broth- ems, there is not one particle of evi- that any one not ready *when* He *came*, door kept open for him to *get ready:* all who have seen these sanctifying *since then*, may class themselves with against whom the "door is shut."

we do *not* go in by *faith*, without ing or mistrusting or *believing* it. A part of the virgins will have "oil," *their* lamps will give *light*, and *they* will know their whereabouts. While those who are in *darkness* may be left to *guess* as to where they are.

Christ is every where spoken of as Bride- groom; this is his general character and name. He came to have his side opened, and a wife created. Hence, at the first ad- vent, he came as a prospective Bridegroom, and not, as our brother seems to think, to marry his Father's wife. And no parallels obtain in the character of Bridegroom, be- tween then and now. He then came to die, in order to get a wife, and that requires no parallel here. "While the Bridegroom tar- ried, they all slumbered and slept." A par- able does not admit of so rigid an application of every point, as our brother supposes. If so, then, according to his view, they all re- mained asleep til the Bridegroom came, and hence, he came at midnight; and the tarrying was not thirty years. To accept a view which leaves one in such a tangled web as that into which our brother has run, rath- er than admit that notwithstanding the name of Bridegroom is the endearing name here, that he could not come in another character to fill another prophecy, while yet tarrying, as Bridegroom, seems strange for one who *has* had the light which our brother has had in the past.

Here is a clear division, it was not due *before* the harvest, as our brethren would fain believe. And yet *was* due, *before* the Bridegroom came, "And while they went to buy, the bridegroom came." *Where* does Christ contradict himself, and teach that the two clases representing "the kingdom of heaven," were to be separated *before* the harvest? Or can they show that "the kingdom of heaven," of Matt. 13: is a *differ- ent* kingdom of heaven, from that of Matt. 25: and that in the latter "kingdom of heaven," there was nothing to "offend," and there- fore the separation between the foolish and the wise, those who use his "name," *build on the flesh* and flesh-sacrifice, and do not know him; and those who *do* know him, require no separating, no work of the reapers, and no *time of harvest.* I do not wonder that our brother is becoming disgusted with "*the- ory*," since he must estimate its value by what he himself believes.

If there is any truth in these things, and our position, and this movement represents that of the parable of the ten virgins, either this is the division there spoken off, or else

it is yet future. This movement of the ten virgins *represents*, during the last generation, just what the "tares and wheat," good "fish, and bad fish," represent during the *whole* of the gospel age, viz. "The kingdom of heaven." And for any one to persist in claiming that the division between the two classes there referred to, occurred entirely, or even *mainly*, before the harvest, is absolute proof that they are in darkness. The separation of the two classes which represent "the kingdom of heaven," is a work belonging to "the *time of harvest*," and yet in this parable, it is distinctly affirmed that the separation was complete, and "the foolish," had gone away from those who had light, *before* the Bridegroom came. And this division was final, just as much so as was that of Matt. 13: 41. How then can Christ come *as Bridegroom*, at the beginning of the harvest, and *before* the *work* of the harvest is accomplished? This division is taking place *just where it is due;* and is one of the strongest of proofs that the *whole* movement has been of God; and we have no *right* to keep silent on the subject.

Some of our readers ask, why speak of it? And say, that it only makes a bad matter worse, and will only make the paper lose subscribers. My answer to such a one is, "Get thee behind me Satan." Shall I withhold the application of prophecy, clearly fulfilled, and refuse to speak, for fear of hurting somebodie's feelings, or losing subscribers? In such a case, ought I not certainly to be superseded by some young Joshua, as has been more than hinted, (see late article by Bro. P.)? In reference to which, I will just suggest that if they *insist* upon honoring me as a "Moses," that instead of their being a *Joshua*, perhaps they had better see if Num. 12, is not the most applicable to present circumstances, *all things* considered. *That* happened early in the forty years; just where we now are; while the rejection of Moses was just at its end. Perhaps Bro. P. will make a better Aaron, than will somebody else, a Joshua; more especially as "the young man Joshua," was with Moses, from the beginning; while this one is but a new recruit. A part of the language used in vrs. 2, sounds very much like language our brother has used; and the moving cause and *circumstances* are not very unlike. And our brother will know right well where to look for his "elder" *sister* who is so zealously acting her part. And we hope the leprosy may not shut them out of the camp any *longer* than seven years. I wonder this was why *Aaron* did not "enter in," and why *Miriam* was never again heard from.

In reading the chapter, you may skip the parenthesis, verse 3, as not a good application *in this case*.

Our brethren have a nice point in making me a Moses, and having me commit the unpardonable sin; and talk of our "counting the blood of the covenant wherewith we are sanctified, an unholy thing." Bless their dear hearts, we make a thousand times more of the blood of Christ, than those who, as they are now doing, to the flesh, can have even the faintest idea of. The *blood* of Jesus, is that which we "drink," that by which we "are washed, and sanctified;" and really means the Spirit, the quickening Spirit of Christ. "The words I speak, they are spirit, they are life." The blood, means his divine life, or nature; that which we feed on when we "eat his flesh and drink his blood." The letter killeth; the Spirit maketh alive. I fear our brethren are far more likely to "count the blood of the covenant wherewith we are sanctified, an unholy thing," when they count it, as "of the earth, earthy," that which was born of the flesh, instead of, "that which came down from heaven."

This want of spiritual discernment is just where so many come short; they see the *natural* sacrifice, and the *natural* blood; but, for this, fail to discern the real or spiritual sacrifice. And so they build with "hay, wood and stubble;" that is, "with things which *appear*," and hence, are temporal; and not with the *invisible* and eternal. Hence, they will suffer loss; their *works* will not endure. God give us wisdom to discern the spirit, and to remember that the natural, or the letter, "killeth;" and in seeing the deep, *spiritual* meaning, we need have no fear that we are counting the blood an *unholy* thing.

But, enough of these things. Now, my and brethren, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." In case of Elijah, God answered by fire, to determine between the right and the wrong (1 Kings 18: 54); "and the people said, it is well spoken." To determine between wise and foolish virgens, God now answers by *light*. Nor did the servant of God hesitate to mock those who taught error, and *opposed* the truth, (1 Kings 18: 27). "the pillar of fire" going before these made Joshuas? Is the Spirit giving

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dvancing light due, in the continuation of is movement, from their pen? Do you e it, or do you *believe* such teaching, that the bridegroom came, (in 1874), and they at were ready went in with him to the arriage; and the door was shut"? Not a ord is added here, except what they claim true; and there is not a *shadow* of au- ority that any will go in, who are *not* ready *hen the Bridegroom comes*, unless that *door* opened again at some future time.

Only those who understand the special cumstances, that we are in the "harvest" the gospel age, can understand this divis- n. The angels are instructed to *divide;* is our place to oppose that work? Ordina- y we should seek to heal; but it would w be to oppose what Christ is enforcing.

GOD'S LOVE MANIFESTED IN THE MISSION OF CHRIST.

The following is from the "Exponent," a Baptist paper. We know nothing of the writer; but are glad others are seeing the true character of God and Christ. ED.

All christians agree in stating that only cause God loved the world—loved sinners, d he send Jesus on his earthly mission. God commendeth his love towards us, that hile we were yet sinners, Christ died for s." This being true, it follows that any ctrine or opinions that conflict with this, ust be wrong. Still there are those who t themselves up as public teachers of the- ogy who insist that Christ came into our orld to suffer, and was finally put to death n the cross—murdered by cruel and wick- d hands, and that his suffering, so inflicted, as to satisfy divine justice for the sins of en; i. e. he suffered in the sinners stead d place, and, that only in this way, in ac- rdance with this arrangement, can any soul scape the penalty of the divine law against nners; which has been defined as endless nishment, eternal death, everlasting fire. seems to the writer that this view is en- ely inconsistent with the statement that d's love to mankind is manifested in the ssion of Christ.

If God really loved us we certainly do not ed any protection or salvation from any- ing *he* would do to us, or *by* us. We do not need to be saved from what infinite wis- m, and infinite power, guided by infinite would plan or execute.

We only know the difference between e and hatred by this; love seeks the good of the loved ones, and hatred seeks to injure the hated ones. The moral government of God can be but the expression of his character and disposition towards those he governs. So he must have established a moral government over man for man's benefit. Yes, for man's benefit as a *sinner;* as with infinite knowledge God could contemplate our race only as a race of sinners.

But it is said that God so loved us that he wished to save us from the penalty involved. Would not the same love that would save from the awful penalty, have prevented such penalty being attached to the violation of moral law, if the love existed at that time? Or is this love an after thought, that came later into existence, and sought some plan or scheme that would relieve sinners from the terrible doom that justice had pronounced against them? When God first gave man a law, and pronounced the penalty of disobedience, did he not love man as much as he ever has since, or ever can? Did not all the attributes of the Most High stand by and approve both the law and the penalty? This being true, can any one of them ever interfere to change the one or annul the other? Most certainly not.!

Again, if both the law and the penalty are the expressions of divine love we need no salvation from either the obligation to obey, or the penalty of disobedience; we would only be injured, not benefited, by being saved from either. Are children benefitted or injured by being saved from the wise and just punishment of their parents? And is not God the Father of us all? Is not his government over us wise and paternal?

This theory of substitutionary atonement is thus seen to be in perfect antagonism with the declaration of God's love for sinners, and impeaches his wisdom, virtually charging him with making a mistake when he pronounced the penalty against the transgression of the law. Had it been in accordance with wisdom and love in the first place, no arrangement can be made to change that law or penalty without doing a wrong; that which is right can not be changed without becoming wrong—that which is straight if changed becomes crooked.

When a father is about to inflict punishment upon an offending child, and an older brother interferes to prevent the infliction, you know, that either the father was about to do a wrong to the child, or the elder brother was in the wrong place; and suppose the father should desist, if the elder and obedi-

ent son would submit to receive the punishment, instead of the other, and the father should proceed to inflict the same on him; what would be the verdict of the moral sense of good people with regard to the character of such a father?

I appeal to any father or mother—any parent—to say, if they can, if there is any necessity for, or propriety in, a substitutionary atonement, or any such scheme or plan as it represents, between you and your disobedient children, I care not how bad and disobedient they may be.

Assuming that the penalty God pronounced against "his son," "In the day thou eatest thereof thou shalt surely die," is eternal death, as is generally supposed, and I submit the following, viz. God either intended at that time to inflict the penalty so pronounced, or he did not. If he did then intend to inflict it, has he changed his mind? If he did not then intend to inflict it, was it not a sort of false pretence to pronounce it? In either case did not the serpent tell the truth when he said to Eve, "Ye shall not surely die"? A. B. R.

God meant what he said, and the sentence is executed in its full and complete sense; and no elder brother stands between man and its execution. The natural man suffers all that God designed that he should suffer; and Christ in no way, directly or indirectly, prevents it. The penalty was death to the natural man, and the natural man dies; nor is it Christ's mission to save the "old Adam," or the old Adam nature. His work as the New Man, is to create a new creature, a new nature, and not to patch up or save the old; "And if any man be in Christ, he is a new creature." Hence his mission is to execute and carry on the "new creation," and not in any way to thwart or change the purposes of his Father, as expressed in the original law, or its penalty.

Christ was a second Adam from his miraculous conception, else the fact of Adams being alone, falling asleep, having his side opened, etc. could not apply to the second Adam. In taking our nature he suffered all the penalty which was pronounced against the natural man, for us, but not instead of us. He suffered, that he might be the head, that is, the first MAN to pass through mortality, into LIFE.

The atonement was instituted and based on the fact that every man must himself pay the forfeit or penalty for his own life, (see Exo. 30: 16). This is the first reference to the subject of the atonemint, found in the Scriptures. The atonement money was to be paid by every man, as a "ransom for his soul," (Exo. 30: 12). The high priest could not pay it, the rich could not pay it; every man must pay it himself. The amount was twenty *gerahs*. The rich could pay no more, and the poor no less So God's broken law demands the penalty, "dying, thou shalt surely die." Rich and poor, bond and free, all alike, pay the one price. Christ our forerunner, who took upon him our nature, and became sin for us, paid his *twenty gerahs*. (This was not the great sacrifice) but the penalty of becoming flesh; a "forerunner." "And as it is appointed unto *man* once to die, and after this the judgment, so *Christ* was once offered," (Heb. 9: 27, 28). How clear and beautiful this makes the plan. If it is appointed unto man, once to die and after that, regeneration, or the entrance upon a new order of life, (and this is just what judgment, "by his word," which is "life" means); then, if Christ was to be a forerunner, "the first that should rise from the dead; he must needs "be offered, to *bear* (*anaphero*, a word that never means to ENDURE, but to *lead*, or go *before*), He was the first to fulfil that to which the law points as the way into the "Holiest," viz. by the sacrifice of the forfeited natural, or blood life.

The sentence, "Thou shalt surely die," was a *reality*, not a pretence; and man never could live again, without a new Adam and a new life. Hence man needs a Christ.

The "atonement money," and which every one, rich and poor, must alike pay, was used as the foundation of the whole superstructure of the "holy place;" even the veil was suspended by it. Nothing could rest in a socket, or be suspended by a hook, but made from the silver of that atonement money. Nor could the high priest, or any other man supply that money as a *substitute*.

☞ NOTICE!—A general meeting will be held, the Lord willing, at Dansville, N. Y. commencing Saturday afternoon at 3 P. M. Nov. 22; and continuing over sunday.

Friends from surrounding towns and other parts, are invited.

NOTICE!—Some do not understand the credit on their paper, or wrapper. When *june*, or even *j*, or *dec*, or any *other* month is on your paper, it means that the paper is paid for up to that month of the present year 1879; but if 80, or 81, or 82 is on the paper it is paid to the same month of that year.

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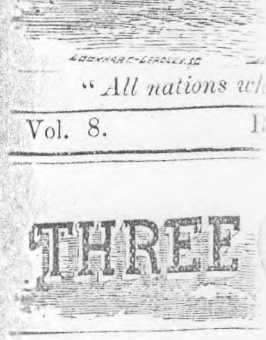
Vol. 8.



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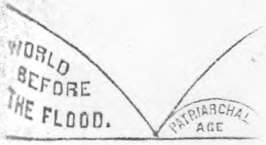

"Both

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age at the death of Christ was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.

TERMS—

HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 9. ROCHESTER, N. Y. DECEMBER 1879 No. 6

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

A. P. ADAMS, BEVERLY, MASS. S. H. WITHINGTON, SPRINGWATER, N. Y.

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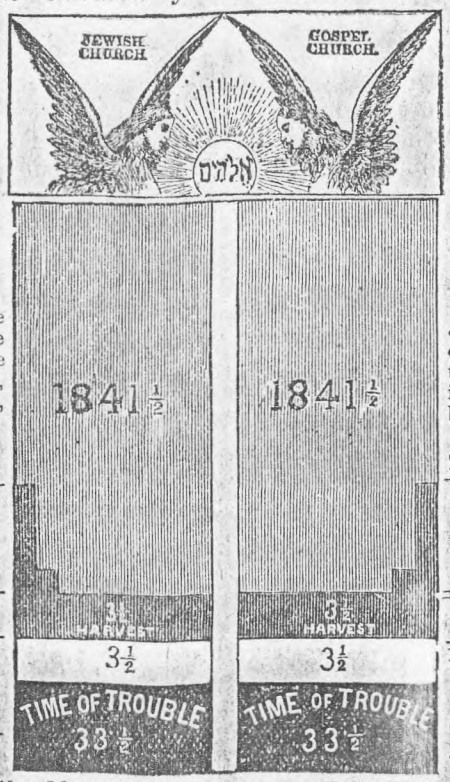

PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"[illegible] Gentiles" end in 1914.

TERMS--Six Months, 25 Cents; One Year, 50 Cents.

☞ *The Herald of the Morning has been entered as Second-class matter in accordance with the postal regulations, Nov.* 1st 1879.

LIFE AND DEATH.

"Reconciled to God by the death of his Son; . . . saved by his life," (Rom. 5: 10).

In the investigation of this subject, may the Father of all grace give spiritual wisdom to both writer and reader.

There are two kinds of life, and two kinds of death, the natural being a type or figure of the spiritual. But it is only through the former we are enabled to see or understand the latter.

Some tell us we cannot prove that Christ died any other than a natural death. No, we cannot prove it to all, for the natural man cannot discern spiritual things. It is impossible to prove to a Jew that the passover lamb had a deeper meaning than the mere natural. Nevertheless God teaches spiritual things through the natural, and in *no other way*, both in the New, as well as the Old Testament. And we are expected to see the spiritual, through the natural, in the "man Christ Jesus," as in every thing else; in his *flesh*, his *blood*, his *life*, and his *death*. And until we do this, we must be content to remain "babes in Christ." Our spiritual growth being determined by the exact degree of our spiritual discernment.

As there are two kinds of death, and two kinds of life; and one is but a figure of the other, when death and life are contrasted, the only true conclusion is, that if *natural* life is spoken of, then natural *death* is its counterpart; but if *spiritual* life, then its opposite is spiritual death. This, I think, all will concede to be a legitimate conclusion.

Now, let me ask, is it the natural, or the spiritual life of Christ, by which we are saved? Most certainly by his spiritual life, I answer; since we are to be "made alive in Christ," *even as* we die in Adam; viz. by partaking of his nature.—"Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."—We are saved by his life. And if the *life*, in our text, is spiritual life, why blindly assume its counterpart or opposite to be *natural death*? But, says one, you cannot prove that Christ died any other than a natural death. Yes I can; and as clearly as any other *spiritual* truth in all the Bible can be proven. Not however to some of our late brethren, who, I am surprised to learn, now deny the conscious preexistence of Christ; and say that he was only the "*Word* of God." If *that* proves that he had no conscious preexistence, then God had none, for "the Word *was God*."

That Christ had a conscious preexistence, or *life*, that he "was rich, and became poor, for our sakes;" that when he ascended, he went up "*where he was before*," (John 6: 62); that he "came down from heaven," entered into the condition of mortality, took our nature, or was made *flesh*, a condition he calls *death*; and having passed through this "valley of the shadow of death," ascended "up where he was before; is clear and unmistakably Scriptural teaching.

Our nature, or flesh, is mortal; Christ "was made flesh," and hence was a mortal man. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." When Jesus was born of the flesh, *he* was flesh, "Yea, though we have known Christ after the flesh, now, henceforth know we him no more." He was rich in life, but descended to the poverty of death, that we might be rich. When he became flesh, i. e. entered the condition of mortality, or death, it cost him all that he had with the Father before the world was. He died that we might live. That which he experienced on Calvary, was not death, "the maid is not dead, but sleepeth," was a fact as true of Mary's Son, as of Jairus' daughter; since physical death is but a figure or type of DEATH. But Christ *died*.—"I am he that liveth, and was dead; and, behold, I am alive forevermore." Is it physical life of which that glorious being who appeared to John, was speaking, or was it spiritual life, that alone which *he* calls LIFE? And if he was dead, and is *alive*, think you it was a sleep, a mere physical death, and which he affirms, *is not death*, which he there contrasts with LIFE? No, that three-days *sleep*, even like the *four*-days sleep of Lazarus, was not DEATH;—"Lazarus sleepeth; I go that I may awake him." If that was death, and this condition of mortality is *life*, then Lazarus might have said. "I am he that liveth and was dead." But Christ was "the first that should rise from the dead," (Acts 26: 23). The condition of *mortality* into which our race has fallen, is what Christ calls death; and when he laid down the life he had with the Father before the world was and "was made flesh," he entered the condition of death, was "made sin for us."

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ought just such a death. Physical suffer-
g is nothing, and is terrible only because
f the weakness of *flesh*. The *spirit* was wil-
ling; he groaned in spirit at the grave of
Lazarus, but not here.—"I have finished
the work thou gavest me to do. And now,
O Father, glorify thou me with thine own
self with the glory which I had with thee
before the world was." Nothing for the
spirit to groan for here, he had won the vic-
tory, and after a three day's sleep was to en-
ter into his glory.

His natural death, or "sleep," was only
a type, it was but paying his twenty gerahs,
(Exo. 30: 13), and which all, both rich and
poor must pay alike; it is "the vail," Heb.
10: 20, through which all who enter into
LIFE must pass. And he entered in through
the vail, that is his flesh, as our forerunner.

The order of the sacrifice of his body was
the end of certain types; and yet, like all
the natural, was itself a type.—"Destroy
this temple, and in three days I will build it
again." He spake of his body, the church.
The fifth, sixth, and seventh thousand, are
the "three days;" and early in the morning
of the third day, his body, the temple, will
be reared up, a glorious temple.

Now let what Christ calls DEATH, and the
suspension of flesh-life, which he calls *sleep*,
when speaking of spiritual things, be kept dis-
tinct; and we can see that when Christ left
all that he had and entered into our condi-
tion, that he entered a condition which he
himself calls DEATH. And he was in that
condition during his whole flesh-life and un-
til he again took the spiritual life which he
had lain down, in order that he might be-
come mortal. This walk through the valley
of the shadow of death, and which compris-
ed his whole period of mortality, was the
period of his death. And *we* also, while in
the flesh, though being regenerated, are yet
dead, (Rom. 6: 8); "they that are Christ's,
are made alive," only, "at his coming," or
not until this mortal shall put on immortal-
ity. Hence Christ, who "was dead," (not
asleep), did not LIVE, until *he* put on immor-
tality. The death he contrasts with LIFE,
"I am he that liveth, and was dead," being
not that three-days sleep, but the period of
his *mortality*, or *spiritual* death.

Now that we understand what the DEATH
and LIFE of Christ really mean; something
of which his physical life and physical death
though holding their true and important
place, were yet a mere shadow; we may in-
quire, *how* we are reconciled to God, by his
DEATH, and saved by his LIFE?

His humanity, or condition of mortality,
was the foundation of our hope, the gospel,

God manifested in the flesh. In this condition of *death*, passing through "the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "God was in Christ, reconciling the world to himself," (2 Cor. 5: 19); hence, the gospel, "God manifested in the flesh," is called "the ministry of reconciliation," (verse 18).

Now notice, "We are reconciled to God by the death of his Son," is one statement; "God was in Christ, reconciling the world to himself," is another way of stating the same truth. "And hath given to us the ministry of reconciliation," is yet another form of the way in which we are reconciled. Each and all of these ways of stating that truth, must be true. God was in Christ, reconciling the world, during his whole fleshly or mortal condition, "I will fear no evil, for thou art with me,"—"The Father which is in me, He doeth the works;" but God was not in Christ, in his sleep, or *physical* death, for at the moment of expiring, he cried out, "My God, my God, why hast thou forsaken me." Now, if the act of reconciling the world, was God in Christ, or the *death* of Christ, then his physical death, in which condition God forsook him, is not the death referred to; but *mortality*, the entrance into, or passage through the flesh life, in which he took our nature, "was made sin for us; a condition he affirms to be one of DEATH.

If Christ was "made alive," as Paul affirms, "every man in his own order, Christ the firstfruits," etc. and "because he lives, we shall live also; then while mortal, or partaking of our nature, he was, passing through "the valley of the shadow of death," Ps. 23.

Now, if you would like to see and realize the abyss of death into which he entered, on being "made flesh;" read and compare Dan. 10: 5, 6; and Rev. 1: 12–15. Look upon that form of Majesty and glory before whom the "greatly beloved" Daniel becomes as a dead man; for, says he, "my comeliness was turned in me into corruption, and I retained no strength." Now turn to Rev. and look again, as John describes him, feature by feature, and you will see the same "spiritual Rock, and that Rock was Christ;" and hear the well beloved John exclaim, "And when I saw him, I fell at his feet as dead." Between these two bright pictures, behold him "made flesh," the "man of sorrows, and acquainted with grief, with countenance more marred than that of any man." He who knew no sin was *made sin for us*, that we might be made the righteousness of God in him." He became *what we are*, that we might become *what he is*. Are we, the offspring of Adam, dead? then Christ was also dead. Do we have no life in us, until we partake of his *divine* nature? then *he* was dead when he partook of *our* nature. When Daniel saw him, he was, "he that LIVETH; after that, he "was dead." Again, when John saw him, he was "ALIVE for ever more. Amen." And now he has the keys of hell and death. O how rich! O how poor! And how infinite the sacrifice. What was the physical suffering on Mount Calvary, the typical sacrifice of the body, compared with *this* sacrifice? When he laid down the glory he had with the Father before the world was, and stooped to our condition of mortality, he started lower than Adam; for like Adam, he was without a fallen nature, and yet was obedient unto death; that is, as if he were fallen, he was born into the fallen condition; and life for himself, and for the entire race, depended upon absolute obedience, with *him*, even as with the first Adam. Hence, if he had failed of perfect obedience in a single point, he would have been debtor to the whole law; and the race, with himself, must have perished. There was no one to fill his place, and hence, none other name whereby we must be saved.

This was the sacrifice he made; and this the work he came to do. And he brought forth judgment unto victory.

His cross, his blood, his flesh, his life, and his death, all have both a natural and spiritual significance.—"The natural first, and afterward that which is spiritual," being true in him, as in all other parts of the plan. But the *natural* is the "letter." "Those things which are seen, are temporal; but the things which are not seen, are eternal. We do not eat his natural flesh, but partake of his divine nature; and so we eat what he sacrificed for the life of the world. Can you discern the Lord's body, the spiritual? Then thank God; for it is the "witness of the Spirit, that you are a child of God; since the "natural man discerneth not the things of the Spirit; for they are foolishness to him."

Although the spiritual of the death of Jesus, was what, as yet, few see; viz. his entrance into the condition of mortality, or passing from life, into death; and the ministry of reconciliation, is the ministry of God manifested in the flesh; still there is a sense in which the world were reconciled to God by the physical death of Jesus.

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The cross of Christ,

The natural being only a type, the reconciliation which came by that, was purely legal; it removed the legal barrier between the world and God. The promises of God and the heir-ship, belonged only to the legal heirs of Abraham. Now the mystery was, "how God could be just, and yet the justifyer of him that believeth." This is made very clear in Ephe. 2: 11–17, Col. etc. Here we learn that the world, the Gentile world, "uncircumcised in flesh, and aliens from the commonwealth of Israel, are made nigh by the blood of Christ." This certainly was accomplished, in a legal sense, by Christ's natural death; "nailing the ordinances to the cross;" "having abolished in his flesh, the enmity, even the law of commandments contained in ordinances." The physical death of Christ, "broke down the middle wall of partition," which shut out the Gentiles. Christ was the heir; and when he was crucified he lost his relationship to the natural seed, and they were cast away, since he rose to a new life, and was no longer a Jew, according to the flesh. And so the mystery kept hid from the ages was solved; henceforth they that are Christ's whether Jew or Greek, are "Abraham's seed, and heirs according to the promise." And so he reconciles both, that is, Jew and Gentile, "in one body by the cross, having slain the enmity thereby." The "enmity," as here explained by Paul, being the partition wall, or that which separated the Gentile world from legal heirship. This reconciling of the world by the natural death, or cross, necessitated, as the apostle shows, the rejection or cutting off of the claims of the natural seed. Hence, he says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead"? (Rom. 11: 15). The receiving of them, as heirs, can only be accomplished by their being made alive in Christ. And what is that, but life from the dead?

Every thing concerning Christ, has a literal and a spiritual significance; and it is so easy to see the natural, and so difficult, for "babes in Christ," to see the spiritual, conveyed as it is, through the same language, that the wonder is, not that so many stumble, or build on the natural, but that so many are now seeing "the gold, silver, and precious stones." But, it is better to build on Christ, even with "hay, wood, and stubble," than not build at all; but the fire shall try every man's work, of what sort it is.

The cross of Christ, is something more than a piece of wood; the blood of Christ is more than what trickled down that wood. So the life he gave to impart life to the race, is something more than that born of Mary, and taken by the Jews. His life, his death, his flesh, his blood, all have a natural, and a spiritual meaning. The natural belonged to the letter of the law, and fulfilled the law, in letter. But the *spiritual* alone, can give life, "The letter killeth, the spirit maketh alive;" "the *flesh* profiteth nothing," the words I speak, they are spirit, they are LIFE.

O why cannot all christians see these glorious spiritual truths. Nothing, in our estimation, ever honored Christ as this honors him. And we are sure the confusion which has hitherto obtained, in regard to these subjects, is not the full understanding necessary in order to attain to the "full stature" of the body of Christ, as represented in Ephe. 4:

We love to honor Jesus, and God declares that he is to be honored, "Even as we honor the Father." And the truth does honor him, even as it honors God. The heathenish doctrine that God's justice, or divine law could be satisfied by the sufferings of the innocent, instead of the guilty, is as unscriptural as it is hideous. Again, the monstrous confusion associated with the birth of Jesus, is akin to Egyptian mythology, with its half god and half man, or half man and half beast monstrosities. "God is not a God of confusion;" Christ was begotten by the Spirit, but not in the flesh of Mary; *that* was a *creative* act. Matt, 1: 20, should be rendered, "That which is *born, or generated* in her, is of the Holy Ghost." And a creative act was all that was demanded.

We also are begotten by the Spirit; and in a somewhat similar way in which Christ, our elder brother, was begotten, viz. by obeying the truth, (James 1: 18). That Jesus took our nature, and though without sin, experienced all the evil effects of sin, is claimed and admitted by all christians. Did he not then experience spiritual death? If we are spiritually dead, is it not because of sin? And did he not descend to our condition? If so, then Christ, as the babe of Bethany, was without spiritual life. And as he once had LIFE, he gave that life for us. And the fact that he gave up that life and entered into mortality, is the basis of our reconciliation to God. Hence, we are reconciled to God. by his spiritual DEATH, and saved, by his LIFE. And yet the *natural*, is not lifted above its true position as a type or shadow of the SPIRITUAL.

THE BLOOD OF THE COVENANT.

We who have rejected the doctrine of substitution, and are not looking to the sacrifice of the flesh-life of Christ as our hope, are accused, by certain ones, of counting the blood of the covenant an unholy thing; and thus committing the unpardonable sin, for which there is never forgiveness, (Matt. 3: 29). This is a very serious charge, well calculated to disturb some who are "weak in the faith," hence, we notice it.

What is meant by the phrase, "Blood of the covenant"? We notice the significance of the word "covenant," first.

The Bible speaks of two covenants, the "old," and the "new," the covenant of law and the covenant of grace. The *old* covenant was an agreement between God and the "children of the flesh," that if they would keep God's law, and always walk in the way of his precepts, he would grant them earthly blessings, —God's promises to fleshly Israel were not of heavenly blessings, but of *earthly*, as any one may see by Deut. 28. This covenant was formally entered into at Sinai, (see Exo. 19: 3–9). Moses was the mediator of this covenant. This covenant was broken,—typified by the breaking of the first tables of stone upon which the decalogue was written, (Exo. 32: 19).

The result of the breaking of their covenant with God, was that God removed out from the midst of his people, (Exo. 33: 1–7. God had said, "Let them make me a sanctuary that I may dwell among them." This was Jehovah's proposal, but the perverseness of his people, caused him to remove out of their midst; and the tabernacle, containing the Shekinah, was pitched, "afar off," *without the camp*. And every one who sought the Lord "went out unto the tabernacle of the congregation, which was without the camp."—We have a parallel to this in the Spirit dispensation, (Heb. 13: 10–14) Such was the first covenant, and its outcome.

The second, the covenant of grace, is altogether different; it is not so much an agreement between God and man, as a promise from God to man; in which, after having made the most ample provision in Jesus Christ, the second Adam, and mediator of the *new* covenant, for the attainment of, not earthly, as before, but *spiritual* blessings, the promise of God assures mankind all the benefit of this covenant, if they will only repent and believe. In other words, whoever will commit himself and all his interests implicitly and unquestionably into the hands of the Lord Jesus, (and this is really what is meant by, believing on him), shall be moulded and fashioned by the wonderful alchemy of divine grace and love, into a "vessel of honor meet for the Master's use, and prepared unto every good work," when builded into the *spiritual* house.

Acceptance under the law, was by *works*. Acceptance under the gospel, is by *faith*. The law says, *do;* the gospel says, *done;* and we are to rest by faith in the finished work. (See still further on this new covenant, by comparing Jer. 33: 31–34; with Heb. 8:).

This covenant will not be broken, for the work of carrying it out is committed to the second, or *spiritual Man*, who "shall not fail nor be discouraged, till he have set judgment in the earth." And the outcome will be, "They shall not teach every man his neighbour, and every man his brother, saying, Know ye the Lord; for all shall know him, from the least to the greatest." Then shall be brought to pass the saying that is written, "Behold, the tabernacle of God is with men, (no longer without the camp), and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God."

Here are the two covenants; now what is meant by "the *blood* of the covenant"?

Both in the law, and in the gospel, blood stands for life. We are told this in so many words in the law, and the same truth is plainly implied in the gospel. Says the law, "The blood is the life." "The life of all flesh is in the blood," (Lev. 17: 10–14). In the gospel we are told, "Except ye eat the flesh and drink the blood of the Son of man ye have no life in you." As no one, I suppose, believes that Christ's literal flesh and blood are here meant, we will take it for granted that all admit the meaning is, that except we partake of his nature and receive his life, the nature and life of the second Adam, we have no real or spiritual life in us. This shows that blood stands for life in the gospel, as well as in the law. But it also shows another important truth; blood, in the law, stands for the natural or flesh-life, while in the gospel it stands for spiritual life. It is the *spiritual* life of Christ that we must receive in order that we may have the life that is in him. Every one must see this. Hence, (mark it well), blood, in the law, stands for the natural flesh-life; and in the gospel, for spiritual life. This is in perfect harmony with all the other parallels between the Jewish and the go
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the Jewish and the gospel ages, the former being a pattern of the latter; with this difference, that while one is on the plane of the flesh, the other is on the plane of the Spirit.

Now then the seal of the first covenant, that which made it sure—ratified it, was blood, i. e. the sacrifice of life, i, e. again, the sacrifice of natural, or flesh-life, the life (blood) of bulls and goats. Every step had to be stamped with the seal, blood; every sin must be expiated by the shedding of blood, the sacrifice of life; "without the shedding of blood, there was no remission." Whatever was brought to the priest as a sin offering, must have life, and that life must be sacrificed,—its blood must be shed. Whether it was a bullock or a goat, a lamb or a kid, a turtle dove or a young pigeon; in every case it must be something that had life; nothing else would do; the penitent Israelite might have brought a hundred times the value of the live animal, in the fruits of the earth, as did Cain, or in some other kind of property, but all this would not have availed so much as would the life of a single turtle dove. Without the shedding of blood—the sacrifice of life—there was no remission.

Thus also with the second covenant; Its seal is blood; it is ratified by blood,—by the sacrifice of life. What does analogy teach us? The old covenant was ratified by blood, i. e. by the sacrifice of *natural* life. The new covenant by the sacrifice of *spiritual* life. Is not this harmonious, and just what we, who have so long been studying these parallel dispensations, ought to expect? So it seems to me. And when I see that this is the exact teaching of Paul, in Heb. 9: — the whole point of his argument,—viz. the difference in the kind of life sacrificed, to ratify the two covenants, when I see this, I am convinced that under the new covenant "the flesh profiteth nothing." The Spirit alone, is life, (Rom. 8: 10). Read Heb. 9: 11, to the end, and see if the apostle does not teach that while the old covenant was sealed by the sacrifice of *blood-life*, the blood of bulls and goats, the *new* covenant was ratified by "*better* sacrifice than these," even by the life (*spiritual* life, the blood and flesh of which we partake) of Christ, who through the eternal Spirit offered himself without spot to God.

We are now prepared to answer the question, What is meant by the blood of the covenant? The blood of the old covenant was the blood which represented *natural* life; the blood of the new covenant, the covenant of grace, is the precious blood of Christ, i. e. the spiritual, the divine life of Jesus; sacrificed for the redemption of the race. The life that he laid down when he was "made flesh; and which he retook at his resurrection, when he was made a life giving Spirit.

Now I want to ask, in all seriousness and solemnity, Who is most probably counting the blood of the (new) covenant, an unholy (*Greek*, koinon, *common*) thing? those who say it is the common "life of all flesh," the natural blood, (the flesh-life of Christ, was just the same as that of all other flesh, whether of man or other animal life, "that which is *born* of the *flesh* is flesh), or those who hold that the new covenant is ratified by "better sacrifices than these? i. e. by the divine, or spiritual life (blood) of the Lord Jesus Christ? I make no accusation; the matter is altogether too serious for fallible man to pronounce upon. I only ask the question, Which of these two views looks most like counting the blood of the covenant *whereby we are sanctified*, a *common* thing?

Ah, beloved, how the *flesh* troubles us, keeps us down, and obscures the truth; how hard it is for us to grasp the *spiritual*! still I cling to the promise, "He, the Comforter, shall lead you into all truth." And to this promise I add 1 John 2: 27, in which I take unspeakable comfort.

As to the sacrifice of Christ, I am persuaded that the greatness of the efficacy of that sacrifice consists in the fact that it *was* the spiritual, the divine life that he laid down, thereby ratifying the new covenant of LIFE, eternal life, promised through him, by eating his flesh and drinking his blood; even as the typical priest-hood partook of, and lived by, the sacrifice from the altar, so *we* partake of *him*, and live by him. I am not at all afraid of counting the blood of the covenant, an *unholy* or *common* thing, while I hold to this view. A. P. ADAMS.

ZOEE, LIFE: *PSUKEE*, SOUL.

The words *zoee*, and *psukee*, are *life* and *soul*. *Zoee* is used in reference to both physical and spiritual life, as "The life (*zoee*), that now is, and that which is to come," 1 Tim. 4: 8. 1 Cor. 15: 19, "If in this life, (*zoee*) only, we have hope," etc. James 4: 14; "What is *your* life (*zoee*)? It is even a vapor, that appeareth for a little time, and then vanisheth away." In all these texts, *zoee*, evidently refers to *physical* life. But the

word *zoee*, *life*, generally refers to spiritual life, since natural life is seldom recognized as *life*.

Psukee is generally rendered *soul;* and in many texts means the person, as "eight souls" saved in the ark. Soul (*psukee*) is sometimes applied to God; in Matt. 12: 18, for instance, speaking of Christ, the Father says, "In whom my soul (*psukee*) is well pleased." When Jesus gave his *soul* a ransom, it means that he gave his whole being.

In *all* cases where the sacrifice of Christ is mentioned, the *words* used, are the natural, words which really *mean* the natural, we admit. *Flesh* and *blood* are litteral, and so is the act of *eating;* and *averything* concerning the life and death of Christ, is expressed in language which can be applied, directly, only to the natural; but as blood represents the life, though the language used in reference to every part of the sacrifice, refers directly to the natural, still it is designed that the *spiritually* minded shall see the spiritual, *in*, or through the natural. If the carnally minded, or "babes in Christ," (1 Cor. 3: 1), wait for the spiritual, whether of the life, or death, or flesh, or cross of Jesus, to be expressed in language which applies only to that which is spiritual, before they can accept it, they will have to wait for some other than the gospel age, and a new divine arrangment of Scripture. Certainly the language applied to the sacrifice of Jesus is such as is applicable to the *natural* sacrifice. Hence, he "made his soul (*psukee*) a ransom," "gave his *flesh* for the life of the world. Still we pity those who deceive themselves by believing that they are spiritually minded, and yet see only physical *flesh*, for us to "eat," and natural life, in the *psukee* sacrifice of Christ. Since they see only that which "profiteth nothing." Even *this* saying of our Saviour is too deep for their comprehension. Hence, they ask, "is not the natural first? and therefore *necessary?* Then does it not profiit a *little*"? In answer to this, I remark, that though a man "do all that is commanded, he is an unprofitable servant," means that he has laid up no capital, no profit in works by which he can *pay for the life* of another. He has only done his duty, and would be entitled merely to *life* for himself, since nothing that *flesh* can do, can buy, or ransom another. Jesus is the only one who ever did do "*all* that was commanded." Flesh, therefore, even his flesh, could profit nothing, i. e. could produce no profit, or surplus means with which to purchase life for another, or the forfeited life of the world. Hence the necessity of the infinite sacrifice of his divine nature. And also hence the repeated inculcation of the necessity for spiritual *regeneration*, before we can again have life. "The letter (natural) killeth, the spirit maketh alive."

"DID NOT OUR HEARTS BURN?"

"And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures"? (Luke 54: 32).

What a blessed prospect is before us, that even as the disciples were permitted to see the risen Jesus, and listen to the burning words from his own mouth, as he thus washed his flesh, on his way in to make the atonement, so on his way out, he will again "wash his flesh," "with the washing of water by the word."

Never before have we seen a satisfactory or Scriptural reason assigned for the work of that forty days after the resurrection; or why Christ thus tarried, and held *personal* communication with his church. That it in some way was in fulfilment of the law, has always been apparent; because he was the "wave offering," a sheaf of the firstfruits of the spring, or early harvest; which sheaf was waved before the Lord on the morrow after the sabbath,—"And ye shall count from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord," Lev. 23: 15).

Christ rose on the first day of the week, on the morrow after the sabbath, "and became the firstfruits of them that sleep." On the fiftieth day, counting as above, the Holy Spirit, the antitype of the new meat offering, is given, and the *new* dispensation begins. But why Christ remained here washing his body by the word, or why he "Beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself, (Luke 24: 28), has never before, we believe, been satisfactorily answered. Why not have opened to them the Scriptures before? or have inspired some apostle for that work, after the descent of the Spirit? The answer is now apparent; the High Priest must *stop in the tabernacle* while on his way in to make the atone-

ment, and wash his own flesh, before entering into the "most holy." Every jot of the law must be fulfilled; washing *before* he entered in, would not do; nor *after* he had passed the "second vail," and into the immediate presence of God.

And now another question arises, Why is there no record of the wonderful words which made their hearts "burn within them"? They are careful to record his every salutation, "all hail;" and what he says of his own person, "a spirit hath not flesh and bones, as ye see me have." "Reach hither thy hand and thrust it into my side," etc. How he called for food, "Children, have ye any meat"? How he ate with them and invited them to "come and dine" with him. All these matters are carefully recorded, but not a word as to what they received from him, as he expounded from Moses and all the prophets, and in all the Scriptures, the things concerning himself, and of "the kingdom of God." Why should they maintain such profound silence on every word of such mighty import? were they not worth repeating? would they not have made our hearts burn, as well as theirs? There must be some *special* reason for such guarded silence. The answer to this, we believe, is that being a special fulfilment of the work of the high priest in preparing his body for appearing in the immediate presence of God, and its high office, this washing, and that to which it points, was to be kept from the eyes of all others; whether of the lower order of priests, or other servants of the sanctuary, —"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place until he come out, and have made the atonement," (Lev. 16: 17).

The tabernacle, where he washed, was the *outer* sanctuary, i. e. outside the "second vail," (Heb. 9: 3), and where, at all other times, the lower order of priests were permitted to enter. But it was not lawful for *any* man to see the washing of the high priest's flesh, or any of the atonement work.

This appears to be God's order in every thing; that the higher shall not be seen or comprehended by the lower; "the natural man cannot discern the things of the Spirit of God;" the eyes of some are blinded, lest they should see; babes in Christ are not able to discern the deep spiritual things, etc. So there are truths revealed to some, which it is not lawful for others to have; for instance, Paul was permitted to see things which it was not "lawful for him to utter." This was also true of John,—"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up the things which the seven thunders uttered, and write them not,' (Rev. 10: 4). So of all those burning words which Christ uttered to those with whom he communicated during that wonderful "washing of his flesh," not a syllable has been written, telling us *how* Jesus explained a single passage of Moses, or the prophets, or any thing concerning the kingdom of God, during that washing of his flesh.

Another feature of interest may be here noticed; Some of the saints who had fallen asleep, arose from the graves and were there *in that forty days*:—And, behold, the vail of the temple was rent in twain from top to bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, (Matt. 27: 51–53).

Who were these? and why were they there? We expect to be able to show that these were members of the one body which is to compose the *high priest order*, in the kingdom.

That there are to be "least and greatest," in the kingdom, is distinctly taught by our Saviour. And in the tribe of Levi, and also in the various parts of the temple, there is unquestionable proof that a variety of orders will obtain in the organized kingdom of God, or *heavenly* Jerusalem. It is true the whole church are sometimes spoken of as one body, the body of Christ, etc. and there is a sense in which they *are* one; just as the kingdom of Great Britain, or of Israel was one. But that does not preclude the idea of a variety of distinct orders in that body. Nor does the fact of their being called one body, or members of the body of Christ, prove that they are all to be *high priests*, or even priests of a lower order. God said of the literal seed, "Ye shall be unto me a kingdom of priests, a holy nation." (Exo. 19: 6). And yet it was not *lawful* for any but a Levite to be a priest; and only for the members of one famaly, to be *high* priests.

When the government of England speaks, it is said to be England speaking; if the king of France made a demand, it was France who spake. So Christ represents the entire body. They belong to him, and in that broader sense, are members of the one body.

But, as in the "*kingdom* of priests," there was but one tribe who could be priests, and one family of that tribe, who could be *high* priests, so in the kingdom of God, it is only the few, the "little flock," the overcomers, who hold that nearer relationship as his body in the special sense of his character as High Priest. And it is the little flock of overcomers, and who are to sit with him in his throne, and not the "great multitude which no man could number," and who *serve* in his temple, (Rev. 7: 9, 15), who, in this nearest sense, are counted as the *body* of the High Priest order. *This* company, who in this nearest sense, stand related to Christ as his body, in his character as High Priest, is the antitype of what was washed, by the high priest, on his way in to make the atonement, and again on his way out, (Lev. 16).

The entire body of the high priest went in, and was washed. Hence, when Christ fulfilled that part of the law, *it was necessary for all of that mystic body, whether sleeping or remaining alive, to be present.* Hence we learn that the graves were opened, and the bodies of some of the saints which slept arose, and came out of their graves *after* his resurrection. Hence, these who came out of their graves, were there *at the time* He was washing "his flesh." And *why* they were there, seems apparent enough.

But the question may arise, are any of the saints of past ages a part of the high priest order? That they do belong to this order, we think is clearly taught in several ways; "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God," said Jesus. And under the sounding of the seventh trumpet, the time comes for the rewarding of the prophets, and saints, (Rev. 11: 18). Hence they have part in the first resurrection; and of such it is said, "they lived and reigned with Christ a thousand years." *Some* of the prophets, therefore, if not all of them, are to reign with Christ; and so belong to the high priest order, and must have been washed, in the washing of his flesh. Hence the opening of the graves, and many bodies of the saints which slept arose, and were there a part, if not all of that forty days. This, be it remembered, was not a resurrection, or being raised to *spiritual* life, but a mere quickening of their mortal *bodies*, as with Lazarus, or the widow' son. That they were not "made *alive in Christ*," or raised from mortality to immortality, is certain, because, of all who have died in Adam, the order of their being made alive in Christ is every man in his own order, Christ, firstfruits, and afterward they *that are Chr* at his coming; or at the first harvest; the rest of the dead, not until the final harvest at the end of the millennial age.

All the living church were not necess a part of the high priest order, any than all of any other generation. A only the small number who are to cons that order, were washed, there is no in tion that more than "about five hundr of that generation saw, or had any com nication with Christ. And besides the few patriarchs and prophets, who had asleep, doubtless made the full number existing, of those who belonged to the company of overcomers. And of all patriarchs and prophets specially note Scripture, there is not more than a sco two, who could be reckoned in this co tion, (see Heb. 11). "Many bodies saints which slept, came out of their after his resurrection, and appeared many, in the holy city." The first "m may be estimated by the second; and score of patriarchs, and all the prophe pearing at that time, and to differen might well call forth the expression pea d unto many."

As the whole body, as it then must be washed, to fulfil the law, wh high priest went in; so he again wash same body, *as it existed when he ca* That is, washed it again in its entirety if the body was in the flesh, on his w to make the atonement, or during th ty days; then it must be in the flesh, washed, on coming out.

SEA OF GLASS CONDITION.

That the "sea of glass" condition a miraculous condition, in which we be under supernatural protection, as sented in Ps. 91, there can now be n onable doubt; or that the washing, o we have been speaking, by personal course with our great High Priest, is realized, during those miraculous sur ings. ~~And the evidence is, that this tion will obtain, from the autumn of~~ From which date of miraculous prot the inference, at least is, that the pesti famine, and destruction, from which tle company of overcomers are to be ted, will be let loose on the world. A occupation of the "sea of glass" com is, evidently, that of the "song," or m to all nations, (Rev. 15: 3, 4; 14: 6, 10: 11); which are all (as shown in a

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per), one and the same message. In this ork, we are convinced for the reasons above en, the whole company of "them that ave gotten the victory," patriarchs, proph-s, apostles, and saints of the gospel age own to the present time will be associated. ince the washing of the High Priest's flesh, ill again require the presence of his *whole* ody. This glorious company, the overcom-s of all ages, though few in number, are ose who with Christ, shall "rule the na-ons."

The question may arise, will not such a umber of risen saints, being here in the esh, create a great wonder and excitement the minds of all men? Suppose it does, hat of that? Possibly there was great ex-itement in Jerusalem, when "the graves ere opened, and the bodies of many of the ints came out of their graves, and appear-d unto many." But, though the numbers ill now necessarily be much larger, still the rritory and extent of the gospel church, mong whom they are to appear, is also lar-r. But there are reasons why the special citement caused by these things, in the ar future, will be comparatively small. e are about to enter times of unheard of citement and terror. A time when men's arts will fail them with fear, and in look-g after those things which are coming on e earth. A time when he that is on the housetop, and his stuff in the house, let him t go down to take it away; and he that is the field, let him likewise not return back. emember Lot's wife." This is "*In the y when the Son of man is revealed; In that* y let him that is on the housetop," etc. uke 17: 30-32). This, we understand, the "time of trouble, such as never was ce there was a nation," a time "when the kingdoms of the world that are upon e face of the earth shall be thrown down." time when every man's hand shall be inst his brother; a time when famine, d pestilence shall desolate the earth; and rapine and murder shall be unrestrain-, and wild scenes of chaos and terror shall d one universal carnival. In the mean e, while Christ is treading the winepress his wrath, *false* Christs, and false proph-s will appear, showing great signs and won-s so that if it were possible they shall de-ve the very elect. In these scenes of ter-, fanaticism, and reckless destruction of and property, the manifestations of the Christ will hold no place in the world's ation. At least not until the outcome of this fiery baptism shall begin to show the fruits of the triumph of truth:—"All nations shall come and worship before thee, for thy judgments are made manifest."

During these scenes of wild confusion, on the earth, there is to be a company who having made the truth their shield, are, like the three Hebrews in the fiery furnace, (which *three*, possibly represent the patriarchs, the prophets, and the gospel saints, or the high priest order, from the three ages); these are to "escape all these things which are coming on the earth, and stand before the Son of man." One like unto the Son God, will be walking with us in the midst of the fire. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked." (Ps 91).

Just what "the treading of the winepress alone," (Isa. 63), may be, does not seem clear as yet, and may not be necessary for us to know. But whatever it is, must be fulfilled before we "are caught up to meet the Lord in the air," since we are from that time to be "forever with the Lord."

When Jesus was washing his flesh, at the beginning of the gospel age, or, day of atonement, he would be with them for a time, and then disappear; and during his absence, his whereabouts, or what he was doing, is not revealed. So now, while we are, from time to time, having personal intercourse with the Lord, he may, in the time, after he shall "vanish from our sight," be engaged in this treading of the winepress, or any other work.

In the above views, there are some exceedingly strong points. First, the high priest's *flesh* must be washed twice; once on his way in to the presence of God, and once again on his way out. The antitypical washing, is, "With water, *by the word*. Jesus did so wash "his *flesh*," the church, after his resurrection, when he left the world, and *before* he entered into the immediate presence of God. And during that period of stopping in the outer tabernacle, while on his way in, to make the atonement, some of the bodies of the saints who had fallen asleep, were there among others who were *being washed*. Hence we may reasonably believe *they* were there, in body, for the purpose of being washed. More especially as Rev. 11: 18, teaches that the saints of past ages belong to the same body-politic, as do the gospel saints; and hence, if the whole of the High Priest's "*flesh*," was washed, on his go-

ing in, it was *necessary* for them to be there.

Now, if the washing is to be repeated on his way out, according to the law, (Lev. 16: 24), then the cave of old Machpelah, where sleeps Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, and a long line of prophets and "holy men of old," who wandered in deserts, and mountains, and dens, and caves of the earth; who were stoned, and sawn asunder; being destitute, afflicted, tormented; of whom the world was not worthy; these, and the overcomers of the gospel age, will make a goodly company. He who raised up Christ, shall also quicken their mortal bodies; and *in their flesh*, they will see *Elohem*, the Redeemer:—"For I know my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after my skin worms destroy this body, yet in my flesh shall I see God."

If the High Priest's flesh was thus washed when he went in to the Holy Place, is it not in character, that it should be thus washed, on his coming out? since he returns, in like manner as they saw him go.

"Stupendous scenes; these men of old,
Prophets, who have the story told
Of this transcendent day:
The patriarchs, apostles too,
Who lived and died with this in view,"
Will the glad call obey.

These dead in Christ, who first arise,
With those of us who win the prize,
And to the end endure;
Shall face to face our Saviour meet;
And, gathered round the mercy seat,
The crown of life secure.

Now satisfied, for like their Lord,
Whose promise shines within the word—
Not written there in vain;
A glittering host, like stars on high,
In glory and in majesty,
They soon on earth shall reign.

In this "commencement day," the graduating class, under their great Instructor, will be made clean by the burning words HE, the LIFE giver, shall speak to us, as he opens our understanding, to more fully comprehend the Scriptures, "and the things concerning the kingdom of God.

O what a glorious day, when the whole company of overcomers shall "*all* come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This perfect completion of knowledge, and preparation for the marriage seems to be reserved for the last *washing* the flesh of our High Priest. God bids "to watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son man."

COMMUNICATION:—Bro. Barbour: I take this opportunity to write a few lines on the atonement. Did Adam die for his bride? Yes! God caused a deep sleep to fall on him: so the sleep of death came upon Jesus. Both had their sides opened; the first mother was taken from Adam, and the church the second "mother," from Jesus, by partaking of that which came from his opened side, "except ye eat my flesh and drink my blood ye have no life in you." "This is my blood which was shed for you;" "this is my body which was broken for you."

Did Adam make substitution for his bride? Yes, he gave part of himself for her; so Jesus gave part of himself. Did Adam make atonement for his bride? Yes, he brought in the at-one-ment by making one. But he did not die, or fall asleep, *instead* of her. Jesus died for us, as saith the Scriptures, but not instead of us. Was it not for the joy before him, he endured all, that he might bring many sons to glory? Or was it to satisfy justice, appease wrath, or vengeance? In both type and antitype, it was for the joy set before them. Now dear brother, we see substitution, and atonement clearly taught, but not the innocent suffering instead of the guilty. Yet we do see Jesus bearing our sins, when he took on him our nature; he suffered in all points, (no escape for him, no more than for us), as an example that we should follow. If the head suffer, all the members suffer with it. He suffered for us and with us, as if he were a sinner; for our sakes, but not instead of us, but rather suffering and dying with us. And for us to follow our exalted head. And we expect soon to be exalted with him, as was Eve with Adam, to have dominion, and to multiply and replenish the earth with children begotten by the word of truth; when the true Israel shall be as the sand of the sea in number. "And I saw a great multitude which no man could number." Praise ye the Lord.

W. D. FORSYTH No. Easton, Mass.

|| *Substitution*, is the act of putting one person or thing in the place of another to supply its place. *Webster.*

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THE TWO PATHS.

Or the Natural and the Spiritual.

After the midnight cry, which, according all our arguments, ended in 1878; the foolish virgins," in their search for light, ose a different path, while the others with mps still burning, went on and left them. nd while those who were without light went to buy, the Bridegroom came, and ey that were ready, went in with him to e marriage, and the door was shut."

This part of the parable which brings to w the division, *is now being fulfilled*, if the rable has its application in the advent ovement of the present generation. And *any* of our arguments are correct, certain- *this* one is. The fact of the division, and e exact fit in time, and place, and charac- r, are solemn facts. And as an expositor prophecy, I *dare not* keep silent.

Some of our readers have supposed the dification in the September No. was de- gned and arranged especially as a weapon ainst our brethren who had turned from . To this, I would answer, The modifi- ation there made, in the time and duration the midnight cry, has no bearing what- er in its application to the present division. he division was due, "*in* the time of har- st, and *not* before. And this division *has* ecurred, and nothing else which could pos- ly answer to it, has transpired *during* the me of harvest. But applying the mid- ght cry just as we did apply it years ago, nd *this* division would still meet the condi- ns of the parable just the same; and noth- g else does. But there is no prophetic pe- od or application connected with the move- ent, excepting the Jubilee argument, which as not been modified in some very similar ay, as the light has increased. Even the 2300 days, have been readjusted to the ex- nt of the "half week;" since the "seven- y weeks," did not end until three and a half ars after the crucifixion; leaving the bal- nce of the "days," or 1810 years, to end "half week" ~~after the year 1843.~~ And have been compelled to see that God's ecial favor to the Jews, although in one nse, ending at the cross, was extended "half week," or three years and a half the gospel age, before the gospel was en to the Gentiles. This, of course, (in me similar sense) makes the thirty years rving reach three and a half years this of '73-4, ~~and the time of harvest ex- d to 1881.~~

The 1335 "days" of Dan. 12: have also been readjusted to the extent of thirty years. Bro. Miller explained them, in harmony, as he supposed, with those of Dan. 8: 14. He took the marginal reading, "From the time the daily shall be taken away, to set up the abomination that maketh desolate, there shall be," etc. (Dan. 12: 11). And his argument was, that although that "abomination" was set up in 538, the "daily," which they then supposed was Paganism, was taken away in 508, *to set up* the abomination. And measuring from there, the 1335 days would end in 1843; and thus end with the 2300 days. But *we* took the reading of the text, "From the time the daily shall be taken away, *and* the abomination set up, there shall be," etc.; and hence, that the "days" ended thirty years later, and also that the "daily," instead of being Paganism, was the Jewish sacrifices.

Again, the Two Dispensation argument, was rearranged, in the spring of 1875, or as soon as we saw "the time of harvest." Prior to that we had not recognized the *time* of harvest, either to the Jewish or the gospel ages; hence, the turning point was at the baptism of Jesus, or between the law and the gospel, "The law and the prophets were until John, since then the kingdom of God is preached," (Luke 16: 16). From the beginning of the twelve tribe dispensation, to John, was the first half; and from the time "Jesus came into Galilee, preaching the gospel of the kingdom," (Mark 1: 14), to the end of the gospel age, was the other.

The above, seemed to be a correct division of the two dispensations, until we saw the harvest. Then we saw that although Jesus came, preaching the gospel, it was designed *only* for a closing work of the Jewish age, and that in no sense, did that dispensation end until the crucifixion; and now we can see that as the gospel of the *cross*, Matt. 10: 38; and 16: 24, was preached to them, as the closing work of their age, that notwithstanding the Spirit dispensation began at Pentecost; and Christ was "cut off in the midst of the week," still the closing work of that age, a part of which was, the preaching of the gospel *exclusively to the Jew*, did not end until the *end* of the seventieth "week determined" on them; and hence, not until three and a half years after the crucifixion; and thus lapping that much, on the gospel age. ~~And its parallel here, is the measurement which carries us from the spring of 1878, to the autumn of 1881.~~

When the above rearrangement was being made, there were those who found fault, and claimed that adding the "time of harvest," to each dispensation, was a mere make-shift, "studdied out because I was to *dishonest* to be willing to acknowledge my mistake, give up the time-argument, and renounce the whole thing.

(Will some of our brethren who are *now* so freely applying that epithet, both in their private conversation and *letters*, remember that we are to "rejoice and be exceeding glad." And, as you see, we are somewhat used to such things).

Some of those who brought such railing accusation, dropped off and walked no more with us. And now there is another opportunity, the midnight cry argument, the first and last of the list, is, in the present advanced light, being rearranged, like all the others; and, of course, there is some *personal* and malicious object. Thank you, friends; for again we are made to "rejoice," (Matt. 5:12).

Prophecy is designed to be understood as it is fulfilled, and no faster; hence the harvest was not understood, until it came, and the last *phase* of the harvest, not till it came, here, as at the first advent. So with the midnight cry movement: when first seen, and only *beginning* to be fulfilled, in attempting to make a full application, some parts must necessarily be incorrect, or imperfect. And applying the separation between the "foolish and the wise virgins," which *separation*, is clearly the work of the harvest, to a falling off, which occurred *prior* to the harvest, was evidently premature. But, the question is asked, why did you not see this falling off before the harvest, as premature, and out of character, before? The old application made before the harvest, I answer, had never been called in question since the harvest began; and not until the real division was well advanced, were we startled by the wonderful fitness, in both time, and *character*, of this division. And I should certainly betray my trust, (for I believe God has called me to this work) if I should not *make the application*. Some of our sensitive brethren would have me refrain. And of course those who are being *separated* do not like it, and cry, "INTOLERANCE, *Babylon*," etc. But when we, and *they*, applied it to the main body of *Adventists*, even as our brethren still apply it, the thought of "intolerance," does not appear to trouble them. Would not the advice from those to whom it was formerly applied, and to whom our brethren still apply it, to keep silent, be equally pertinent? And the church of the present day, when called, the Laodicean church; or the Roman church when called "The mystery of iniquity, or man of sin" might with equal propriety give such advice. Indeed, would not the principle of silence here advised, if applied, prevent the application, and therefore interpretation of one and all prophecy? since there is no prophecy of the Scriptures which does not denounce the short coming of *somebody*.

In the application of prophecy, personal feelings have no place, and those who allow friendship to outweigh *facts*, under such circumstances, are *sure* to stumble. The question is not one of personal goodness on either side, "there is none good, but One." It is one of facts. The division between the two classes *in this movement*, is due in the *time* of harvest. Here is what meets all the conditions of the division in the parable; and there has been nothing else which does; the dropping off in 1874, was not a separation into two parties, it was simply a diminishing in number of the *one* company; and increasing and diminishing in numbers, has characterised this whole movement from the first. And besides, these, some five thousand subscribers whose names were dropped, were withdrawn from the movement *before* the time of harvest, where Christ says, the separation was to be effected. It is true the names were dropped from the HERALD, in the spring of 1875, or six months after the "time of harvest" began; but the circumstances were, the paper had been suspended for six or seven months; and a greater part of these five thousand had not renewed, or written for the paper during most of the year 1874; but, to give them one more trial, and try to get them to see something of "the harvest," which at that time (the summer of '75), began to be seen, I concluded to send them the first two numbers of the HERALD, published in 1875, to which they paid no attention; whatever interest they ever had, having passed away during the summer of '74, and *before* the "harvest" began. Hence, the separation of which our Saviour speaks, and which was to begin, and be finished, "in the time of harvest," could not have been fulfilled in what transpired before the time of harvest.

No! If this movement is a part of that in the parable of the "ten virgins," we assert without fear of successful contradiction, that

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is present division, and this alone, fills the ture. And the very subject on which e division is based, is in itself conclusive idence: —the *natural* OR THE *spiritual.* hatever else is true or false, this at least n black and white, as an existing fact; viz. ur late brethren and co-workers, are bend- every thing to the natural. It was the tural life of Jesus, say they, which consti- es the sacrifice he made for the life of the rld; and deny that we can prove any oth- It is his natural *flesh* he gave for the of the 'world; and his physical death ich satisfies God's *justice* and reconciles m to the world. Hence, they build *entire-* on the natural; the natural life, natural ath, natural flesh, and natural blood. eir idea of the *spiritual*, in these things, dently being *faith in the natural.* And tead of "the *flesh profiting nothing,*" as us says, they *build on the flesh.* Seem- ly forgetful that, "The things which are n are temporal; while the things which not seen, are eternal."

The other path, in which we are being , whether all we are teaching be true or , is certainly the spiritual, in relation to and all these points. Hence, the two ths are as opposite as life and death. For letter (natural) killeth; but the spirit ritual) maketh alive." And the read- must judge for himself who is most likely see the spiritual, they who devote their le mind to magnifying the natural, and ose the spiritual, or those who, giving the tural its due place, as a part of the pattern mensation, of which Christ's flesh-life was part, yet build all their hopes of life, on rt spiritual Rock"?

Again, in which direction do we find the mised increase of light, light that pertains the coming of the Bridegroom? In one rection, you will find some of the subjects past volumes of the HERALD, revised, and inted, which is very proper and com- dable, if they were not opposing these and glorious spiritual things. But by determined and persistent opposition, confuse and hurt many of those not yet established in these advanced truths. do claim to have *some* new light, I ad- viz. that the unpardonable sin, (found in Moses, applies to those of us who spiritual *through the natural;* and so "the blood of the covenant, whereby we sanctified," the *divine* nature or life of And also that the man found with- wedding garment," (Matt. 22: 11), applies to the same class. Aside from the above, I know of nothing which they *claim* as in advance of what they had in 1878. Certainly, even if true, *substitution* is no new light. And looking to the *natural*, the literal *flesh*, as the true sacrifice, is as old as the papal church. How then can *they* represent what they claim to represent, viz. the closing of the midnight cry movement, of the "wise virgins," a class whose pathway was to shine "more and more unto the perfect day"? Grant all that they are teaching as true, and they do not fill the place. They know nothing, and profess to know nothing more of the *time* or *manner* of the advent, than what they professed to know before the spring of 1878, the time *we* claim their lamps went out. And the fair inference is, that, in the parable, these who continued to have light, would continue to see more and more of what pertained to the coming of the Bridegroom, even unto the perfect day.

On the other hand, if what we are teaching is true, there is no going out of lamps, or standing still; but a wonderful and glorious increase of light in the exact direction and of the exact character to render the whole movement and outcome consistent. And according to the parable, both sides *must* be represented. Hence we ask all our readers to make up their minds in which direction they intend to go. You cannot go both ways; this separation, if the parable is being fulfilled, is the work of 'the *reapers*,' and not a mere difference of opinion between brethren to be charitably overlooked and if possible healed, by compromising a little.

If there is any truth in this being the midnight cry movement, this separating work *can no more be stopped*, than can the *harvest* of the gospel age, be stopped. Nor can any one who has been in the light remain neutral; "the reapers" of the harvest will count you on one side or the other. And it is quite reasonable, and therefore possible, when all the *other* parallels between the Jewish and gospel ages are considered, to believe that the number to be taken, out of this generation, to be counted as of the High Priest order, and therefore share in the sea of glass condition, and *see the Lord*, and be washed, may not be any larger uumber than that taken at the end of the Jewish age;—"He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; after that he was seen of James, then of all the apostles; and last of all he was seen of me also, as of one born

out of due time," (1 Corinthians, 15: 5–9).

Because our numbers are small, instead of being against, rather favors the truth of the whole application of the parable. "Strive to enter in, for I say unto you, Many shall seek to enter in, and shall not be able; when once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." "And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not," (Luke 13: 25: Matt. 25: 11). For the time the door remains shut, compare Rev. 15: 8; 11: 19; and 16: 21.)

The natural, with which our brethren are so persistently building, while they *oppose* the *spiritual*, is Scriptural; that is, it is in accordance with "the letter;" *legally* Christ's *flesh* and natural death, is represented as doing much of what they claim, so that like our seventh day brethren, they have the letter of the law, ("which is unto death), in their favor; and hence, can make a very plausible and strong argument; one which the great mass of men would call, triumphant. While the spiritual, which we are endeavoring to make plain, cannot *possibly* be seen, except by the few. Therefore, assuming that one half of those who can be interested in these things, are hungering and *trying* to see the spiritual, and the division will be about what would appear from the parable.

A few of our readers are making desperate efforts to go both ways at the same time. Others try one path a little while, and then the other. That was very natural, and perhaps well enough at first. But the paths have now diverged so widely that you will find it difficult to cross over. Better make up your mind at once, whether you prefer the natural, or the spiritual, and act accordingly. Walking in two paths, has been possible all through the gospel age, "Let tares and wheat grow together until the harvest," but now they separate, and you nor I, can hold them any longer together. This is why some who do not yet comprehend the facts, are crying out, "confusion, Babylon, why not agree to disagree, and keep together"? &c. &c. My answer is, *We are in the time of harvest*, and even though some of wheat, not firmly grounded, may be "*ed up*," the "reap rs" will accomplish task, with out consulting us. Our pla "children of the light, and of the day," see the work, and realize "the time of ation;" "Ye, brethren, are not in dar that that day should come upon you thief." "Wherefore take unto you whole armor of God, that ye may be a withstand in the evil day, and having all, to STAND. Stand, therefore, having loins girt about with *truth*, and having the breastplate of righteousness."

CHRIST AS A TYPE.

The natural as a type of the spir holds true "in the man Christ Jesus," in *all* the natural. "Destroy this te and in three days I will rear it up, (Jo 19). "He spake of the temple of his bo

The Jews thought he spake of their ple, but he spake of his body. Now is always a spiritual meaning, something yond the mere letter, the natural, in Christ's teaching. It is true his literal was raised up in the third day; but he a spiritual body which is being reared to a "holy temple," (Ephe. 2: 21). there is another kind of "day," "One is with the Lord as a thousand years, thousand years as one day." Hence the thousand years from Adam to the millen age, are *six days*. The *new* creation, temple, and "body of Christ," began "reared up," when Christ its living head raised to die no more. This was in, or the beginning of the *fifth* thousand, or "day." This fifth thousand, would therefore be *one* day; the sixth thousand, two, the seventh thousand, would be the day. And early in the morning of the day, the "temple of his body" will be up.

This gives to Christ's statement a of meaning, in this instance, as in all o in harmony with the spiritual. The li (letter), killeth, but the spirit giveth applies just as truly to the natural in C as in every thing else. Christ in the belonged to the *natural*, and was sent to the natural seed,—"I am not sent the lost sheep of the house of Israel." H Jesus in the *flesh*, and *his work*, was a of the Jewish age, or the *typical* dispens in one sense, and the beginning of the order, in another sense; type *and* anti

HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee,"

Vol. 10. ROCHESTER, N. Y. JANUARY, 1880. No. 1.

THREE WORLDS

World that was, World that now is, World to come.

"THE VAIL."

"And till Moses had done speaking with them, he put a vail on his face, Exo. 34: 33.

Most premillennialists, and all classes of millenarians believe that at the coming of Jesus, the saints will be glorified, "Fashioned like unto his glorious body;" and also that these immortal saints are to be on the earth as "kings and priests," reigning over mortal nations. Post-millenarians and others, object to this, on what doubtless seems like an insurmountable difficulty. The glorified Jesus, and therefore his glorious body, cannot be endured by mortal eyes. Paul was struck blind, and John became as one dead, at the sight; how then could such glorious beings mingle as kings and priests with mortals? And with such a priesthood, even if there were no physical difficulties, the process of regeneration would, under such circumstances, be walking by sight, rather than by faith.

While the saints are communicating with mortals, they themselves are under the vail of flesh, is the answer to the above objections. That spiritual beings have thus appeared, in former dispensations, seems to be unquestionable. God thus appeared to Abraham, and ate and drank with him, see Gen. 18: Christ thus appeared, and ate and drank with his disciples; and angels have also thus appeared. God is not a man, and yet he appeared to Abraham, and doubtless to Adam, as a man. And Christ appeared in *different* forms, "And after that he appeared in another form unto two of them," (Mark 16: 12). The Scriptures certainly teach that God "is a Spirit;" and that "a Spirit hath not flesh and bones." And that the angels are "ministering spirits." And that Christ is a "quickening Spirit." And yet they can *appear* as men, and no more glorious than ordinary men. Or they can appear in a far more glorious form, even as the Lord appeared to Moses, "face to face," until the face of Moses was made to shine, "so that the children of Israel could not steadfastly behold his countenance," (2 Cor. 3: 7). Or as Jesus appeared to Saul.

The vail on the face of Moses was a type. Moses was a mediator between God and the children of Israel; even as Christ (and his body), is, between God and the nations. And the vail is the flesh, (Heb. 10; 20).

Hence, in the type, when Moses was in the presence of God, he laid aside the vail; and when he came out to the people, he appeared to them, under the vail, Exo. 34: 34.

In the resurrection we are to be, "As the angels of God in heaven." And of the angels, it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation"? A spirit hath not flesh and bones; hence they are invisible to us unless by a miraculous opening of our eyes This was done in the case of Elisha's servant, (2 Kings 6: 17), and also with Balaam, (Num, 22: 31). But not unusually they appeared as ordinary men in the flesh until the gospel age, or Spirit dis-

pensation. "For unto the angels hath he not put in subjection the world to come," Heb. 2: 5. Christ, and his saints are to reign on the earth. And as, in the resurrection, we are to be as the angels of God, and "fashioned like unto Christ's glorious body;" it is certain we shall posses similar powers; and hence, in communicating with the nations, appear under the vail, even as God, and Jesus, and the angels have done. Or be present, in a spiritual body invisible to mortals. Or, if necessary, open their eyes so that they can behold the spiritual.

The vail in the tabernacle, separated between the most holy, and the holy place. The most holy, was in the immediate presence of God. It represented heaven, or the spiritual world, the immediate presence of God: "I am Gabriel, that stand in the presence of God," (Luke 1: 19). "Their angels do always behold the face of my Father, (Matt. 18: 10). Christ, our forerunner has entered in beyond the vail, (Heb. 6: 19, that is, he has entered into the presence of God, "there to appear for us." Now when he appears to us, he comes out, and therefore must again be on *this* side of the vail. That his going in, was "through the vail, that is to say, his *flesh*," is an inspired statement; and also that he will come out, "in like manner." Then, when he shall appear, it is to be, *on this side the vail;* in other words, the same Jesus of that forty-days in which he lingered with his church, under, or on this side of the vale, and in which condition he showed them his flesh, ("A spirit hath not flesh and bones as ye see me have,") is the condition in which he returns.

The evidences that as Christ in going in is said to have gone in through the vail, or *flesh*, and that in coming out, *as he went in*, he must again pass through the vail, are increasing more and more, until the evidence is so clear, both from the law and other sources, that there seems to be no *Scriptural* ground on which to question it. Hence, I earnestly warn our readers not to be deceived into looking for Christ's return in some other way, or that he does *not* come out, as he went in.

To look for Christ, as the High Priest, coming out, means to look for him in a scriptural manner, and *not in some other way;* and in Heb. 9: 24–28, it is the going in of the High Priest, and his coming out, as such, of which the apostle is speaking, "And unto them that look for him shall he appear the second time without sin unto salvation." And to look for him to come out, in any different manner from the manner of his going in, is certainly unscriptural; and *must* bring disappointment.

The "most holy," into which Christ, our forerunner entered, is the 'beyond the vail,' of the pattern: but the first division of the tabernacle, where the candlestick etc. were, was called "the holy place, or sanctuary." And this first, or "holy place," is where the high priest tarried, on his way in to make the atonement, to, among other things, wash his *flesh*, both on his way in, and again on his way out, (Lev. 16: 4, 23, 24). Now that this "holy place," where he stops to wash his flesh, and where the candlestick was, represents the church, the tabernacle which God pitched and not man, is proven in many ways. First, the "holy place," must represent the present, and not the glorified condition of the church, because the "abomination that maketh desolate," was to stand, *in the holy place.*" And, again, it is the place of the "candlestick," Heb. 9: 3, with its seven parts. The candlesticks gave the light; and *they* represent the gospel church, (Rev. 2: 20). Thus the holy place represents the *nominal* church, in which the abomination that maketh desolate found standing room, while the real light of the "holy place," or "true tabernacle," is the real church.

Now so truly as Christ stopped in the holy place, or with the church, and "*washed his flesh*, during that forty-days, after his resurrection; so truly will he repeat that washing, on his way out. And so truly as "the vail" is the flesh, and going in, meant passing beyond the flesh, coming out must be the reverse of that; or coming again this side of the vail. And if this is *true*, to look for him in any other way, must certainly bring disappointment.

We are hastening to the decisive moment. Those who are *ready* will go in to the marriage. And being ready, clearly means being in the light of present truth; and only the "wise virgins," *will have* the light. We do not now claim, nor have we ever claimed in any stage of this movement, that simply believing present truth was that which made one ready; though those who have opposed the movement have ever tried to make it so appear; even as our brethren, who have gone out from us, now try to make it appear. But we do maintain that the discernment of the deep spiritual truths now being separated from the "letter," is the test of a

for going in to the marriage; and inspection of the guests, now going recisely the same as the separation good and bad fish, or wheat and tares. separation by the "reapers" of the . And that the means used is, spir- scernment, and spiritual blindness. at the binding, is having our eyes , so that we cannot discern.

at the inspection of guests, the casting outer, or outside darkness, is now being mplished, is supported by the whole ght of evidence which goes to prove that are in the harvest of the gospel age. We cannot look for him, in a scriptural sense, unless we look for him to come out, *in like manner* as he went in. Now I submit, that if going in through the vail, was passing *out* of the flesh, and into the spiritual, coming out, through that vail, is the reverse of going in. We have believed and taught for years that coming this side the vail, as we have all understood Christ and the saints will do, at pleasure, during the whole of the thousand years, is appearing *in the flesh*. Now, do those who look for the return of the High Priest, go in through the vail to him? or is it *he* who comes *out* to us? Go to the law and to the testimony and see. I think those who are looking to go in through the vail to *him*, are in *darkness;* and are preparing for themselves the bitter experience awaiting the foolish virgins.

Those who expect to die and go to Christ, or be caught away to meet him on the other side of the vail, are all alike in "outer darkness," They are not looking for *him;* but rather looking for the time when *he* will look for them. And when the moment comes, expect to go in through the vail, to him.

I do not see that our brethren of the Watch Tower are in advance of the old idea. To die and go in to the spiritual condition beyond the *flesh*, or vail; is just as scriptural, as to expect to be changed, (or pass through that vail) to him, *before* he comes out to us.

"Unto them that look for *him*, will he appear," etc. And those who are not looking for the same Jesus that ate and drank and walked out to Bethany with the disciples, the same Jesus who said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have," are not looking in accordance with the law, of the coming out of the high priest; nor in accordance with the testimony, "This same Jesus, shall so come, in like manner as ye have seen him go." They saw him go in a body of *flesh*. And when our High Priest shall *appear*, to them that look for him, he will "appear," as he then appeared on various occasions, to his own.

We shall see him this side the vail, suddenly appearing in our midst. Not in our public meetings, but to individuals alone, or as we gather in our prayer meetings and Bible classes. [The time for him to appear to the *world*, is not until he comes *with* all his saints. He appears, at this *washing* of his flesh, only to them that *look for him*, in the true, or scriptural manner.]

And now, a word to our brethren. At least some of you will be unable to read this, and not see that it is scriptural and beautiful. That on going in, our High Priest entered "the holy place," the tabernacle containing the seven golden candlesticks; and which tabernacle and furniture, you know right well, in some way represents the gospel church. You also know that as *Priest* after the order of an endless life, that is, after he had taken his endless priest-hood, he did linger in this tabernacle which God pitched, and not man; and *washed his flesh*. You know that we are called "his bone and his flesh." That we are washed with water by the word. And that Christ did thus wash his flesh *before* he entered into the "most holy, there to appear in the presence of God, for us;" and that the *law demands* that on the coming out as High Priest, after having finished the scapegoat work of bearing away our sins, and *putting off* his glorious garments, he should *again* wash his flesh, *before* coming out to the people. You also believe, or did believe while walking with us, that Christ comes first to the church, before he comes out to the world. And if you are not already "bound, hand and foot," you cannot but see that these scriptural positions are, *advanced light*, as to the manner of the advent, (meat due to the household). God is not mocked, you cannot be sanctified by *present truth*, or *believe* it, and yet *profess* to walk another way.

If through pride, or for any *other* reason, you wilfully shut your eyes, so as to seem not to see, or seeing a little, and yet will not confess it, the light you have will become darkness.

And those who are willing to see, and desire to see clearly, should not run after those who are opposing these views which commend themselves to your judgment. While investigating these things, you cannot afford to run after the letter that kills. The choice of food set before you (as *every one can see*),

is the natural, or the spiritual. And these are the means God is using to separate; and there is no neutral ground, and no holding together what God is dividing. Therefore "be ye not mockers, lest your bands be made strong." "All ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness; it *may be ye shall be hid in the day of the Lord's anger.*"

OUR HIGH PRIEST.

The special work of the high priest was that of the atonement. Other priests could offer sacrifices, but only the high priest could make the atonement: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man," (Heb. 8: 1).

The atoning work of our High Priest, as taught in the law and the testimony, is what we are now endeavoring to see and understand; it is the basis, framework, and structure of redemption; aud when fully understood, renders the whole plan of salvation, as revealed in Scripture, clear, simple, and consistent. And hence demands earnest and full investigation.

God speaks of things in process as if they were complete; hence the atonement is often referred to as though it were accomplished at the first advent; while the facts are that the gospel age, and while our High Priest is appearing in the presence of God for us, is the day of atonement, in which it is *being* made. Hence, it was not *made* on the cross. The atonement complete, is being made one with God, in the full sense as implied in John 17: 21, "That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us." *This* is the at-one-ment, and therefore completed, is a complete salvation.

The above being true, no other subject is of equal magnitude, since this involves every other part of the great plan.

In the law, which is a pattern of heavenly things, and which must be fulfilled in every jot and tittle, the atonement was made *in the holy place;* and *with the blood* of the victims: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul," (Lev. 17: 11).

The above being true, the pl. of Jesus was no part of the atone the bodies of those beasts whose brought into the sanctuary by the for sin, are burned without the cam fore Jesus also, that he might sa people with his own blood, suffere the gate," (Heb. 13: 11). The was made, not outside of the camp, in its beginning, but *in the holy pla* 16: 17). And its accomplishment all the time the high priest remained til "he came out." Hence it did not to be made, until the resurrection of

Blood represented *life*, and the atonemen was made by that which was called the life, the same which had been shed, or laid down, taken up and carried within the vail. Now all the parallels, and the old and the new covenants teach that the blood which, on the plane of the flesh, represented natural life, represents, on the plane of the Spirit, *spiritual* life. Hence, partaking of his flesh and blood *means* partaking of his spiritual nature. The blood, or life, that was sacrificed for a sin offering, was that which was carried into the holy place, (Lev. 16: 3). Now what life did Christ take, with which to enter in? his *natural*, or his spiritual life? If he fulfilled the law, he entered in with that which had been *sacrificed.* "I have power to lay down my life, and I have power to take it again." And as his priesthood is "after the power of an endless life," we know that as *Priest,* he entered the holy place, not only with spiritual life, to make the at-one-ment, i. e. to make us one with God, but that the life he laid down as a sacrifice, must also have been *spiritual* life.

With this understanding, viz. that Christ was divine, that he had spiritual life before the world was, that he laid down that life when he was made flesh; that he passed through this condition of mortality or death, and at his resurrection took again his divine nature; that he was devoid of spiritual life, from the time he laid it down until he took it again, that it was this mortal condition, or "God manifested in the flesh," by which we are reconciled, and his *spiritual* life by which we are saved, and the whole subject of the atonement, and the relation between the natural and the spiritual, the shadow and the real, is cleared of all confusion.

No one will deny that at his resurrection, when he became "the firstborn from the dead," that he had eternal life, and not *mortal*, or blood life. Now how was he made

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ness resurrection? —which *life*, as the admit, was spiritual life—By his ness, I answer, (see Rom. 5: 18). Cor. 15: 23, we learn that Christ made alive," was the "firstfruits" n that righteousness. Hence, after the life he had before he became e was without spiritual life, until he it back by his righteousness, i. e. ence to the law which was "ordain-e."

rist, after laying down his former being made flesh, was really a mor- "made sin for us," he himself must ly partake of the benefit of atone- That is, he, a mortal man, subject *effects* of sin, even spiritual death, ndition he voluntarily took upon must himself, as the firstfruits to the mortal to the immortal condi- experienced the atonement, or the f becoming one with God. Hence a "forerunner," the "firstborn many brethren." And with this e law; the high priest made an t, first for himself, and then for the Lev. 9:7, 16: 6, and Heb. 7: 27). , in "every jot and tittle," is to be this *must* be true. The thought occurred, that as the law in every xplicit in stating the fact that the t must first make an atonement for nd then for the people; and yet if e real, of which the other was the ired no atonement, it would leave all the high priest did in mak- onement for himself, without a ful- nd therefore prove the pattern to imperfect. But this cannot be; perfect; and every jot to be ful- hen Christ, starting as a man, un- eight of sin,—not his own, but *our* bearing all its effects, must work *his own* redemption, bring himself ivine nature, or oneness with God, raise us to that oneness. And this d became the "firstfruits" of his eousness, Rom. 5: 18, 1 Cor. 15. e sacrifice of his flesh-life, after he ed his divine life; was there a acrifice required? He must have his divine life, I answer, in order human, and suffer temptation; t be tempted; and in the atone- life that was shed, was the life taken in to the holy place, and the atonement was made. So Je- life *he* had sacrificed, i. e. his divine life, and with it entered the Holiest, there to appear in the presence of God for us. There was but the one sacrifice, viz. that of his divine nature, with which to accomplish the work of atonement. His body was not a sacrifice in the sense of a legal sacrifice, such as the *law* demanded, nor was it the antitypical sacrifice to which the law pointed, since the law was a shadow of spiritual, or *heavenly* things, and was therefore fulfilled in the divine sacrifice, not in "that which is born of the flesh."

"Sacrifice and offerings thou wouldest not, but a body hast thou prepared me. . . . When he saith, Sacrifice and offerings, and burnt offerings, and offerings for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God; he taketh away the first, that he might establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once," (Heb. 10: 5–10).

The above reasoning is, that God would have no more sacrifice, and offerings, he had no pleasure in them; and now, not the shadow, but that to which the law pointed must begin. Yes, say some, "sacrifice and offerings thou *wouldest not;*" but he meant to have just *one* more flesh sacrifice, and then end it. No, I answer. When he said, "Lo, I come to do thy will, O God, he taketh away the first, that he might establish the second.

The sacrifices of the law pointed out the way, but now the real entering in, was to begin, with "Christ, the firstfruits." Sacrifice and offerings, under the law, shadowed forth the fact that the way into the holiest, was through the sacrifice of the blood-life. (Read Heb. 9: 7–12; but leave off "*for us*," supplied by the translators, at the end of the 12th verse). Christ *began* the process of *entering in*, by the sacrifice of his body, "having obtained eternal redemption."

The flesh life is forfeited, "flesh and blood cannot inherit the kingdom of God." And *no man* can enter in, except by the sacrifice of the *flesh*. Hence, Christ entered in, by "this new and living way which he has consecrated for us, through the vail, that is to say, his flesh, (Heb. 10: 20). In other words, Christ was the first to make that sacrifice, and enter in. And so *consecrated* the way *for us;* and we must follow our forerunner through the way he has consecrated for us, through the vail, by, or through the sacrifice of *our* body.

This way into life, that is, by renouncing

the flesh, was shadowed forth in the law, but while the first tabernacle was yet standing, the way in (by regeneration and a second birth) was not yet made manifest, Heb. 9: 8. But Christ brought life and immortality to light, through the gospel; and opened up this new and living way, i. e. by a *new life*, and new covenant, which he consecrated *for us*. "By the which will (covenant) we are sanctified, through the offering of the *body* of Jesus Christ, once."

Now we can see why, "Sacrifice and offerings, (which were only types,) thou wouldest not, but a body hast thou prepared me;" not to make one more fleshly, and *human* offering, and so complete the blood sacrifice; but the body was prepared, that he might open a new and living way, or establish the second covenant, by beginning the new creation, and of which the law was only a shadow. In other words, Christ began the *real* entering in, through the vail, that is, through the natural into the spiritual, thus "consecrating, or *sanctifying* the way *for us*. His *body*, sacrificed for sin, was only in accordance with the divine plan, that "flesh and blood cannot inherit the kingdom of God." And therefore the way into life is, through the vail. And Christ, being made flesh, entered in by rending that vail, and passing beyond the *flesh*, just as truly as must every other man. And, thank God, he did rend the vail, typified by the vail of the temple, which rending, ended the fleshly dispensation, and entered into life as our forerunner, thus consecrating the way, *for us*.

As *He* entered in, by *regeneration*, or the process of a second birth, Son of God by a creative act of the Spirit, at his *flesh*-birth; "begotten by the word of truth," and "Son of God with power, by the resurrection from the dead, (Rom. 1: 4), so we must be born again. And as he passed from the condition of mortality, and from under the *penalty* of sin (our sins imputed to him), he made an atonement, first for *himself*, as the law demanded of the high priest; that is, he raised himself from our *condition*, (the condition of sinful man, into which he had voluntarily entered), to the divinity, at-one-ment, *oneness* with God which he had *before* he became flesh. And the process of bringing us into unity with God, is precisely the same as that through which he himself passed. Hence, our High Priest is himself the forerunner, or firstfruits of the atonement, "the firstborn among many brethren; that in all things he might have the pre-eminence."

COMMUNICATION:—Unionville CONN.

Bro. Barbour, I used to believe that ural death was the penalty for sin; but years ago I saw the light. I saw the order of animals die, like man. I upon vegetable life, and saw that it also I then asked, how is this? Have they sinned, that they should die like men? Then why should they die? Because death is the result of the *natural*, organized matter. Their life ceases not cause of disobedience to the comma their Creator, but because "the things are seen are temporal," and are made to away. So with the first stage of man's istence. Man and beast in this sense alike, therefore such condition of life be the penalty of sin.

What then was the penalty? It was loss of what would have followed from dience. As man did not obey, he had righteousness to merit the reward, was left without life. Now would man ceased to live in this organic state if he obeyed God? Certainly he would, else could he have become what Christ is, express image of his Father's person"

Christ took the place of man and di sin, and through obedience gained wha am lost by disobediance. But, althou gained, by righteousness, life eternal, nature he took upon him when he left Father, must cease to exist, like that er men, before he could become what "a quickening Spirit." Had he also beyed, like the Adam, *he* would have eternal life. For if he had failed to ke law, it would have kept the life offere reward of obedience; which life he ga to the hands of the law to keep fore he failed, or to give back if he proved ful. But he proved faithful, and so h power to again take up the life which laid down; and with it he ascended right hand of God.

Christendom at large, worship a de mortal Christ,—not he that was dea he that is dead. The blood lost at C was but organized life, shed, but neve en again. The life Jesus took at his rection, was the life he laid down, wh took our organic life. This is why pr not heard; it is offered in the name of ganized fleshly Jesus, and not a rise iour, "Hitherto ye have asked noth my name," (John 16: 24). Nothin asked in the name of the fleshly Je "Now, henceforth know we him no

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k, and ye shall receive, that your joy be full.', It is hard for them to believe ase they seek to be justified by the law. whoever is under the law is made sin. der the law they are out of Christ, and of Christ they are lost. Christ's tears Olivet, did not save Jerusalem after her had expired; and all our efforts to save Gentile house, after the first half of the est is past is lost time. The marriage band, and some are in the guest cham- who are being thrust into outer dark- This separation is what is now going What is the chaff to the wheat?

SANFORD.

A DEAD CHRIST.

ow strange the sound, and yet he was —"I am he that was dead; and, be- I am alive forever more."

is a fact that while Jesus was in the flesh, r was not made *in his name.* He was ur sakes, *counted* as a sinner, "made r us." This was not a farce, a mere e-believe. When he gave up *life*, and made a mortal man, he made no reser- n, retained no glory, no power, "of my I can do nothing." "He made himself reputation." In the Lord's prayer, me is not mentioned. He would not permit men to call him good, "Why t thou me good? there is none good, ne, that is God." He gave up all, and me poor, that we, through his poverty, t be made rich.

Hitherto ye have asked nothing in my e." He was a mortal man: the condi- he himself pronounced to be one of death. rayed, and not his will, but the will of Father was done, "Let this cup pass me; nevertheless not my will but thine ne." Remember, he was made sin, the exact position of the sinner; and until he had passed his trial and won the ry, was he looked upon as any other an obedient *Adam*, or earth-man. He ame, even as we, through him, over- —"He that overcometh, shall sit with my throne, even as I overcame, and wn with my Father in his throne." is the victory that overcometh the , even your faith," (not exhortation, or works. But we exhort you to have *in God*, "and faith comes by hearing, aring, by the word of God").

you pray to God in the name of a of the seed of David, according to the *flesh*," a *mortal* Christ? Do you build on his natural life, the human blood? Is it the Jesus of the flesh, you present, when asking the Father, in his name? You are presenting your petition in the name of a dead Jesus; "God is not a God of the dead," there *is no such Jesus;* "Yea, though we have known Christ after the flesh, now, henceforth *know we him no more.*" You may as well ask in the name of the virgin Mary, as to present your petition in the name of the Jesus of the flesh, or build on a flesh sacrifice.

Look at him as he was, as Daniel saw him, "with face as the appearance of lighining," (Dan. 10: 5); then *remember* him, as the "man of sorrows." Look again, as John saw him, "with eyes as a flame of fire," (Rev. 1: 12), and when you pray, pray in the name of a LIVING CHRIST, and when you build, build on a living Christ. The letter killeth; the flesh profiteth nothing.

CORRESPONDENCE.

The Rev. I. C. de-BRUYNKOPS writes:

BLOOMINGTON, MINN: Nov. 13th '79

Dear brother in Christ: Your Nov. No. I have read with the most intense interest. I was struck with the wonderful manner in which the parable of the ten virgins is opening into *facts*—how the position, in all its details, corresponds with the parable—such a position *must be* from God. Your doctrinal views, my brother, are more and more my own. One of them, the sacrifice of our Saviour, not being the literal blood and flesh life, I did see dimly, before your exposition reached me. I am now *satisfied* regarding the person of the Lord—that which is born of the flesh, being flesh, and that which is born of the Spirit, being spirit, and have no longer any doubt about the Scriptural correctness of the view. You opened my eyes to the blessed doctrine of the resurrection; this was new, and I am looking into it with intense interest.

The doctrine of substitution never was, thank God, one of my bulwarks, although brought up a Calvinist; hence, it easily tumbled and fell. I do now *see*, as I did not then, its down-right *error*. And so, dear brother, the errors of by-gone days, are one by one being repudiated. I do most fervently thank God in sending me the HERALD, as it was *most assuredly* from Him.

That this time is really "the harvest," is very plain to me, and I desire to lay no stumbling-block in the way of the angels'

work of separation.—And Oh, what a joy, to have the errors of the past separated from the golden truth, and bye and bye, to realize the "blotting out of sin," when the times of refreshing shall come from "the PRESENCE of the Lord." But I have one sorrow in all this, and it is a deep sorrow; *not one* of my people is truly with me in these things. I have prayed the Lord to give me a class of those who desire to know more of these things—I have done for it what I could, but thus far without success. My people are well educated, most of them, and many have been thoroughly steeped in *Calvinism* from their youth, hence these views seem to them like the upheaval of the foundation on which they stand.

Yours, in the blessed hope of the gospel.

Our brother's case is not peculiar. Since these sifting truths, things which *only* the spiritually minded *can* see, are severing between those who are to be "accounted worthy to stand before the Son of man," and those who are to be cast into the fire and "suffer loss;" it looks like "gleaning grapes, as the shaking of an olive tree, two or three berries in the top of the *uppermost bough*, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel,"

EAST BERLIN, Conn.

I am rejoicing in the light that comes through the HERALD. I praise God for placing within my reach these glorious truths you are so fearlessly advocating. May God help you by his word and Spirit, to stand firm; and to feed the household of faith with his pnre testimony; God will defend his own truth, and those who advocate it,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing." Enclosed find subscription for the year 1880.

Mrs. N. H. BOTSFORD.

COMMUNICATION.—Our relation to God. We are counted dead, "Dust thou art, and unto dust shalt thou return." There is no unity between dead matter and the living God. Who would be united to a dead body? So there is no affinity between man in the *flesh*, and the living God. They which are in the flesh cannot please God; so we have to be created anew,—"He that sat upon the throne, said, Behold, I create all things new." We are therefore dead, until created anew in Christ Jesus, even as the Godhead planned when they said,;"Let *us* ma man."

Christ was made flesh, mortal, (a con tion of death suffered for us, seen thro the death of his body on the cross). As second Adam, his side was opened and for with there came out blood and water. the *life* is in the blood, so we by faith in *life*, (saved by his life), drink thereof; so live by faith in his *blood*. Those who capable of receiving this, see and believe.

(That his blood shed for us, does not me his *natural* life, is proven by the fact that was already dead when his side was ope and the blood was shed), (John 19: 33

"I am come that they may have life, that they might have it more abunda ly." As we now live by him, (not his n ural life, but by the "faith of the Son God") so we shall soon have life more abu dantly because of him. And here we h the at-one-ment with his God and our G his Father and our Father. For he is t brightness of his Father's glory, the expre image of his person. And will change o vile body and fashion it like unto his gl ous body.

The new wine will be put into new b tles, for no flesh can see God and live. in this we groan, earnestly desiring to b clothed upon with our house which is fr heaven. Not that we would be unclothe and hide ourselves, as did our first pare but clothed, that we may run to meet hi Birds of a feather flock together, "Who these that fly as a cloud, as doves to th windows"? Wm. E. Forsy

QUESTIONS AND ANSWERS.

"And death and hell were cast into t lake of fire, This is the second death (Rev. 20: 14). In chap. 19: 20, the be and false prophet were cast into the lake fire. You claim that the *beast* is, (rep sents) the world; and that the mark of t beast, is, having the mark or characteri of men of the world. If this is so, how c any one having that mark, whether a m of the world, or a carnally minded christi have a resurrection until the thousand ye are ended? For only such as had not w shiped the beast, or received his mark liv while the rest of the dead lived not ag until the thousand years were finished.

And if the lake of fire is the second dea the beast and false prophet could never raised; as they are cast in, *before*

housand years, sinc where the beast and 19: 20, and 20: 10. lain what the lake nd death is?

A,—The second d e a *spiritual* death. st the favor of Go n the second Adam which that favor is r being, all who have stored to the favor egotten again. A as if completed. ins every where in gnised. The proce tual nature begins rought into commu when a man is truly to see enough of Go w *after* God, the w opment has commen to be alive in Chris begun, which, unbr ternal life. And t eath, every other s

The process of sp be interrupted, but cept by the one sin And this sin can be who has "tasted the e. eaten of Christ made alive in Chr the process of regen all," but every man

Adam knew God now God, is life. piritual life had be rovision had yet b r reconciliation, was unto death. A moment he sinned. Adam, we are rest conciled by his d manity, his becomin ntering into our co

In Christ, ample ore mankind from after being recon vers that relation th no more sacrifi r of fiery indignat dversaries." "A und written in th the lake of fire."

The lake of fire, is only a symbol eath and hell were

thousand years, since the devil was cast in, where the beast and false prophet *are*, Rev. 19: 20, and 20: 10. Will you please explain what the lake of fire, and what the second death is? M. N. S.

A,—The second death, we understand to be a *spiritual* death. Man died in Adam, lost the favor of God, which favor, is life. In the second Adam, provision is made by which that favor is restored. Every human being, all who have died in Adam, will be restored to the favor of God, viz. *converted*, begotten again. A work begun, is spoken of as if completed. This principle which obtains every where in Scripture, must be recognised. The process of developing a spiritual nature begins the moment we are brought into communion with God, hence, when a man is truly converted, that is, made to see enough of God to induce him to *follow after* God, the work of spiritual development has commenced; hence, he is said to be alive in Christ, because the process is begun, which, unbroken, will develop into eternal life. And there is but one sin unto death, every other sin, shall be forgiven.

The process of spiritual development may be interrupted, but cannot be broken, except by the one sin "which is unto death." And this sin can be committed only by one who has "tasted the good word of God," i. e. eaten of Christ. Hence, all will be "made alive in Christ." In other words, the process of regeneration, will begin with all, "but every man in his own order."

Adam knew God, knew his voice, and to know God, is life. Hence, the process of spiritual life had begun in Adam. But no provision had yet been made for forgiveness or reconciliation, hence every, or any sin was unto death. Adam died spiritually, the moment he sinned. But through the second Adam, we are restored to the favor of God, reconciled by his death; that is, by his humanity, his becoming the "second man," by entering into our condition of death.

In Christ, ample provision is made to restore mankind from this first death. But, if after being reconciled to God, he wilfully severs that relation again, "There remaineth no more sacrifice, but a fearful looking for of fiery indignation, that shall devour the adversaries." "And whosoever was not found written in the book of life was cast into the lake of fire."

The lake of fire, is not the second death; it is only a symbol of destruction; "And death and hell were cast into the lake of fire. *This* (the casting in), is the second death." The destruction connected with the judgment, here brought to view, is the second death. The beast and false prophet were cast into the lake of fire, before the thousand years. "The beast," of Revelation is the fourth beast of Daniel, viz. the Roman empire; and which represents Gentile governments; and the false prophet, is the false system of religious harlotry associated with the world. These *systems* are eternally destroyed at the end of the times of the Gentiles.

As the church of the first born, they that are Christ's, do not live, until this mortal shall put on immortality, "at his coming," so the rest of the dead lived not again until the last great general harvest.

Q, In the restitution is man restored to what Adam was, as a sinless being, before the process of regeneration commences?

A, Certainly not, Adam could not have been brought into judgment for evil deeds done before he sinned. And if men are raised, freed from all the effects of sin, as was Adam before the fall, how should they be rewarded and punished, beaten "with many stripes," or few? And how should "Sodom rise up in the day of judgment and condemn this generation," if the above were true. Such teaching is entirely unscriptural, made up from purely fanciful ideas, such as no Bible student could entertain. Sodom was taken away in her sin, and is to be brought back "to her former estate," and be given to Judah for instruction. And in the restitution age the nations are to be compelled to go up to Jerusalem and keep the feast of tabernacles. A strange condition for a race, every man of whom is to start as a sinless Adam. The above fanciful idea is the legitimate offspring of the dogma of substitution. If Christ bore the sins of the race as their *substitute*, the penalty cannot be inflicted a second time, hence they must rise up in judgment free from every sin, or penalty for the sins of this life. If the penalty has been received by Christ, as man's substitute, justice cannot demand the penalty a second time; and Paul's idea of men being rewarded, in the day of judgment, for their good and bad deeds, is a mistake. Than such teaching, what words could more plainly say, "Our lamps have gone out"?

We do not say but that they *may* get light in some other direction, indeed they start for that; but they are represented as unable to go any further *in this movement*; and so the others went on without them.

G,—Suppose this is true, why should it be kept before the readers?

B,—First, for the same reason that any of the evidences and landmarks of this movement have been proclaimed; because the fulfilment of prophecy is, "as a light shining in a dark place, unto which we do well, if we take heed, until the day dawn, and the day-star arise in our hearts. And second because it is a foretold fact, which is *now being* fulfilled, and as such, a knowledge of it, is "due to the household." And third, because some who are in this movement, are yet undecided, and in this work of separation, some of the wheat *may be* "rooted up.'

G,—But how do you know they of the other side are not the "wise virgins"?

B,—First, because our lamps were replenished. We immediately found a new supply of "oil." viz. light in reference to the *coming of the Bridegroom*. And every one can see that the conditions of the parable are clear on this point; one class were to have light, advanced light, belonging to an *onward* movement; and the others were to go back, to seek light in some other direction. This they have confessedly done. They see no light, *belonging to this movement*, i. e. the coming of the Bridegroom, which they did not see before entering this new phase. And hence, have, very consistently, gone back to *re*-produce the evidences which were presented in the earlier stages of the movement. And the starting of a new paper makes that course a very proper one.

But beyond all these, the most convincing evidence is, that the natural and the spiritual, and the line of separation between them, which is so perfectly in harmony with the work of separation due in the harvest, in separating between those who can, and those who cannot discern the spiritual, is the sword which is *making* this division. And there is no lack of evidence to determine as to which leads to the condition of victory.

That they should deny these advanced truths, or even deny some of the Scriptures on which they are based, and call them *interpolations*, as they do, is not surprising. If they are determined to oppose these spiritual views, and cannot do so in one way, is it not likely that they should find another? But if they cannot attack them Scriptural, the next best way is to attack by letters, and other means, the character of those who teach such things. And it is to be hoped they may be so successful that none will believe what is taught by us, *unless* it is clearly Scriptural.

A DIALOGUE.

G,—Do you think the things you call "present truth," are necessary to enable us to win all that a christian may win?

B,—If Christ is about to come and establish his kingdom, the church, or a part of them at least, are to be in the light, and understand to some extent, what is going on. This we think, is so entirely scriptural as to leave no room for question. No great event like this transpires without preparatory stages; the first advent was a progressive series of events, and there were those who understood something of what was going on, even from, and prior to the birth of Jesus. "To as many as received him, to them gave he power to become sons." But they could not receive him withont being, to some degree, in the light of what was then present truth. Those who knew the time of their visitation, received him, and those who knew not, were rejected and destroyed, (Luke 19: 44). And now, as then, the evidence is, that only a few will be in the light, and therefore only the few will be counted as overcomers, and "stand before the Son of man."

G,—What do you understand is meant, by escaping "all these things that shall come to pass, and stand before the Son of man"?

B,—It evidently applies to the "sea of glass" condition, (Rev. 15; 2); since this is the condition of the overcomers, while God's judgments are being made manifest; and it synchronizes with the washing of the high priest's flesh on his way out, (Lev. 17: 24). And certainly if it is to be "in like manner as he went in," and we are permitted to see and communicate with him personly as did the church during that forty days, while he washed his flesh, on his way in, it will be literally, "standing before the Son of man."

G,—What degree of knowledge in regard to these things, do you conceive to be necessary in order to attain to this victory and be accounted as an overcommer?

B,—Enough to *sanctify* you. It is only *present* truth, which sanctifies. And faith comes by hearing and understanding the portion of "meat *due* to the household,—"This is the victory that overcometh the world, even your faith." The faith that has come by the mixture of truth and error during the gospel age, good seed and bad, growing together in every christian's heart, has been sufficient to enable the "little flock," gathered out of each generation, to get the vic-

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tory; but in the "harvest" of the gospel age, new conditions obtain. Truth and error, good seed and bad, and those who cling to them, must now be separated. Nor is it possible for human power to stop, or interrupt this work of separation, we can only take our place on one side or the other. Hence, present truth, and the victory that overcometh the world, are inseparable.

G,—What do you understand to be the dividing line between "tares and wheat," or bad seed and good?

B,—The natural and the spiritual; or in other words, the "letter," or *apparent* meaning, and the real, or hidden meaning.

G,—But the Son of man sowed the good seed, and the Devil sows bad seed; and if the letter, or natural, is the bad seed, is it not equivalent to saying that the literal word is sown by the Devil?

B,—It would appear so, and in a certain sense, is so. It is the Devil who "has the power of death," (Heb. 2: 14). And "the letter *killeth*," (2 Cor. 3: 6). Who wields the sword that killeth, but "he that has the power of death, thatis, the Devil"? When he would strike a blow at Christ himself, with his most deadly shaft, he made his thrust with the letter of the word, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." That is, Jesus was invited to throw himself off from the pinnacle of the temple, and apply the dashing his foot on a stone, in a literal sense. And if Jesus had so applied it, it would have been "evil seed," which would have produced a harvest of death for the race.

The devil's most effectual weapon "among the wheat," is to get men to build on the natural, sow to the flesh, and of the flesh reap corruption. This is how he "appears as an angel of light." Angel, is *minister*; "Thy word is a lamp to my path." And when the Devil can get men to build on the *flesh*, the literal, the flesh and blood, born of Mary, he is sure of an abundant harvest.

The letter, the flesh, and the natural, are used interchangeably; "Garments spotted by the flesh," "The spirit quickeneth, the flesh profiteth nothing;" "The letter killeth; but the spirit maketh alive," all mean about the same. The history of the church, and its bloody career from Saul of Tarsus, to "the man of sin," and Babylon in all its phases, transubstantiation, life from the literal blood, etc. are all alike, fruit (tares), growing out of the letter that killeth. Christ called the natural seed, those who built on the letter of the law, "children of the devil." Spiritual truths are sown by the Son of man, "The words I speak unto you, they are spirit," "The sower soweth the word." Those who follow the Spirit, are children of the kingdom; those who follow the letter, are following *him who has the power of death.*

G,—If we are to follow not the letter, but the *spiritual* meaning of the word, are we not liable to run after visionary and vain imaginations.

B,—Yes, liable, because the path is narrow, and the Devil is ready to meet you on every side. But the real spiritual *meaning*, is as rigidly defined *by* the letter, as is the natural. Go to a foundry, look at the pattern, and then at the solid casting. Let no man deceive you, do not build with the pattern, it will not stand the fire, take the solid metal. Look *through* the natural if you would see the spiritual. It is true we see, as through a glass darkly, at best, but some cannot look *through* the glass. The natural man, and even babes in Christ, often seem as helpless as an infant. You hold it up to the window, you tap with your finger on the glass, and try every means to have it look at some object *through* the glass, but the infant looks at your finger, or perhaps, at the glass, but no further. And the devil loves to present Scripture just in that way; that is, instead of having men see through the natural to the spiritual, he leads them to see *only* the letter that kills.

G,—But how is it that these things have been kept out of sight so long? if they are necessary for us, why have they not been as necessary for previous generations?

B,—The time of harvest is the time to separate between truth and error, good seed and bad; let both grow together until the harvest; and in the time of harvest I will say to the reapers, "Gather ye together first the tares and bind them in bundles." Tares and wheat, in one sense, represent persons, it is true: those who grow tares in their hearts, are represented by the fruit they produce; and so with the wheat. "The sower soweth the *word*." And the devil sows tares by deceiving, "And while men slept, an enemy sowed tares *among* the wheat." This is a *parable*, remember, and not a relating of facts. Christ sowed the word, but he affirms that the word he spake was spirit, i. e. was designed to convey a spiritual meaning;

while the flesh, or *natural*, profiteth nothing. And so the natural and the spiritual, have grown side by side. Almost the entire church have, to some extent, built on the flesh; when they pray, it is in the name of a fleshly Jesus; and yet there is no such Jesus; "the things which are seen are temporal." When trusting to his atoning work, they have looked to the flesh, and a fleshly sacrifice: and yet, "the flesh profiteth *nothing*." But with all the confused mixture of the natural and the spiritual, beginning even at his birth, they have believed that he is "a quickening Spirit," and that he entered in to make the atonement, not with blood life, but with spiritual, or eternal life. And for some purpose this confused mixture of truth and error was so to remain until the harvest. But a separation between tares and wheat, error and truth, and those who cling to them, is now due. And though a mixed faith was all that was required, (and no christian has ever lived, who did not believe and build on both truth and error), the harvest is the time to separate the chaff and the wheat. And what other means is more appropriate to separate between the "wise and foolish virgins,' or 'good and bad fish," than a separation between the *natural* and *spiritual?* The spiritual man discerneth all things, while the natural man discerneth not the things of the Spirit, neither can he know them. Hence, as with "*Shibboleth*," (Judges 12: 6), every natural man must be detected.

Our brethren, although holding to the childish idea that Christ, instead of "sowing the word," sows good people, and the devil, instead of deceiving and leading men into error, sows bad people in the world (field), will certainly not claim that the "binding in bundles" by the angels, is a physical binding. If Satan can bind by disease, (Luke 13: 16), may not God's angels bind by spiritual disease, or closing the eyes to *spiritual* things?

G,—What do you understand by Matt. 22: 11, and the man who had not on a wedding garment being cast into outer darkness?

B,—I understand that it represents the separating work at the end of the gospel age like the tares and wheat, or wise and foolish virgins. The fact of *one* here, and *five*, in the other case, having no special significance, other than a necessary definite wording belonging to all his parables. The first part clearly applies to the Jewish nation, and he "burnt up their city," (verse 7). The high ways and hedges, as clearly apply to the gospel age. And like the gospel net, and good and bad fish, which were "pulled ashore," so here, they brought in "both bad and good, and the wedding was furnished with guests," (both bad and good). "And when the king came in to see the guests." This has nothing to do with Christ's coming in that character; "A certain king made a marriage for his *Son;* and when the king came in," etc. clearly referring to the Father. And the separation of the bad from the good, is, beyond question, the work of the harvest, and is now being accomplished.

Being *bound*, is evidently the same as the binding of the tares. And cast into outer darkness, is having their spiritual discernment destroyed, like the natural man, them that are without, and to whom it is not given to know the mysteries of the kingdom. One must have been in the light, to some extent, in order to be cast out. And in the washing of water by the word, while the High Priest is "washing his flesh," it will indeed be, "giving us to know the mysteries of the kingdom," and which it will not be lawful for them that are without to know.

G,—What do you understand by the wedding garment?

B,—A readiness for the marriage. The fruits of the Spirit, are the *proof* of a readiness. And yet the ordinary standing of a christian, such as has been sufficient through all the gospel age, does not meet the requirements now. If so, then present truth is of no importance, walking in its light, no advantage. And if the separation between tares and wheat, or bad seed and good, *is* the work of the harvest, does it not look as if the separation of the deep spiritual truths from their confused mixture, in our minds, with the letter that kills, *ought* to be the means used, to separate between those who cannot, and those who can discern between the natural and the spiritual? We are yet walking by faith, not by sight; hence no other means could be so appropriate, and certainly no other means could be more *effectual* than this, the sword of the *Spirit*.

The above being true, the wedding garment is the faith of the saints, being in perfect condition, "clean and white," at the time of inspection. Faith in the *natural*, or in that which kills, is no better than faith in Mohammedanism; it is faith in the *spiritual*, that gives life, the right to enter in to the marriage, or to be made one with Christ.

Whether we call it *faith* in that which gives life, or *character*, a character that will

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make us ready to go in, is only splitting hairs, a disputing about words to no profit. One cannot have the character, or fruit, without the tree that brings forth such fruit. No christian will claim that to believe in that which kills, or that which "profiteth *nothing*," or even a mixed faith, is just as well as to believe in that which "giveth life." And the very fact that the line between the natural and the spiritual is now being drawn, as *never before*, is one of the most unanswerable proofs of our whole position, viz. that the time of harvest has come, and that the work of separation between truth and error, and those who cling to them, is being effected. And it *seems* as if one must be very blind, if not a little wilful, to deliberately *choose* the natural, and oppose the spiritual. Especially when the spiritual honors God, and Christ, and magnifies the plan of redemption, a thousand fold. But the Scriptures cannot be broken; the parable must be fulfilled, and the foolish virgins, or those without a wedding garment, bound in chains of darkness, and cast out, "for many are called, but few are chosen."

G,—What do you understand by the oil, the foolish virgins having oil in their lamps but not in their vessels with their lamps?

B,—The fact that they had light to go out to meet the Bridegroom until the midnight cry was made, but not a new supply, that is, the light nesessary *for going in to the marriage*. And how perfectly the present division meets these conditions, those who are acquainted with the facts, cannot fail to see. Not one ray of light, *in reference to the coming of the Bridegroom*, the object and aim of the movement, from *their* lamps, since the "cry" ended, in 1878. On the contrary, the manner of his coming out, even as he went in, the washing of his flesh, &c. &c. is "foolishness to them." And they are running after the natural, the natural life, the natural death, the natural sacrifice; hoping and building on the *flesh*, and *opposing* the spiritual.

G,—What is the spiritual? It is faith, is it not? belief in the all-atoning work of Jesus, and that God raised him from the dead?

B,—No, "babes in Chrst, believe all that, otherwise they could not be "in Christ;" but they are carnal, not spiritual, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ," (1 Cor. 3:1).

First, let me tell you what the spiritual is not. It is not faith in the *natural*. To believe that Jesus was crucified, that he suffered in the garden, and on the cross, and that he rose from the dead; has nothing of the spiritual about it, any more than to believe that Lazarus was sick, that he suffered and died, and was raised from the grave. Not only babes in Christ, who are not spiritual, but the natural man can believe those statements. Belief in the natural, has nothing to do with the *spiritual;* a natural man can believe such things, but "he *cannot* receive the things of the Spirit, for they are spiritually discerned." Let me illustrate:—An Israelite of the days of Solomon *believed* that Moses taught a passover sacrifice; that a lamb was to be slain, its blood sprinkled, and its flesh eaten under such and such specified conditions. This would be belief in the natural; and he might act accordingly; but the *spiritual* of that passover sacrifice, as it pointed to the real "blood of sprinkling," was very different from merely believing in the *natural*. So, if what we partake, in eating his flesh, and drinking his blood, is his *divine* nature; and the sacrifice was, as can be so clearly shown, a divine, not a *human* sacrifice, then a belief in his natural death, is not the spiritual in this, as all can see.

G,—In the application of the parable of the ten virgins, do you not think, after all, that it would have been showing a better spirit to have said nothing about this present division; since such a course only makes unpleasant feelings, and widens the division?

B,—I cannot feel so. I know it tends to create feeling, and makes those among us who are governed by their feelings, more determined in their opposition; but if the *facts* in the case are such as to compel us to see, and in our hearts, accept it; how could we do otherwise than make the application?

Now what are the facts in relation to the advent movement, and the parable? That the parable belongs to the end of the gospel age, and is associated with a movement, or dual movement, which immediately precedes and is associated with, the coming of Christ, is a self-evident fact. And as we have reasons which cannot be controverted, proving that the end, or harvest of the gospel age is upon us, we, of course, know that the parable is in process of fulfilment. And although prophecy cannot be understood in detail, until fulfilled; it is given to be understood "*when it comes to pass*." And the movements in relation to the coming of Christ, during this present generation, meet every condition of the parable, thus far.

The movement, and general expectation of the impending advent, has, from the beginning of what has been known as the Miller movement, (commencing about 1828), now reached what may well be termed general and world-wide expectation. In the fulfilment of prophecy, there is, of necessity, a central point, or nucleus, around which its details have their application. Hence, as the gospel rose in the east, and is setting in the west, that central point of fulfilment for this closing movement, *should be* in this country. And it is here we find it.

The first part, or going forth, prior to the tarrying, (verse 5), was fulfilled in and prior to the 1843-4 disappointment. The midnight cry, that is, these arguments which brought the movement to its present position, were proclaimed from 1870, to 1878; at which latter date, the last prophetic measurement, (*of that cry*), terminated. "And at midnight there was a cry made, behold the bridegroom cometh; Go ye out to meet him." Before the cry was made, there was no means to distinguish between the two classes Christ makes so prominent in nearly all his parables. Nor were the two classes to *be separated* until the harvest. In the beginning of the movement, and until the oil in their lamps was consumed, all alike are represented as having light. And there is no reason to assume that the lamps of the foolish virgins did not hold as much oil, or should require replenishing, any sooner than those of the wise virgins. The "cry" was made before the scarcity of oil was known. And the cry ended in 1878. Then, according to the parable, a *new supply* of oil was necessary for *all of the virgins*. But one class found their vessels empty, and hence, *their* lamps went out; and without a new supply, they could go no further; while the other class replenished their lamps with a new supply of oil. Now what are the facts? All connected with this last movement, had light, and saw alike, until the time arguments expired in the spring of '78. Then *immediately*, a separation into two classes began, and which has grown to its present proportions. One part claiming a *new supply*, and having an abundance of advanced light, in regard to the coming Bridegroom, manner of the advent, etc. while the others have nothing, absolutely nothing in relation to the time or manner of the advent, which all alike did not have, before the new supply was required. *Could* a fulfilment be more perfect? The fulfilment of no prophecy since this movement began, has been so well defined, or so absolutely and unmistakably fulfilled.

G,—What do you understand by the foolish, asking for oil, "Give us of your oil, for our lamps are going (*margin*) out." This is before they *go away*, to buy somewhere else: and you claim that they have gone?

B,—This has been so literally and perfectly fulfilled, that when I first saw it (since beginning to write this article), the facts were truly startling. Remember, it is a parable; and is fulfilled by circumstances and facts, and not by words. It is not to be expected that the words, "give us of your oil," were to be repeated; and yet they should *ask*, in some way, for light; and the answer should be, a failure to impart that light. Of course we know that giving spiritual light, would not reduce the quantity of those who have it. Hence, the answer of those who had light, and the fact that the foolish did not get it, must be fulfilled in the *inability* of the wise virgins to impart that light, however willing they might be. If the foolish *could not see*, by the oil which the wise had, then the wise could not "give them of their oil," and could only go on, leaving them to get it where they could.

All of the above, has been literally fulfilled. On the passing of the time, in the spring of 1878, where all the light we had on the coming of the Bridegroom centered, the movement seemed to have run out, to have exhausted itself, as the light we then had only reached to that point; and we must stop, so far as this special movement was concerned, or have a new supply of "oil" for our lamps.

Just at that point, we immediately saw the *last half* of the harvest; and the beginning of light on the events which were to have a fulfilment here. Now, granting that the two parties are to be represented just here; and that the *leaders* of these two parties, or those who were to lead, as soon as the foolish virgins should start by themselves, are to *represent* that class, and what does the language, "And the foolish said unto the wise, Give us of your oil, for our lamps are gone (*margin*, going) out," demand, in order to be a perfect fulfilment? Should not those who were to be the mouth-piece of the *foolish virgins*, ask the others for light? not in just that set phrase, but yet clearly and distinctly *ask?* and *earnestly try* to get it, and yet fail? Certainly, *just* that train of circumstances *must* have transpired, in order to fulfil that part of the parable.

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Now for the facts. Immediately the time had passed, in the spring of '78, the brethren who now represent the "*Watch Tower*," came to Rochester, eager, and truly in quest of light; Bros. Russell, and Keith came, and Bro. Paton was expected, but for some reason, (I believe it was being hurt by a fall from a carriage, but am not sure), he did not come, but wrote several letters, to the same import. When brother Russell came, he had some ideas on the Elijah type, and that as *Elisha* went back, and re-crossed the Jordan, so we must return and re-cross, or something to that effect. He said nothing to *me* about it; but had preached it at Lynn, Mass. and some of the friends had written to me, that many were disgusted, thought it was "*foolish*," and were on the point of "*giving up the whole movement.*" However, we consulted together, Bros. R. and K. at my office in Rochester, and Bro. P. by letter. I endeavored to satisfy them as to the last half of the harvest, the sea of glass condition, &c. They were at first, a little stiff, so that I began to realise that there was a division, yet they *seemed* to see the new light on the present half of the harvest, and some of its work. So much so, that they immediately commenced making a chart, then and there, at our rooms, in harmony with the new position. And, though I had misgivings, that it was not clearly seen and accepted by them; still, as they arranged their *charts* so as to harmonise with the advanced light, and to show the last 3 1-2 years of the harvest, I *hoped* for the best. They came to consult and get light; *they eagerly sought it*, and for a time, I half believed they had appropriated the new supply of "oil." But, alas! *we could not give them* of our oil. The deep spiritual truths belonging to *this* part of the harvest, is a "*shibboleth*," they "cannot frame their mouth to speak." It is true, for a little while they tried to walk by this new supply in the lamps of others, but it could not be put *into their lamps.* Bro. Paton, seemed, for a little while to see, but now says he can see nothing in this last half of the harvest. Thinks the harvest is ended, has no light on the coming of the Bridegroom so far as it relates to the *end* of the journey, only from the Elijah type, i. e. that after he had crossed the Jordan, (represented here, by the harvest), he went on, to an *indefinite point*. This, in substance, is what Bro. P. told me, when here a few months since.

Here then are the facts; when the time passed, they really and earnestly sought to know what our next position was to be, how and where we stood, and what was before us. And as each and every other step in this movement, *had been given* through a certain channel, they very naturally came to the *same* channel, to learn what light there was, if any, by which the movement was to go on.

(We had often talked together, that if the time went by, we should certainly have an increase of light, as on former occasions).

That they asked, and for a time, *supposed* they could walk by that light, is proven by the following facts: They came and listened to what we had to say; heard the explanations in relation to the last half of the harvest, as it was explained and illustrated on a small paper chart, and immediately copied that chart on a larger scale, and began to preach this advanced light as soon as they left Rochester; and also in the next articles from their pen, which appeard in the Herald. But, *time* has proven that the *new* supply *could not be used in their lamps.*

The *language* of a parable is not to be fulfilled, but only the *circumstances.* And the "lamps going out," the asking for oil, and after becoming satisfied that there is no light here *for them*, nothing by which *they* can see, the going to *seek for light;* (a truly commendable act), have all been fulfilled, "And while they were gone, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut." We now await this next stage of developement.

G,—How is it that the Bridegroom can come while they are gone *in search of light*, and those who *have* the light, go in, while the others apparently, know nothing of it?

B,—Those who are not in the light, are, "in outer darkness," and cannot know "the mysteries of the kingdom." As Christ is to come this side of the vail, to *us*; while *they* expect, like the rest of the nominal church, to pass through the vail, to *him;* they are not "looking for *him.*" And as he appears only to them that look for him; when he thus comes, to wash his flesh, he will not *appear* to them, hence *they* will not know he has thus come. They are now waiting for just what all other premillennialists, and all the nominal Adventists, are waiting for, viz. to pass out of the flesh, in the twinkling of an eye, and thus pass *through the vail*, to Christ. And, like all the others, say it is *near*, "in the immediate future," "but no one knows *when*. Truly, their lamps have "gone out." And, not by *words*, but by

their position and acts, they confess it. And may God pity any of those who *have* been in the light, and yet are inclined to go after them, because they are "*good.*"

"THE LORD IS RISEN INDEED."

"Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Conquered—gained the victory—won his way back to divinity—the glory from whence he came; and has opened up a "new and living way for us." "He is not here, *he is risen,*" "And because he lives, we shall live also."

He was dead. Herein is the magnitude of the Sacrifice—He laid down the life he had with the Father, took upon him our state of mortality, chose to walk through this valley of the shadow of death, that he might perfect a way of escape for us, and by his own righteousness wear the victors crown. He is risen indeed; and we have life through him. "And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

How important then, that we have a true knowledge of the Father, and of the Son. And that we understand fully the mission of Christ in the great sacrifice, also the mutual, and separate work of the Father and the Son, in order that we *may* know them. And how essential that we see the light in regard to the deep spiritual truths now so clearly shining, as a preparation for the sea of glass condition, and subsequently the marriage, and great work of the future.

Can we "come to the full stature of a man in Christ," and remain in comparative ignorance of him, and of his plans and purposes? If we are in a condition to receive these spiritual things, as we are now in the last half of the harvest, we shall evidently grow very fast. But how comforting the thought, that when our High Priest comes out, to again, "wash his flesh," we shall then receive the anointing that will open our understanding, as we are instructed from his own lips; and thus come to the full stature, in the knowledge of the "Son of God," "all things which he has heard from his Father." No matter how dull or slow to comprehend we now are, if we attain to the condition of *overcomers*, and enter the graduating class, we shall soon learn all there is for us to know, in order to be made complete in him. May God enable us to discern between the shadow and the substance. MRS. N. H. BARBOUR.

"CLEAN AND WHITE."

Mrs. Herrick Johnson.

Once a queen—so ran the story—
  Seeking far for something new,
Found it in a mill, where, strangly,
  Naught but rags repaid her view.
Rags from out the very gutters,
  Rags of every shape and hue.
While the squalid children, picking,
  Seemed but rags from hair to shoe.

What, then, was her eager question,
  Can you do with things so vile?
Mould them into perfect whiteness,
  Said the master with a smile.
Whiteness! quoth the queen, half doubting,
  But these reddest, crimson dyes,
Surely naught can ever whiten
  These, to fitness in your eyes?

Yes, he said, though these deep colors,
  Be the darkest of them all,
Still I have the power to make them
  Like the snow flake in its fall.
Through my heart, these words so simple
  Throbbed with echo in and out;
Crimson—scarlet—white as snow-flake—
  God was solving all my doubt.

Now upon a day thereafter,—
  Thus the tale went on at will—
To the queen there came a present
  From the master at the mill.
Sheet by sheet of fairest texture,
  Lay the paper, pure and white;
On each sheet there gleamed the letters
  Of her name in golden light.

Precious lesson, wrote the master,
  Hath my mill thus given me,
Showing how our Christ can gather
  Vilest hearts from land or sea:
In some heavenly alembic,
  Snowy white from crimsom bring;
Stamp his name on each, and bear it
  To the palace of the King.

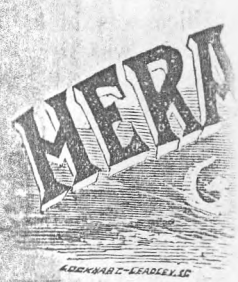
HERALD OF THE MORNING

Published monthly:

TERMS, 25cts SIX MONTHS; 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS,
S. H. WITHINGTON.



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Vol. 10.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 10. ROCHESTER, N. Y. FEBRUARY, 1869. No 2.

THREE WORLDS

World that was, World that now is, World to come.

A TITLE PAGE.

As soon as the right artist can be found, (must be neatly done), I want a title page through which the eye can help the reader more fully comprehend the GREAT SACRIFICE,—"God manifested in the flesh;" "Reconciled by the death of his Son; saved by his LIFE." In the mean time we will try to give a word-picture of what it should be.

We would represent Christ, the glorious King, as he was when Daniel's "comeliness was turned into corruption," as he fell at his feet,—"Then I lifted up mine eyes, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body was like the beryl, and his face like the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color, to polished brass, and the voice of his words, like the voice of a multitude," (Dan 10: 5, 6).

The above personage should be seen descending into a "swaddling band," of clouds and thick darkness, (Job 38: 9). Under this thick covering of pestilential vapor, I would have the "man of sorrows," the babe of Bethlehem, the weary Jesus, at the well, "with countenance more marred than that of any man." I would see him as "groaned in spirit," at the grave of Lazarus, as he wept over Jerusalem, and as "watched and prayed," in the garden, and follow him to Calvary and see the end of humiliation and suffering. Then I would portray him as he ascended from out this dark "valley of the shadow of death," sweeping triumphantly back to the glory he had with the Father before he was made flesh. And as he rose out of the black strata of cloud, leaving this weary land of sin and sorrow through which he had passed in triumph, I would see him bearing the keys which are yet to unlock this charnel house of sin and corruption out of which he himself was the first to emerge, and hear the beloved John describe his appearance after he again took that life which he had lain down, when he entered our lost condition: and so see him again, feature by feature, as described by Daniel five hundred years before he entered into our condition of spiritual death:—I saw "one like unto the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last; he that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of death and hell," (Rev. 1: 13).

Then I would impress on the reader, that the suffering of this "man of sorrows," was not confined to Calvary, or Gethsemane; that the cross he bore, was not all centered in the piece of wood laid on Simon of Cyrene; that his marred countenance was not all because of the Roman soldiers, or that crown of thorns; that the *sacrifice* embraced

more that physical suffering and death. The scenes of Gethsemane, and Calvary, were but the last throbbings of mortality. He endured the weight of sin and its dire penalty, not only in those closing scenes of his humiliation, but all the way through this "valley of the shadow of death." And not until he passed out of the condition of mortality, did he claim to *live*,—"I am he that liveth and was dead." The sacrifice was in renouncing his divine nature in order to become flesh, "though he was rich, he became poor." The *suffering* was all through his life of sorrow; and he, the mortal Jesus, "was made perfect through suffering." He every where affirms that our condition, prior to the work of regeneration, is one of *death*, a condition in which we "*have no life in us.*" And he entered into this condition, when he became *flesh*, or "was made sin for us." And O how grand does this sacrifice appear as contrasted with the mere sacrifice of the physical life, the crucifixion of the flesh. Thousands of martyrs, and millions of poor wretched mortals, have suffered as terrible *physical* suffering, as did Jesus, and with no hope that their suffering would benefit the world. To sacrifice this mortal life, in a good cause, has been the ambition of thousands. And to bring the sacrifice of Christ down to the mere sacrifice of his flesh, is counting "the blood of the (new) covenant an unholy (or common) thing." And as to mental suffering, there is no Scripture to show that Christ, who "was made perfect through suffering," suffered any more, prior to, or in consequence of his crucifixion, than others have suffered, including Peter, who was crucified head downwards. "He sweat as it *were* great drops of blood." And how many wretched human beings have been racked and tortured until the blood would stream from every part, not to save mankind, but to gratify the whim of tyranny.

Far be it from us to wish to underrate the sufferings of Christ, we believe he took our nature for the suffering of death. And while passing through this condition of death he drank as deeply of the sorrows to which mortality is heir, as any of our fallen race. So that we have a High Priest who can be touched with the feelings of our infirmities, he having endured the *same*.

Those who have seen only the natural, in the sacrifice for sin, have been almost compelled to unduly magnify the physical. If it was the sacrifice of the *flesh* which gives life, that sacrifice should have been miraculously great. But if the sacrifice was in becoming *flesh*, and the *suffering*, was to "make the Captain of our salvation perfect," then there is no occasion to unduly magnify the which "profiteth nothing," as the Roman church, and most Protestants are doing.

Until we see the great sacrifice, and recognize the fact, so clearly taught in the law, that it was the *life that was sacrificed*, that was taken up and carried within the veil for the purpose of making the at-one-ment with God, and that as we are made one with God by partaking of Christ's divine life, not with *that*, and not with his physical life, that the atonement is made; we can never know God, and Jesus Christ whom he hath sent, or "know the mysteries of the kingdom."

PROPHET, PRIEST, AND KING.

In order to understand Christ, his work and the manner of his coming, we must recognize his three-fold office of Prophet, Priest and King. And clearly discern the fact that his coming to the Jewish church was mainly as a prophet, or teacher sent from God. "A prophet shall the Lord your God raise up unto you of your brethren like unto me." That his coming to the gospel church, is to be as *Priest*;—"Now of the things which we have spoken this is the sum: We have such an High Priest, . . a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us. . . . And unto them that look for him, shall he appear the second time without sin unto salvation." And he comes as *King*, only when he comes "In his glory, and all his *hagios-angels* (lit. saint-angels), with him. *Then* shall he sit on the throne of his glory."

Although Christ was "*born* king of the Jews," he was king only in prospect, as he was Bridegroom; the marriage, and receiving the kingdom, being yet future.

Christ has many names, he is Head of one body, Bridegroom to the bride, our elder Brother, Friend, etc. And these endearing names are applicable to him at all times but his three offices, and which belong to three different ages, must be kept distinct or *we* shall stumble, as did the Jews.

Christ was not a priest while in the flesh, the only office he filled was that of prophet. "For if he were on earth, he should not

priest, seeing that there are of Levi), that other law," (Heb. 8: 4, 5) ...ne to the Jews only ...y expected him as ...ally stumbled, and ...e of their visitation. Now if the question ...pel church, How is ...second appearing? ...wer would be, that ...and so the second ...stumble, as did the ...As truly as that he ...Prophet, in coming ...e will appear to us ...not due as King, un... ...t was born, "king ...e prophecy of, "Beh... ...ek and lowly, ridin... ...not come to them ...g, nor did he fill the ...e prophecy, though ...ilment, will not be ...when they shall s... ...zeth in the name of ...really comes as Kin... ...his glory.

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Our guide here, ...law of Moses; "... ye would have ...and Moses is as tr... ...ning at Moses, ...expounded to th... ...himself. When ...make the atonem...

priest, seeing that there are priests (of the e of Levi), that offer gifts according to law," (Heb. 8: 4, and 7: 14). As he ne to the Jews only as a prophet, while y expected him as *King*, they very nat- lly stumbled, and hence, "knew not the e of their visitation."

Now if the question were asked of the pel church, How is Christ due to come at second appearing? the almost universal wer would be, that he is coming as *King*. d so the second house of Israel will sure- stumble, as did the first, (Isa. 8: 14). As truly as that he filled only the office *Prophet*, in coming to the Jewish church, he will appear to us as High Priest; and ot due as King, until a later stage. He t was born, "king of the Jews," fulfilled prophecy of, "Behold, thy king cometh, k and lowly, riding on an ass;" but he not come to them in the character of a g, nor did he fill the office of king. And prophecy, though it had that shadowy lment, will not be realized "until that when they shall say, Blessed is he that eth in the name of the Lord," i. e. when really comes as King, to sit on the throne his glory.

There can be no doubt that the Jews re- ned in darkness because they did not un- stand that their Messiah would come on- s a *prophet* at his first advent; or rather the first stage of THE advent; for the ee stages, first, as Prophet, then as Priest, last of all, as King, are but the one com- te advent. And there is no room for bt that the gospel church, *all* who look him "to appear the second time," in his y, or who expect to pass through the *to him*, or in *any* way except as filling office as High Priest *coming out to us*, find that they also are in outer darkness. The Jews blended all the stages into one, n as the last two stages are now blended the church. During the gospel age, or of atonement, Christ is a Priest, and is g no other office, no matter how many es he may bear. And as he went in to ke the atonement, as our High Priest, he es out of the most holy, in the same man- . Our guide here, as at the first advent, he law of Moses; "If ye had believed es, ye would have believed me," said Je- ; and Moses is as true to-day, as when, eginning at Moses, and all the prophets," s expounded to them the things con- ing himself. When the high priest went o make the atonement, he washed his flesh *before* he put on the glorious garments. (for description of which, read Exo. 28:). "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty." While making the atonement, after washing his flesh, he robed himself in this "glory and beauty." But on coming out, after he had finished the work of the "scapegoat," the last feature of the atonement, "Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water *in the holy place*, and put on his garments, and come forth." And remember, "the holy place," was where the "golden candlesticks" stood, and in the antitype, "the seven golden candlesticks, are the seven churches." Then the gospel church, where Christ lingered to "wash his flesh," is in the "holy place." And all who are of the church, or in the gospel net, "*both good and bad*," are represented as "standing in the holy place," where that great system of iniquity, the abomination that maketh desolate, was also to be seen standing, (Matt. 24: 15). Then our High Priest comes first to the church, puts off his spiritual glory, that which mortals cannot see, without a miracle, and seeing, could not endure, and in the *same condition*, and in a similar manner, as he washed his flesh on going in, so he will wash it again, *before he comes out to the people*. And only those who believe Moses, will believe Jesus, and to none others, "will he appear the second time, without sin unto salvation."

Those who look for him to come to the church, in any other way, or are expecting to go through the vail, and therefore into the "Most Holy," *to him*, are deceiving themselves, and must soon realize the fatal error. The harvest is ending; "take heed, let no man deceive you."

AS KING.

To the *world*, and to his *servants*, Christ comes as King, (see parable of the "ten servants," Luke 19: 13). But when he returns "having received the kingdom," and reckons with his servants, and with his enemies, he "will sit on the throne of his glory, and before him shall be gathered all nations," (Matt. 25: 31). To his own flesh, he says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made

known to you." (John 15: 15). *These* are to be with him in the throne. and are to *appear* with him, when "he who is our life shall appear, (to reckon with his servants). (Col. 3: 4). That this is not the appearing of Christ as High Priest, is proven by the fact that as Priest, he appears to *us*; and in the other case, we "appear with him, in glory." "And when the Son of man shall come in his *glory*, then shall he sit on the throne of his glory."

When reference is made to the marriage, Christ takes the name of Bridegroom, a character befitting either a priest or king; hence he is represented in every stage of the advent, as the coming bridegroom. But this does not touch the question of his three officies, or the three stages of his advent.

That he does not come as *King*, until after his marriage, and therefore not until after the harvest, although he has been *called* a king from his birth, can be proven in many ways. The first Adam, who was "a *type* of him who was to come," was not given dominion until after the marriage. And that Christ is not recognised as *king*, or Lord of the harvest, either when he came as *Prophet*, to the Jewish house; or when he comes as *Priest*, to the gospel church, is also clearly taught. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," (Matt. 9: 38). Jesus never prayed, or taught others to pray to any but to his Father and our Father. Again, in the parable of the wedding guests, (Matt. 22:), and which, in its ending, clearly refers to the work of separation during the gospel harvest, Christ does not make the marriage, nor does he inspect the guests; "A certain king made a marriage for his *Son*. and when the *king* came in to see the guests he (the king, not the Son) said to the servants, Bind him hand and foot, and cast him away," etc. It is true, Christ sent out the reapers in the first harvest, (John 4: 38), and also in the gospel harvest, (Matt. 13: 30), but he thus acts only as the agent of his Father, as he himself affirms, "The Father that dwelleth in me, *He* doeth the works," (John 14: 10). And that the Father is Lord of the gospel harvest is taught, not only in Matt. 22: 13, where the king who makes the marriage for his son, is the one who inspects the guests, and commands the separation of the "bad and good;" but our Saviour distinctly affirms it in John 15: 1, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, *he* taketh away." this is only another line of argument ing what we have long maintained, viz the natural belongs to the Father, and the *spiritual*, or *new* creation belong Christ; that the second Adam has not whatever to do with "the old Adam;" work, which is exclusively his own, is of *regeneration*. He was, and is, the of his Father in subduing the natural "I must work the works of him that me." But it is the "Father who doeth works;" just as it was God, and not who raised the widow's son, notwithst ing the letter of the word attributes that to the prophet. And the declaration, thou upon my right hand, till I make enemies thy footstool," (Matt. 22: 44 another proof that it is the Father who with the natural man, as well as with tares, or foolish virgins; every branch Christ, that beareth not fruit." "It fearful thing to fall into the hands of the ing God." To fall into his hands, in that in some sense, they have been out hands. No one was ever "in *Christ*, less given by the Father to Christ; man *can* come to me except the F which hath sent me draw him; and I raise him up at the last day." That is, him from mortality to LIFE. Here ag proof that the *Father* deals with the n man. If any man ever comes to Ch here or hereafter, that man must be by the Father. Hence, in the restit none can come, until the Father shall en, and draw him to Christ.

But where one is *in Christ*, and yet forth no fruit, such a branch "falls in hands of the living God;" "My Father eth it away." Who among us shall fall the hands of the living God? All wh this time of separation by the angels, cling to "the letter that killeth." A build on the *flesh* "that profiteth not

Again, that Christ does not come as until long after the gospel harvest, n can question, after carefully reading 7: 9–14. This, evidently, carries us to the end of the "times of the Gen and until the beast is slain, and his bo stroyed, and given to the burning f

Remember, the judgment scenes close of the gospel age, open with, fir judgment on the nations; and is then the work of the Father; and that looking "For that blessed hope, the ing of the great God, and our Saviour

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ist." And under the sounding of the enth trumpet, the kingdoms of this world ecome the kingdoms of our Lord, and of Christ." "The Lord said unto my Lord, hou upon my right hand, until I make e enemies thy footstool." "Ask of me, I shall give thee the heathen for thine eritance," etc. All of which prove that "God and Father of our Lord Jesus rist," is the principal actor in the judgnt on the nations, now about to transpire; that *Christ's* warfare is spiritual, like all other work, or with the sword of his uth;—"And the remnant were slain with sword of him that sat upon the horse, ich sword proceeded out of his mouth," v. 19: 21).

That the Father still sits on his own throne will take away every branch in Christ t beareth not fruit; and that *He*, the Fa- will subdue the nations, and make the mies of Christ his footstool, and there- deals with the natural man, "the *old* am," which as the "body of death," clings to us, while in the flesh; and also the natural man, who is not yet given Christ, for the work of regeneration, is so nly taught, that those who *try*, cannot of seeing it. This leaves the work of second *Adam*, a purely spiritual work. objection might be made, and when the gdom is given to Christ, "all peoples, na- s and languages shall serve and obey ." But when the nations are given to "for an inheritance," it is for their *re- eration*. They become his "sheep," hear voice, and obey him. But every branch t beareth not fruit, "My Father taketh way." While man is mortal, he must y; now if Christ's kingdom was over the *eral*, then men should pray to *Christ*. this is nowhere taught. No, Christ gns conjointly with the Father; "The gdoms of this world become the kingdoms ur Lord, *and of his Christ*." And no n *can* come to Christ, so as to pass from th unto LIFE, unless the Father draw him. I beheld until the thrones were cast n, and the Ancient of days did sit, whose ment was white as snow, and the hair of head like the pure wool; his throne was the fiery flame, and his wheels as burn- fire. A fiery stream issued and came from before him; thousand thousands, nistered unto him; and ten thousand times thousand stood before him: the judg- nt was set, and the books were opened. beld then (after all that) because of the voice of the great words which the horn spake, I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts, (the lion, the bear, and the leopard), they had their dominion taken away; yet their lives were prolonged for a season and time. (When the Gentile times shall end, in the battle of the great day of God Almighty, all these nationalities will be completely destroyed together, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, (Dan. 2:). I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," (Dan. 7: 9–14).

The prophecies of Daniel, are chronological in their order; and the above locates the coronation of Christ, in exact harmony with all the other facts concerning the subjugation of the nations by God, and their transfer to Christ's *spiritual* empire. God subdues the nations, and gives them to the Son, for his inheritance, and Christ sits on his Father's throne until his enemies are made his footstool, hence he does not receive *his* kingdom, or sit down on his own throne, until those enemies are subdued. And hence, not until after the battle of the great day, and the "times of the Gentiles are ended. And he does not come as King, until he comes to reign over the nations, and "the Desire of all nations shall come," a perfect Christ, head and body complete.

Therefore the gospel church, are to look for him, not as king, and therefore not in his glory; "For when he comes in his glory, *then* shall he sit on the throne of his glory," but as High Priest, and *without* even his priestly glory, since that is laid off while he washes his flesh. And so, dearly beloved, let us look for "this same Jesus," who said to the two on the way to Emmaus, "What manner of communications are these that ye have one with another, as ye walk, and are sad"? And who so strangely appeared, walked, listened, and talked; that after vanishing from their sight, they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

It is true the *undivided* word, or, not "rightly divided," has led the church to look for Christ to come in his glory, when he shall come to the gospel church; but nothing can

be more distinctly or clearly taught, than that during this gospel age, his office is that of Priest; and that it is during the next age that he reigns as King.

The prophecies which fortold his coming, certainly blended all three stages into one; "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, The Prince of Peace."

There is no perspective here; all is blended into one. The everlasting Father, (*aion* or *age* lasting), brings out the second Adam feature of the great plan, viz. that he should be the *Father* of the race. The Wonderful Counsellor, covers his priestly office, as mediator appearing in the presence of God for us. The government being upon his shoulder, and Prince of Peace, gives the kingly element. But who could rightly divide this, without the gospel, and the Holy Spirit?

Thou "shalt call his name JESUS. He shall be great, and the Lord God shall give unto him the throne of his father David," (Luke 1: 32). Can any one bring a better argument from the symbolic language of Revelation, to prove that Christ is coming as King, to the gospel church, than could the Jews, that Christ would come to them, as a king to sit on the throne of David? It is true he is almost always spoken of in *prophecy* as King, because he is thus *spoken of*, as though he were complete, a perfect Christ. But he is not perfected, until his *body* is complete, and he enters upon all the offices to which he was born. And this is to be only in the "*third day*," from where the coming of the promised Messiah began, in the person of Jesus, (see Luke 13: 32), "Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." There was evidently more than three *literal* days, before his death, and *that* was not perfection.

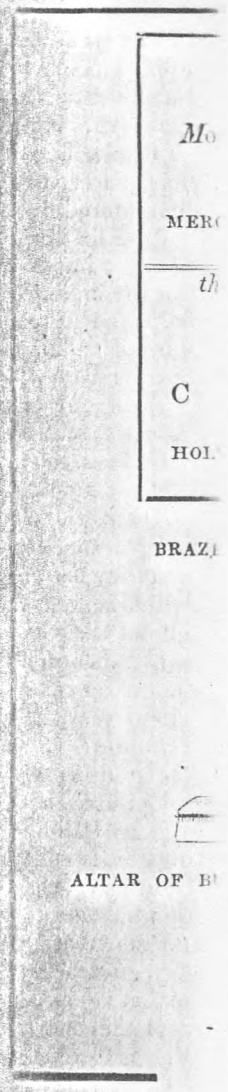
While Jesus was in the flesh, as he came to the Jewish church, he was not a priest; seeing that the *fleshly* priesthood must be of the tribe of *Levi*. During the gospel age, or "day of atonement," he is a Priest, (Heb. 8: 1). His priesthood, "after the order of an endless life," began, and he immediately entered upon his office as High Priest, at his resurrection, when he entered into the antitypical "holy place," and immediately *washed his flesh*, as the fulfilment of the law demanded. And when he comes out, or into this "holy place," and again *washes his flesh*, it is still as a High Priest. But when he comes as King, he comes *in all his perfection*, and "with all his *saint-angels*." In other words, he then comes "in his glory." And though men may *argue*, for the sake of opposition, or for any *other* cause, and so bring blindness upon themselves, yet there is not one half the excuse for the church in this age being in darkness, and confused, blending his appearing *to us*, as our High Priest, and our appearing "*with him*," when he comes in his glory; as there was for the Jews to expect him in all his characters, at one and the same time.

We do not expect to see the great mass of the church in the light, on the manner of his coming, *now*, any more than at the first stage; but there are to be a few, now, even as then; and these will have "power to become sons." "And if sons, then heirs, heirs of God, joint heirs with Jesus Christ."

Although while in the flesh, Christ was *merely* a Prophet, and all that he did, was God working through him, even as it was God who worked in other prophets; and when he entered upon his priestly office, he retained the former office:—"The Revelation of Jesus Christ, which *God gave* unto him, to shew unto his servants things which must shortly come to pass," given as it was after he entered upon his priestly office, is evidence that he did not resign the first, when he entered upon the second. And that he does not resign the second, when he enters upon his last great office, is proven, because "He shall sit and rule upon his throne; and he shall be a Priest upon his throne, (Zech. 6: 13). But to *us* who look for him, he will appear, the same Jesus, who, standing on the shore of Galilee, said, Children, have ye any meat? They answered, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. Let us help us all to cast *our* net on the right side, that we may find the meat *now* due to the household, and hear the Master say, 'Come and DINE."

THE TABERNACLE.

As the tabernacle, with its furniture and surroundings, are a "pattern" of spiritual or heavenly things, a distinct idea of its various parts will help us to understand its teachings.



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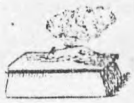

ALTAR OF BURNT OFFERINGS.

The above is represented as covering a piece of ground about one hundred and fifty feet long, by seventy five in breadth, enclosed with a canvas wall. This enclosure was the court of the tabernacle; while the tabernacle itself, is represented by the smaller enclosure at the further end of the court.

The tabernacle was formed of boards overlaid with gold, and resting in sockets of silver. The covering of this inner enclosure was of badger skins, ram skins colored red, and fine linen, a three-fold covering. This covered tabernacle was divided into two parts by a heavy curtain dropped from the roof. The inner apartment, of these two, was the *Holy of Holies*, and the first, which was the antechamber to it, was the sanctuary, or *holy place*.

Thus we have the departments; first, the uncovered space outside the tabernacle propper, then the *sanctuary*, or first room of the covered part, and third, the *holiest of all*.

The innermost one, was lighted by the direct glory of the Shekinah; while the *holy place* received its light from the seven golden candlesticks; and the court, was lighted only by natural light. And none could come into the immediate presence of God, or the *most holy*, without passing through, first, the court of the tabernacle, and then through the sanctuary. Within the enclosed *court* of the tabernacle, was the altar of burnt offering; then between this and the entrance to the sanctuary, was the *laver* for washing. The altar was made of brass, and received, as the sacrifice, the whole burnt offering; signifying that in coming to Christ, the first step is, to lay yourself as a whole sacrifice on the altar. [This is an earthly altar, and an earthly sacrifice; the natural man having nothing else to offer.]

[Now we will follow the great forerunner, from this entrance, (for he was born of the flesh, and under the *penalty* of sin, "made sin for us"). He entered the door of this court, from his birth; and as he was fulfiling the law, waited till he "began to be about thirty years of age," and then took the second step, viz. washed at the brazen laver, by baptism. This *laver*, stood between the altar and the entrance to the sanctuary, and no man could enter the sanctuary, or holy place, till he had washed at the laver.]

At his baptism he received the anointing (Acts 10: 38), which was the seal of his acceptance, and without which, none can enter into the office of the sanctuary. Within the sanctuary was A, the altar of *incense*, S, the table of shew bread, and C, the candlestick. [The holy place, with its furniture, represents the gospel church, while on this side of the vail.] The golden altar, or which was overlaid with gold, is where *incense* was offered, (incense ascending with the prayers of all saints, Rev. 8: 3). The shewbread is that broken bread which came down from heaven, and which if a man eat thereof, he shall live forever. It was not lawful for any one but a priest to eat of this, (and we are "a holy priesthood, to offer up spiritual sacrifices," (1 Peter 2: 5). [The golden candlestick held the oil for lighting the sanctuary. Inside the "second vail," whither our forerunner has entered, was the mercy-seat, the ark of the covenant, and the cherubim; and this was lighted by the glory of God.

The court of the tabernacle, with its brazen altar and brazen laver, we understand to represent the called, "many are called, but few are chosen," while the sanctuary, represents the "chosen generation, the royal priesthood." No *spiritual* worship was acceptable outside the sanctuary; it was works. *Incense* could be offered only from the golden altar. There is no record that Christ prayed until he had given himself to God, "Wist ye not that I must be about my Father's business"? (Luke 2: 49), and had *washed* at the laver, and received the anointing. After one has offered himself on the *earthly* altar, and washed at the *earthly* fountain, he is the natural man who has been called, and accepted the call. And here is where babes in Christ, and the great nominal church remain. They dwell contiuually on good works, offering themselves, laying themselves, their talent, their means, etc. on the altar of sacrifice. These, instead of entering in to the sanctuary, where they can find and eat spiritual food, and offer *spiritual* sacrifices, are always offering *earthly* sacrifices, "ever learning, and never able to come to the knowledge of the truth." They work a great deal for Jesus, but they do not know him. Until one has entered the sanctuary, he is merely the natural man, *coming* to God.

The *court* of the tabernacle, and around which the *wall* was erected is represented as enclosing all who were permitted to approach the sanctuary. During the Jewish age, that "partition wall," enclosed only the natural seed. Christ, by his natural death, broke down that wall; thus enlarging the *court*, so as to embrace not only the Jew, but also the Gentile; and it is now as wide as the commission to preach the gospel; for there is now no wall between the world and the sanctuary. The altar of brass, and brazen *laver*, are free to all who come. That is, during the gospel age, the whole world stand related to God, just as did the Jewish nation, prior to the death of Christ. By *this* means, the church of the firstborn, are gathered out of all nations.

The plan is to eventually bring the whole world to God, or to the *Most Holy*;—"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Christ's natural death broke down that wall of partition between the natural seed and the world. Thus the world were brought as near to God, by that act, as were the natural seed, prior to his death; i. e. within the *court* of the sanctuary, as near as the *natural* man can ever approach. And where he is free to use the earthly altar and the brazen laver. Hence, with the introduction of the gospel age, the whole family of man were brought one step nearer God. That is, Christ, the firstfruits, entered into the Most Holy; the church of the firstborn into the sanctuary; and the world, into the *court*. At the introduction of the millennial age, another great step is to be taken. The church will pass through the vail, and into the presence of God; and the *world* is to our position. *We* are now being regenerated, standing at the judgment seat of Christ; judged by his word, which is, to us a savor of life unto life, or of death unto death. In the millennial age, the world will occupy this position; the "people shall be turned to a pure language, that they may all call upon the name of the Lord, to serve him with one consent." This follows the battle of the great day, which ends the times of the Gentiles, (see Zeph. 3: 8, 9). Here comes the *conversion* of the world, when every knee shall bow, and every tongue confess to God. Then the world will stand related to the *Most Holy*, even as the gospel church now stand. In other words, the second wall will be taken away. As removing this wall of partition between Jew and Gentile, brought the whole family of man *within the court*; *this* will bring them within the sanctuary.

The ultimate design is to bring all men to God; to remove all barriers, so that God shall be "all and in all." Hence, at the end of the millennial age, when "the rest of the dead" LIVE, i. e. enter into life, (and you know the order, Christ, back yonder; then at his coming; but the *rest* of the dead, not until the thousand years are finished), then the last barrier between God and man will be taken away; the walls of the Most Holy will be taken down, and the world will be

IN THE HOLY PLACE,

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God *himself* shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful," (Rev. 21: 3–5).

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The temple was only a more permanent arrangement of the tabernacle; and the tabernacle, sanctuary, holy place, temple, and holy city, mean the same, and are used interchangeably. "How long the vision, to give both the sanctuary (*kosh-desh*), and the host, to be trodden under foot," (Dan. 8: 13); and "Seventy weeks are (*cut off*) upon thy people, and upon *thy kosh-desh*, (holy city), (chap. 9: 24), is an instance where the word is rendered *sanctuary*, in one case, and *holy city*, in the other. See also Rev. 11: 2, "But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the *holy city* (lit. *saint*-city), shall they tread under foot forty and two months." This is the *sanctuary* which was to be cleansed, after the 2300 days, (Dan 8: 14); while *seventy weeks* was the time determined on *his* people, and *his* sanctuary.

Daniel's people were the Jews, and *their* sanctuary, or temple, was purely typical; and passed away with that "seventy weeks." While the *real* "sanctuary and true tabernacle which God pitched and not man," be built, just there, to be built; the true way into the Holiest of all, was not yet made manifest while the first tabernacle was yet standing, (Heb. 9: 8).

It is during the gospel age, the true, or spiritual tabernacle, temple, or house of God, is being built, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord," (Ephe. 2: 21). And when this dwelling-place of God is complete, "The tabernacle of God will be with men, and he will dwell with them. . . . And there shall be no more death," (Rev. 21: 3, 4). This glorious consummation, however, is reached, only at the end of the millennial age, when death shall be destroyed.

The tabernacle, as built by Moses, is only a pattern, or earthly figure of heavenly, or spiritual things, "and not the very image of the things;" hence, there are nice distinctions to be observed; for instance, they went into the tabernacle to worship; while, in the spiritual, the church *are* the tabernacle; living stones, built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. Hence, we go into the sanctuary, only by being built in, and becoming a part of it; and thus "grow into a holy temple in the Lord."

"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out," (Lev. 16: 17). When the High Priest comes out, and has made the atonement, *all the congregation*, i. e. all the world, will be in the *place* of the sanctuary, just as they are *now* in the place of the *court;* while the sanctuary *itself*, (or tabernacle), will be "in heaven," (Rev. 15: 5).

During the Jewish age, the natural seed stood between God and the world. That was the *partition wall* which was taken away by the sacrifice of Christ's Jewish nature, or his *fleshly* relation. And this "casting them away," (Rom. 11: 15), was the reconciling of the world. That is, it brought the world into the place of the "court," and therefore into *legal* relationship; so that "God could be just, (i. e. keep his word with Abraham), and yet be the justifier of him that believeth in Jesus." So now the gospel church stand between God and the world, "I pray not for the world, but for them thou hast given me, that they all may be one in me, that the *world* may believe." Certainly the church of the *first born*, must come first; hence, not until *they* are taken away, can the world approach God:—No man *can* come, until the elect bride, and future mother, are taken.

The question may arise, How then can "the abomination that maketh desolate" be said to stand "in the holy place"? (Matt. 24: 15; or, "In the temple of God," (2 Thes. 2: 4)? To stand in the holy place, or *temple* of God, and to *be the temple* of God, or "holy place" itself, is very different; and, as all can see, to be *in* the tabernacle, under the law, was equivalent to being *of* the tabernacle, under the gospel. The gospel church are not the *furniture* of the tabernacle, so much as they are the tabernacle itself; that is, the dwelling place of God, "As God hath said, I will dwell in them, and walk in them," (2 Cor. 6: 16).

Now that the "mystery of iniquity," or man of sin, has stood *in the place* of the gospel church, and has thus deceived many, no one can intelligibly deny. And yet in the sense implied under the *law*, he was not *in* the tabernacle, because he was not a part *of* the dwelling place of God.

Christ was the first stone of the sanctuary or *true* tabernacle, which God pitched, and not man, as it is written, "Behold, I lay in Sion a chief corner stone, elect, precious."

This first tabernacle was separated from the *Most Holy*, only by a vail, explained, by

the apostle to be the *flesh*. The *tabernacle* is not the flesh; but the *vail* which separates from the Most Holy, is the flesh, (Heb. 10: 20). This tabernacle, ("the first," Heb. 9: 2) is the present condition of the church prior to being clothed upon with our house which is from heaven, i. e. the *Most Holy*. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, (i. e. go into the grave), but clothed upon, that mortality might be swallowed of LIFE." Christ, our forerunner, entered into LIFE, when *he* passed from the *first*, into the second tabernacle; and "they that are Christ's," are *made alive*, "At his coming;" but the rest of the dead, not until the thousand years are finished.

Although Christ had the power to enter in, *at his* resurrection, he had not entered, at the time Mary saw him, (John 20: 17). He tarried this side the vail, to fulfil the *law*, and will come out, and *appear*, to them that *look* for him, and again fulfil the law, by washing his flesh. For not one tittle of the law can pass, until all be fulfilled.

Now that Christ entered the Most Holy, when he passed beyond the vail, is clearly taught in Heb. 9: 24. And that we enter in, by the blood, i. e. the *life*, by being regenerated through the second Adam, and thus partaking of his *divine* nature, is also scriptural. Hence, in the tabernacle, made after the pattern shewn in the holy mount, we find the whole plan of redemption, and in harmony with the teaching of "the plan of the ages." We know the taking away the partition wall which enclosed the natural seed, and the heirship, did bring the world one step nearer to God; that is, they were thus brought into *legal* relationship, so that God could *legally* offer them the inheritance promised to Abraham. Or in tabernacle language, the world were brought into the *court* of the tabernacle. This was the beginning of the work, "the reconciling of the world to God," while they were yet enemies.

When this wall which enclosed the natural seed was broken down by the physical death of Christ, and he arose, the firstborn from the dead, the erection of the spiritual house was begun; the prophets, some of the foundation stones, had been taken out: but left ungathered in the quarry. At the resurrection of Christ, the parts of the sanctuary began to come together; the graves were opened and many of the bodies of the saints arose, etc.

These walls, and curtains, and vails, connected with the tabernacle, were earth[illegible] patterns of the various barriers which st[illegible] between God and fallen humanity. W[illegible] the furniture of the tabernacle illustrates [illegible] manner of approach to God, first, in Chr[illegible] our spiritual head; second, of his body, [illegible] church and future mother; and finally of [illegible] who have died in Adam. Step by step [illegible] barriers are to be removed, until the w[illegible] begun in Eden is complete, and man will [illegible] in the image of God.

PERSONALITIES.

The question is continually coming [illegible] Why deal in personalities? If brethren c[illegible] not agree, why not follow the apostles [illegible] struction, and settle all differences priva[illegible] ly? These thoughts are in the minds, [illegible] not unfrequently in the letters of many [illegible] are in full sympathy with the views and [illegible] sitions advanced in the HERALD, and are [illegible] course, used as a weapon, by those who [illegible] pose. And yet these things are not allo[illegible] to drop out of sight.

I do not wonder that *many* of our read[illegible] are surprised and grieved, and notwithsta[illegible] ing the *flood of light* that is continually c[illegible] ing out, proving that the Spirit of God i[illegible] the movement, almost wonder why the Sp[illegible] it is not grieved; and why we do not fall [illegible] to darkness.

The answer to all this is, *This is a p[illegible] phetic movement.* And if all our rea[illegible] could comprehend the import of this, as th[illegible] who have been *through the whole movem[illegible]* can comprehend it, all such thoughts and [illegible] quiries as as the above would cease. *Pr[illegible] ecy always* deals more or less in personali[illegible] Turn to the prophets and see. And esp[illegible] ally is this true, in the application of pr[illegible] ecy. We are not under the ordinary [illegible] cumstances and conditions which have [illegible] plied in the ordinary work of preaching [illegible] gospel. The conditions which apply in [illegible] sowing time, are not always applicable [illegible] the time of harvest."

In explaining the fulfilment of a mov[illegible] ment like this in which we are all acting [illegible] part, the course pursued by those who ar[illegible] any way acting as leaders, *must* be refer[illegible] to. We have no personal *feelings* in [illegible] matter; nor do we attack their personal cha[illegible] acter, but only their position *in this mov[illegible] ment.* (I suppose *their* reason for pictur[illegible] us in such sombre colors, "dishonest, [illegible] ceitful," etc. [by word of mouth, in th[illegible] travels, and by private letters], is, becau[illegible]

[illegible] being able to atta[illegible] [illegible]ns, and yet honestly [illegible] false, they resort t[illegible] [illegible]ext best means to we[illegible] [illegible]ching. And it is s[illegible] [illegible]nt. That is, those [illegible] their teachers, and [illegible]cause somebody in [illegible] [illegible]nce was advocating t[illegible] [illegible]lly shaken." Well, [illegible]ay they continue to [illegible]rn to discriminate, [illegible] [illegible]n sake; and not bec[illegible] [illegible] it in whom they ha[illegible] [illegible]y *listen*, because th[illegible] [illegible]eacher, but if they [illegible]ve confidence in the [illegible]on them, "Cursed i[illegible] [illegible]th in man whose bre[illegible] [illegible] a misrepresentation [illegible]us work to the good [illegible]ory of God, I am w[illegible] [illegible]ck as Satan hims[illegible] [illegible]ge 15, in the Jan. [illegible] [illegible]estion;—as it occu[illegible] [illegible], and was stated fr[illegible] [illegible]sible the sister wh[illegible] [illegible]d that brother R. [illegible] [illegible]d, and so disguste[illegible] [illegible]t many were on th[illegible] [illegible]hole movement, or [illegible] [illegible] "having to go ba[illegible] [illegible]ordan," etc.; but wh[illegible] [illegible]stle, or a verbal le[illegible] [illegible] to the fact of his b[illegible] [illegible]ching such a *going* [illegible] Rochester, where [illegible] [illegible]t he had found ligh[illegible] [illegible] Lynn again, (or w[illegible] [illegible] three and a half [illegible]rvest, "greatly st[illegible] [illegible]." So that if he [illegible]nently appropriate [illegible]st helped carry it t[illegible] [illegible] That the harvest o[illegible] [illegible] process, is as clearl[illegible] [illegible] advanced in the [illegible] the separation b[illegible] [illegible] due to take plac[illegible] [illegible]r the midnight c[illegible] [illegible]tionable. *Hence* [illegible]scaping the concl[illegible] [illegible] the separation refe[illegible] [illegible] *else* the prophecy i[illegible] [illegible]ation to this mov[illegible] [illegible] not the generatio[illegible] [illegible] advent. But the [illegible] by this generat[illegible]

not being able to attack our scriptural positions, and yet honestly believing that they are false, they resort to such a course as the next best means to weaken the effect of such teaching. And it is successful, to some extent. That is, those who have been following their teachers, and believe these things because somebody in whom they had confidence was advocating them, are "being *fearfully* shaken." Well, thank God for that. May they continue to be shaken until they learn to discriminate, and love truth for its own sake; and not because somebody teaches it in whom they have confidence. [One may *listen*, because they have confidence in a teacher, but if they *believe* because they have confidence in the man, there is a curse upon them, "Cursed is every one who trusteth in man whose breath is in his nostrils." If a misrepresentation of me and mine, can thus work to the good of the cause and the glory of God, I am willing to be painted as black as Satan himself. A statement on page 15, in the Jan. No. has been called in question;—as it occurred nearly two years ago, and was stated from memory, it is just possible the sister who wrote at that time, said that brother R. *wrote a letter* which was read, and so disgusted the friends at Lynn, that many were on the point of giving up the whole movement, or that he *preached* about our "having to go back, and *re*-cross the Jordan," etc.; but whether it was a written epistle, or a verbal lecture, changes nothing as to the fact of his being in darkness, and teaching such a *going back*, before he came to Rochester, where he *thought*, for a time, that he had found light, after which, he went to Lynn again, (or went to Lynn), and with the three and a half additional years of the harvest, "greatly strenghtened the brethren." So that if he could not himself permanently appropriate the new "oil," he at least helped carry it to others).

That the harvest of the gospel age, is now in process, is as clearly sustained as is any position advanced in the whole movement; and that the separation between the two clases was due to take place *in the harvest*, and yet after the midnight cry is made, is also unquestionable. *Hence there is no possibility* of escaping the conclusion that, either this is the separation referred to in the parable, *or else* the prophecy is misapplied, in its application to this movement. And if so, we are not the generation who are to experience the advent. But the fact of its perfect fulfilment by this generation, coupled with the fact that the light on the *manner* of the advent, harvest, etc. "meat due to the household," just here, *if Christ is* now coming, altogether, makes the application of the parable a living reality. The objection of its fulfilment on so small a scale, is not a *scriptural* objection. It is true it is being enacted in its *representative center*, mainly in this western world; and, following the gospel in its circle of the earth, this is just as it should be. And as it has been fulfilled among a few thousands, who shall say that a larger number is required? or that there is to be much faith on earth when our High Priest comes out?

Now this prophecy of our Lord, fulfiling right before our eyes, *cannot be applied* without in some way, referring to those who are acting their part, as instruments in its fulfilment. And, as before remarked, we have no personal motive; only to present facts in their true light. Some have expressed regret that the HERALD made any reference to our brethren of the WATCH TOWER, and to their previous standing, in relation to this movement. [But I knew, long before that paper was started, what course they had elected to follow, in reference to the teachings of the HERALD. And I did not question their individual right to teach what they believe to be true, or to oppose what they look upon as error; but in view of the facts, that they had but newly come into the movement, that they were in no way responsible for any leading *argument or position* ever advanced in the HERALD; and yet, as their names stood before its present readers, as TWO of its three editors, that fact, with the other facts *unknown*, would deceive the readers of the paper. And all I claim, is, that in opposing what the HERALD is teaching, they had no right to use capital which did not belong to them; and I should have felt condemned, if I had kept silent.]

As leaders of those among us who can see no light in the advanced positions in the HERALD since the *midnight cry* was made, the facts can speak for themselves; and, as such, I think no one will question their right to whatever influence it will give them.

Now, as to their saying, (as the mouthpiece of one class, in this movement), "give us of your oil, for our lamps are gone out;" the facts are now a part of our history; they were in darkness, when the time to which we looked in the spring of 1878 went by. They did not endorse the advanced step taken in the leading article of the HERALD of

June 15, 1878; but all the three objected to it, for a time. They came and consulted, and changed their minds, made them charts in harmony with this advanced light, and preached it a *little*, (see article in the HERALD for July, 1878, by C. T. R. If the new supply of "oil," could have been permanently appropriated, why is it we find no such teaching by that same writer, in the *Watch Tower?* The three years and a half, or last half of the harvest, of which he so clearly speaks in the next issue of the HERALD, and by which he so "strengthened the brethren at Lynn," are not yet ended.

We do not claim that it was *wrong* to ask for light; or having asked, not to be able to appropriate it. We do not claim that it is wrong because *not one ray of light* on either the *time, manner*, or *object* of the coming of Christ, or on *any thing connected with this movement*, has yet appeared in their paper, which is not a re-hash of what they had before the spring of 1878. But as an expositor of the prophecies connected with the movement represented by the HERALD, I shall now, as in the past, aim to please God, rather than man. And if in *consequence* of such a course, those who feel aggrieved, may choose to misrepresent, or try to blacken my character, (as they are making every effort to do), I shall still "rejoice and be exceeding glad;" hoping that when every vestige of personal *reputation* is gone, the readers of the HERALD, will treat the subjects there presented, on their *own* merits; and not on the merits of *any* man.

QUESTIONS AND ANSWERS.

When Jesus was in the flesh, he was in the same condition that we are, while we are being regenerated; when he arose from the dead, he was in a higher condition; and yet he did not enter the *Most Holy* until after the forty days. May there not therefore, be a similar condition for the church, prior to translation?

A,—Christ's flesh was quickened, and did not see corruption, and the mortal bodies of the dead in Christ will be quickened, (Rom. 8: 11); and as Christ's *flesh* was raised "no more to return to corruption,"—Acts 13: 34, so the dead "shall be raised incorruptible," (1 Cor. 15: 52). From these and other texts, it appears that there is a condition into which the church are to enter, and which is, as it were, a *preparation* for entering into the *Most Holy*. The dead saints are raised incorruptible, and like the living saints, are in the condition represented in Ps. 91, a condition in which "no *evil*," neither famine, pestilence, or death, can reach them. This is certainly a higher position than the church have ever yet reached, and yet one that is promised, a condition in which we shall escape the things that are coming on the earth, and stand before the Son of man. This is evidently what is meant by "standing on, as it were, a sea of glass mingled with fire."

It the *mortal bodies* of the dead in Christ, are quickened, "no more to see corruption," and they, with us, are *washed*, by our High Priest, and so *put on the* holy linen garment without which none could enter the *Most Holy*, they only pass through a preparation for entering in, equivalent to what was demanded of Aaron, before he could enter, (see Lev. 16: 4). Aaron was priest, and was daily in the holy place, just as the gospel church have been; but, before entering the *Most holy*, this *special* preparation was necessary for him, and hence for us, in the antitype. But it by no means proves that the church have not been *in*, or rather *of* the holy place, during the gospel age, as has been suggested, but rather the contrary.

Although Christ had taken on the higher condition, at his resurrection, still, to fulfil the law, he tarried with the church, that is this side the vail, that forty days, and washed his flesh. And the church must be in the flesh, when washed the second time, even as were the disciples, at the former washing.

The *washing* seems to be a completion of our faith; and it is a complete faith, that brings a complete victory, such as the sea of glass condition represents.

W. R. Perry of Springfield Mass. asks our opinion of some of the expositions of prophecy recently set forth in the "*Watch Tower*."

We cannot give much space to questions of this nature now, having discussed those *historical* prophecies in past volumes of the paper, but will just remark, in passing,—"The Man child who was to rule all nations with a rod of iron," and who was *caught up to God, and his throne*, (see promise made to Christ, (Ps. 2), and renewed to the overcomers, (Rev. 2: 27), was certainly not the papal church, though the papacy, or man of sin, *is* the *counterfeit* of the real Man child. That our brother has hit on the counterfeit, in his application, shows at least that he can appreciate the points of resemblance between the prophecy, and that which has *endeavored* to fulfil it. And there are many

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striking points of resemblance between the "mystery of iniquity," and "the mystery of God," which has puzzled many wiser men than our brother of the "*Watch Tower.*" Still, one who will carefully read Ps. 2: and references to the saints, like those of Ps. 149: Rev. 12: 5, and 2: 27, need not long be in doubt as to whether those promises belong to Christ, or the Pope. But we can ill afford the space to criticise such applications of these glorious prophecies.

Q, by G. E. Mitchell :— 1st, Who was in the garden and said, "Of every tree thou mayest freely eat," etc.? A,—"The Lord God." But *under the vail of flesh*, even as he "appeared to Abraham," (Gen. 18: 1). And just as Jesus "appeared to Mary." And as he will again "appear," unto them that look for him. And as the glorified church will appear to the world, in their intercourse, during the millennial age.

Q, 2. What was the tree of "the knowledge of good and evil"? A,—The test of obedience. The *tree* might have been a fig tree, or an apple tree, it matters not; the prohibition of a praticular tree, would make that tree a tree of the knowledge of good and evil. One could not know heat from cold, if there were no cold; nor good from evil, without seeing the evil. To eat, was to disobey; he ate, and learned the difference between good and evil.

Q, 3. —What was the tree of life?

A,—Obedience. But after having disobeyed, could he have won eternal life by obedience? So Christ seems to teach; "Good Master, What shall I do to inherit eternal life? Keep the commandments." This is how Christ himself won life, *by his righteousness.* [The flaming sword placed around the tree of life, we understand to represent the *spiritual* barrier which keeps the natural man from discerning spiritual things; as the design was to *keep man from life*, until he is brought in, through a second Adam.]

CORRESPONDENCE.

SPRINGWATER, N. Y. Jan. 7th.

Dear Bro. The Jan. HERALD has come to hand. The subjects treated have been made very plain. The parable of the ten virgins is now being fulfilled by facts transpiring before our eyes, is truly startling. Nothing is plainer than the fact that we were all seeing alike, until the spring of 1878, which we then supposed was the end of the harvest; although at that time we knew nothing as to the manner of the advent, only that it was to be first to the church.

With the increase of light on the duration of the harvest, our lamps were also replenished with light on the manner of his coming; that instead of going through the vail to him, our High Priest comes out to us, and "washes his flesh," with water by the word, (Ephe. 5: 26); thus fulfilling the law on coming out, even as he fulfilled it during that forty days, on going in to make the atonement, and before putting on the holy garments. As the linen garments, represent the condition of the high priest while in the most holy, so his laying them off, before he washes his flesh, represents a change of condition equivalent to that through which he passed on going in; hence the manner of coming out, is the same as that of his going in. Now we see why he tarried under the vail, during that forty days; not that he *was* flesh, but he was vailed with flesh. God was not a mortal fleshly being, because he appeared to Abraham under a fleshly vail. Nor will Christ ever again be "made flesh," though he is to appear under *a vail* of flesh to his church, even as *we*, after being changed, shall appear to the world; passing through the vail, into the presence of God, or coming this side, at pleasure. Our brethren could once see that the "vail of flesh," was to obscure the glory of both Christ and the church in their intercourse with humanity, during the millennial age; but now when we learn, that while *we* are mortal, Christ is first to appear to us, even as he, and the church, are afterward to appear to the world; they profess to see no Scripture, or beauty in it. And quote 2 Cor. 5: 16, as if to "know one after the flesh," did not mean to know him as one partaking of the fallen nature of the first Adam, of which Jesus himself had once partaken; and has no reference whatever, to the condition which spiritual beings take on, or assume, while appearing and communing with mortals.

We now see that a part of our once united company cannot accept of these glorious truths, but have gone out from us, and are searching for light. But O how clearly the light shines on the onward movement, and light for which *they* are vainly searching. And how satisfactory and intelligent is our faith in reference to the going in, and the coming out of our High Priest. Let us be dilligent, seeing we look for such things, that we may be found of him in peace:

S. H. WITHINGTON.

The HERALD is still laden with advanced spiritual truths which will bear critical biblical examination, I feel assured it is ordained of God, as a means for giving meat to the household. It is very plain to me that it is the *spiritual* life of Christ, which we "eat," in order to live; and not mere faith in the natural. How could *faith* in a flesh sacrifice give life, when "the flesh profiteth nothing"? Christ says, "Except ye eat my flesh and drink my blood, ye have no life in you." Some of his disciples not able to apprehend the spirit of his words, departed from him. But Jesus says, again, the bread which I give is my *flesh*, and this bread came down from heaven. And no one will claim that Jesus was made flesh and blood in heaven; "flesh and blood cannot inherit the kingdom of God." Then if not flesh-life, it must have been spiritual life; he left the glory he had with the Father, and the life he had while in possession of that glory. O, it seems all might see this, unless blindness has come upon them. How thankful ought we who can see the spiritual nature of the sacrifice, to be! I never had any difficulty, when pointed out in the HERALD, in seeing that it was spiritual life which constituted the great sacrifice. Suppose queen Victoria should lay down royalty and enter a condition on the level with the lowest class in England; and be without house or home, or even a place to lay her head; be abused, spit upon, and reproached, and finally die by the hands of those she desired to help; which think you would be the greater sacrifice, that of renouncing royalty, and descending to that base condition, or the mere fact of dying, after having been abused and maltreathd in every possible manner?

Doubtless "the people were too many," as with Gideon's army. At first, those who were fearful and faint hearted were permitted to go back. This separation may answer to the thousands who dropped out off *before* the harvest; but the people were still *too many;* so another separation had to be made among those who were *willing* to go on; in which the Lord himself must decide who should be chosen. It is not of him that runneth, or him that willeth. Many went on their knees to drink water, while the Lord preferred those who lapped. So now, he is dividing into two companies, those who are willing to go forward in the battle. As many and to such as the Lord wants, he will give a discerning spirit, to understand these deep spiritual truths. HENRY WOOD.

THE TWO ADAMS.

Geo. J. Adams.

The two Adams compared, their mission on earth contrasted, their work appointed them of God to do. Text (1 Cor. 15:45) And so it is written, The first man Adam was made a living soul (Gen. 2:7). The last Adam was made a quickening spirit (1 Pet. 3:18). The first was a figure, a type of the last (Rom. 5:14, last clause) reads who is the figure of him that is to come. Paul calls these two persons the two Adams. They are presented as the heads of the two families. The first man Adam was the federal head of the mortal family of the sons of men. The last Adam is the spiritual head of the immortal incorruptible family, the sons of God. The first was the generator of the fleshly children, the earthly family with blood life. The last is the regenerator of the spiritual heavenly family of the royal sons of God, with spirit life. The first man was of the earth, earthy, natural, carnal, mortal, corruptible, a perishable soul. The last man is the Lord from heaven, immortal, incorruptible, a deathless spirit. As is the earthy such also are they that are earthy, who follow the flesh, and mind earthly things. And as is the heavenly such also are they are heavenly minded, who desire heavenly things from above. And as we have borne the image of the earthy with mortal natures, in corruptible bodies, we shall also bear the image of the heavenly with the divine nature, and bodies like Christ's glorious body. The first was the progenitor of fleshly children, a race of mortal men, a family of perishing corruptible souls; the last is the regenerator of an immortal family, the head of resurrected men made incorruptible spirits. The first violated law and transgressed the commandment of God his Creator; the last kept his Father's commandments obeyed, and fulfilled God's law of types and shadows. The first by transgression introduced sin into the world, and brought death upon all the race; the last by righteousness brings life to the world, and immortality, incorruptibility to the sons of God. The first by disobedience incurred the penalty of the law, and brought a curse upon the earth; the last by obedience and submission hath abolished death, brought a blessing upon the world. Through the sin of the first the earth brought forth thorns and thistles, a curse for disobedience; through the righ

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eousness and wisdom of the last the curse will be removed, instead of thorns will grow the fir tree, instead of thistles the myrtle, to adorn and beautify God's footstool, a blessing for obedience. The first yielded to the temptation to eat the forbidden fruit of the tree of knowledge; the last resisted the temptation to use his power to change stones to bread, when nature was calling for food. The first suffered an inglorious and dishonorable defeat; the last obtained an exalting and glorious victory. The first, while in the midst of plenty of food, yielded to the lust of the flesh, he ate the forbidden fruit; the last being in a place destitute of food, resisted the demand of the flesh to exert his power to convert stones to bread, to appease the gnawing of hunger after fasting forty days in the wilderness. The first was overcome by the desire of the flesh which lusteth for unlawful gratification of the carnal mind; the last resisted the unlawful demands of the flesh, by the spirit which willeth against the flesh, and helpeth the infirmities of men. The first by transgression of law lost Eden, his paradise, with trees bearing delicious fruits, and shrubs blooming with perennial flowers; the last for obedience and righteousness hath received wisdom and power to restore paradise with more than beauty and glory, with the tree of life restored in the earth, the home of the righteous, and the glory of God. The first, through weakness of the flesh, yielded to the seductions of the adversary, by which he lost his dominion, and was driven out of his kingdom; the last, through the energy of the spirit, resisted the wiles of the enemy, for which his Father hath crowned him with the honor and glory of having authority and power to recover the kingdom, and restore the dominion. The first sold to the adversary his patrimony, and for a taste of forbidden fruit, bartered his inheritance; the last was made our brother to redeem the inheritance, and gave himself a ransom to restore the possession. The first died under condemnation for personal transgression a sinner, judged by the law, and sentenced to death; the last died guiltless, a sacrifice for the sin of the world, to redeem from death the victims of violated law. For the sin of the first, the creature hath been subjected to death and corruption, in bondage to fear; for the righteousness of the last, the creature will be delivered from death and bondage to corruption. Through the disobedience of the first the pearls were sold to the adversary death, and they lie buried in the field of earth sown in dishonor; through the righteousness and obedience of the last the price of redemption is paid for the pearls, and Jesus, who is the resurrection and the life, will raise them up in glory. For the sin of the first the grave is opened to receive the victims of death condemned under the law which could not give life; by the righteousness, wisdom and power of the last, the graves will be reopened to deliver up the prisoners of hope justified to life by Christ who himself both quickeneth the elect, and giveth life to the world. For the sin of the first, the whole creation hath been subjected to death and corruption, groaning for deliverance, waiting for the resurrection of the dead; through the righteousness, wisdom and power of the last, deliverance will come to men at last, from bondage to sin and degradation, redemption from sorrow, death and corruption. The first for the gratification of the flesh, bartered his right in the garden, lost access to the tree of life, gave the adversary a mortgage on earth and men, who lie buried like pearls in the field; the last in his great love for the world, went and sold all he possessed to purchase the field, gave his dear life a ransom for men, gave his precious blood the price of the pearls to redeem from the enemy death his Father's precious jewels, the treasure which the merchant man saw hid in the field. To the first was given dominion over the beast of the field, fowls of the air, fish of the sea, and every creeping thing, to be his servants and bear his burdens; to the last is given universal dominion over earth from sea to sea, authority and power over all nations, all kindreds of the nations are given him for servants, all families of the earth shall praise him for his mercy. The work of the first was to subdue the earth, to obtain his bread by the sweat of his brow, that of his posterity is to change the face of nature, to convert the wild wilderness to cultivated and beautiful fields, to build houses for comfort, with pleasant surroundings, of trees for ornament, and trees for fruit; the work of the last is to subdue men's hearts to obedience to God, to reign on earth a king of universal empire, to overturn earthly kingdoms, and abolish tyrany of rulers and oppression of exactors and extortioners, he is coming again to earth in person with legal authority, and with almighty power given unto him, coupled with endowment

of divine wisdom and matchlesss prudence, with love unbounded, for the right, the good and the true, he will come to reign in righteousness over the nations, and judge with equity for the people, his coming is an imperative and indispensable necessity to establish a just and equitable government on earth which all nations are struggling for, his coming is desirable because he is anointed the Melchizedeck, king of righteousness and peace, he is coming to bring peace on earth, and good will to men. He is the one of whom the prophet Isaiah has written so much, saying, For unto us a child is born, unto us a son is given: And the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment, and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this. This language is far above human diction, the loftiest found in all the holy scriptures, it is sublime—beyond the power of finite mind to originate or conceive. It is a condensed description in few words of the per-

To be continued.

NOTICE! The paper has been somewhat delayed on account of our visit to Pittsburg, Pa. We had an urgent call to visit and preach at that place, and spent Sunday, the 25th of Jan. and a part of the week following, in talking to the little flock there, on the glorious subjects pertaining to our hope. We had learned, before going, that most of those interested in this movement, were in sympathy with the HERALD. And knowing they had so much confusion and darkness to contend with, in their weekly meetings, I was somewhat prepared to find a hungering for truth, such as men who have been a long time fasting, have for food; but, though partially prepared, I never half realized the circumstances. Never before have I met with those who seemed so eager to know the truth. It appears that what they had seen from time to time in the HERALD, had been so "trampled on," that, although recognizing "gold, silver, and precious stones," they were snatched from them, as it were, and trampled out of sight, before they could be appropriated by more than a few of the hungry flock. Our meetings never came to an end in the day time. They would begin soon after breakfast, at a given house, and not close, only to take our meals, until time to go to the public evening lecture at the hall; then adjourn to some private house for an hour or two, which would complete the meeting for that day; and the next day would be spent at another house, and in a similar manner.

The outcome is, some twenty five or more who have to all appearance, become fully established; and are looking for our great High Priest, when he shall appear on *this side the vail.* And who very generally expressed the determination not to put themselves, in future, in the way of hearing persistent and systematic opposition to every advanced truth, (if it appeared in the HERALD), no matter how Scriptural it might seem; but hereafter, to controll their own meetings; and hold them at their own expense.

As spiritual truths are *never* on the surface, and are therefore taught *indirectly;* but never directly; it follows that they are designedly difficult to grasp, and until fully mastered, it is easy to lose sight of them and lapse into darkness. Hence one cannot be too cautious of the sword that kills, or those who wield that sword, *unless* they are thoroughly shod, having on the whole armor of God.

☞NOTICE! We can furnish back volumes to July 1878; this is as far back as the present 16 pp. form of the HERALD goes. These three volumes, Vols. 7, 8, and 9, can be had, in *one book*, bound in plain flexible cover, at $1, (dollar), sent by mail.

We also have one *double* number, Vol. 6, No. 6, containing the Bible chronology and *time* arguments of the "midnight cry," ending in 1878; which we can mail for a 3 cent postal stamp. This last, is almost a necessity, in order to *fully* comprehend the present position.

HERALD OF THE MORNING.

Published monthly:

TERMS, 25cts SIX MONTHS; 50cts A YEAR.

PUBLISHED AND EDITED BY

NELSON H. BARBOUR.

Corresponding Editors;

A. P. ADAMS,

S. H. WITHINGTON.

Entered as second class matter at Rochester P. O Rochester. N. Y.

HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 10. ROCHESTER, N. Y. MARCH, 1880. No. 3.

THREE WORLDS

World that was, World that now is, World to come.

MELCHIZEDEK PRIESTHOOD.

"The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek," (Ps. 110 : 4).

Who is Melchizedek? He is "King of Righteousness; and after that, King of peace; without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually," (Heb. 7 : 3).

All the offices of Christ, are also ascribed to Melchizedek; is it said of Christ, "A sceptre of righteousness is the sceptre of thy kingdom, (Heb. 1: 8), so Melchizedek is "*King* of righteousness." Is it written of the Son of Mary, "He shall be called the Prince of Peace." Melchizedek is "*King* of Salem." Does Jesus say, "I am the first and the last" so Melchizedek is one "without beginning of days, nor end of days." Does Christ give his present body, under the symbol of bread and wine, to the seed of Abraham? so Melchizedek "brought forth bread and wine," for the father of the faithful, (Gen. 14 : 18).

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And here men that die receive tithes; but there, he received them of whom it is witnessed that he liveth. And as I may so say, Levi also who receiveth tithes, paid tithes in Abraham, for he was yet in the loins of his father, when Melchizedek met him. If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek, and not after the order of Aaron" (Heb. 7)?

Aaron was the head of the Aaronic priesthood; and any man who was made a priest "after the order of Aaron," would partake of the honor of the priestly office as reflected through the head of the order; and as a priest of that "order," could stand no higher than its head; but rather, as second to him who was head of the order. Caiaphas was a priest after the order of Aaron, and though Aaron was dead, Caiaphas could have no honor, as priest, except what the Aaronic priesthood conferred; and the Aaronic priesthood had only the honor centered in Aaron.

Now Christ is made a Priest, "after the order of Melchizedek." And Melchizedek the head of the order, still lives,—"of whom it is witnessed, that he ever liveth." And he still retains his office, for he "abideth a priest continually." Hence, now, as in the days when he received tithes from Abraham, and "blessed him that had the promises," Melchizedek is "*Priest of the Most High God*," and is the *head* of the "order" into which our High Priest has been exalted.

Is the testimony of Moses, and David, and Paul *true? can* there be some being, less than God, since he is his Priest, and yet today, standing as head of the order of priesthood into which Christ has entered? Are there two Priests of that order, Melchizedek, the head, and our Lord Jesus Christ, exalted and made a Priest after his order? And can Melchizedek say to Christ, as Jesus said of the father of the faithful, "before Abraham was, I am"?

If Melchizedek and Christ, are not one

and the same, there are two Priests of that order, and Christ, is No. two.—Let us worship and bow down before Melchezidek, the great head of the order, into which our forerunner has been exalted, and of whom it is "witnessed, that he ever LIVETH." Do we not know that Christ stands as head of the order of Priests? where then *is* Melchizedek, the "King of righteousness, and King of Peace"? who ever LIVETH, and "abideth a Priest"?

Deny the conscious pre-existence of Christ, that he was King of righteousness, and Priest of the Most High God, before Abraham was, that he, as a Priest, made the great sacrifice *of himself*, a sacrifice of which that of his *flesh* was but a "figure, or shadow;" and that when he again entered that Priesthood, it was but taking that which he had power to lay down for a season, and "the power to take again," and there remains no answer to the above question. Admit it, and we have no 'King of righteousness," no acting living HEAD of the order into which Jesus has entered, standing *between* Him and the Father.

In Melchizedek, then, we behold Christ, as he was before the great sacrifice, as he, "through the eternal Spirit, offered himself, without spot to God." Being Priest of the Most High God, he was, by virtue of his office, authorised to make the sacrifice. Do you say, you cannot understand how Christ could die, if the above is true. Can you understand this, "I am Alpha and Omega, the first and the last; . . He that liveth and was dead, and, behold, I am alive for evermore"? Because we cannot understand *how* the parenthesis of mortality and death could come in; or *how* he could lay down his life, and take it again, (not lay down one thing, and take *another*, but take that which he had lain down), it is not wise to reject, or explain away these Scriptures. An everlasting covenant, or an everlasting priesthood, may have a parenthesis, during which it is suspended, if God so wills it; and why men will labor so hard to disprove the pre-existence of Christ, surprises me. That he existed in "the mind of the Father," amounts to nothing; so did you and I exist from all eternity, (in the same way). And if Christ existed *only* as the word, and that "word was (*not*) God," and he has now "ascended up where he was before;" then he has again gone back, and exists only in the mind of the Father. But to us, the Scriptures teach, that the Son of man "came down from heaven," that although he was rich, he for our sakes became poor; and when he had finished the sacrifice, he "ascended up where he was before." That having laid down all that he had and was, he stooped to our condition, a condition of mortality and death, a condition which is entirely devoid of spiritual life, and through obedience to the law which was ordained unto life, he was made ALIVE, as the first fruits of *his own righteousness*, as is so distinctly affirmed by Paul.

I know some of our brethren who believed in the pre-existence of Christ, until the hard fate, or necessity came upon them, to oppose each and every thing advanced in the HERALD, no matter what it might be. And now as the only way to escape the inevitable conclusion that Christ sacrificed the kind of life which he again took up, when he entered in to make the atonement, is, to deny his former life, or that he had any conscious pre-existence; our brother is willing to take refuge behind *such* a doctrine, if it can only be made to tell against what is taught in the HERALD. And so he can sneeringly ask, what life could the *word* of God sacrifice in being made flesh? Truly our brother is serving a hard master, when *such* sacrifices are demanded, Surely our brother will not tell us that he had held that dishonorable view of Christ, *before* the spring of 18[illegible] and quietly saw his brother (now one of the leaders among those who have gone to buy "oil"), renounce that view, and accept the of Christ's conscious pre-existence. Either our brother was lax in his duty *then*, when he kept silent, and saw his brother led into error, or else *his own* conversion to the pre-existent theory, has been a very sudden conversion, viz. since he saw that he must accept the fact of the great spiritual sacrifice of Christ, when he "was made *flesh*," or renounce the idea of his conscious pre-existence. To be where one feels compelled to oppose every advanced position, no matter what the evidence or nature of the advance may be, must indeed be a hard bondage to one who *has been* walking in the shining way.

To admit that Christ had a conscious pre-existence, as a spiritual being, and then was made flesh; in other words, "that he was rich, and became poor," is to admit a sacrifice, previous to that on Calvary. And no brother, or any body else, who denies that he sacrificed *something*, from being rich, in becoming *poor*, for our sakes, have something more than the HERALD to oppose.

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"come down from heaven;" if he was rich, and became poor;" if he did "ascend up where he was before;" and we do eat "that bread which came down from heaven," as we partake of, not the literal flesh, but the divine nature of Christ; then one of the two must be true; either Melchizedek and Christ are the same, or else there is a being who was and is to day, "King of Righteousness, King of Peace, Priest of the Most High God," and who holds those offices as the senior of Christ. Now the first Adam, is first, or before the "second man Adam," it is true; but the two Adams, are different orders, the first was made "a living soul; the last, a quickening Spirit." And Christ was David's Son, and yet David's Lord. But if Melchizedek and Christ are not the same, and Christ was made a Priest after the *order* of Melchizedek, there is no kind of reasoning, or scriptural precedent which could possibly make Melchizedek second to Christ, any more than Caiaphas could be supposed to stand at the head of the order of Aaron. No, Melchizedek, who met Abraham, and brought forth the emblems of the future sacrifice, crowned as he is, "King of righteousness, Priest of the Most High God," and of whom "it is witnessed that he ever liveth," can to-day, say "Before Christ was, I am." He "abideth a Priest continually," and is head of that order, and God has exalted our Saviour to that same *order* of Priesthood, but without dethroning Melchizedek. *There is no scriptural escape from this; either Christ has entered into a Priestly and Kingly office of which he is not the Head;* and there is a King and Priest *of the same order*, who holds the right of priority to Christ, as *head of the order*, and who therefore stands between Christ and the Father; *or else it was Christ*, who "blessed him who had the promises. And beyond all contradiction, the less is blessed of the better, (Heb. 7: 7).

With the understanding that Melchizedek "without beginning of days, or end of life; but made like unto the Son of God," and who was the fourth, seen walking in the fiery furnace, (Dan. 3: 25), was Christ; that he was also seen by Joshua, and claimed to be the "Prince of the host of the Lord," (Josh. 5: 14, *margin*); that Daniel saw him, as "the man clothed in linen, (Dan. 10: 5); and who is there described, feature by feature, as John saw him after he had made the great sacrifice, and *again* entered his eternal order of priesthood; and then read 1 Cor. 10: 4, "They drank of that spiritual Rock which followed them; and that Rock was Christ," and all difficulty about TWO KINGS of Righteousness, or a Priest of the Most High God who stands at the head of the order into which Christ has entered, disappears.

Admit that Melchizedek and Christ are one, as we *must*, and all we have been teaching of the great *spiritual* sacrifice, is also admited. Jesus necessarily laid down his Priestly office when he himself became the sacrifice; in other words, he was not a Priest, while he was a mortal man on earth, "For if he were on earth he should not be a priest," (Heb. 8: 4). As he sacrificed all that he had with the Father, when he was made flesh, and took on him a condition of mortality, a condition of flesh and blood, which could not "inherit the kingdom of God," it is evident he could not then be a Priest, "after the order of an endless life," i. e. a mortal man, or a dead Jesus, could not be in possession of an immortal priesthood; true he might have it in *prospect*, even as do *we*, but he must, by obedience, regain LIFE, spiritual life, before he could again enter upon his Melchizedek Priesthood. Again, the Melchizedek order, into which Christ entered, and into which *we* now enter, by faith, is a *spiritual* order, in which spiritual, not earthly sacrifices, are offered, (1 Peter 2: 5). And as, being a spiritual priest, he could not offer an earthly, or *fleshly* sacrifice; the sacrsfice he made, as *Priest, could not have been* that which was "born of the flesh," and hence *must* have been that which he sacrificed in order to *become* flesh. And therefore while in the mortal condition, he could not have been an acting priest, of *any* order; as the apostle clearly teaches. He became a Priest, "after the order of an endless life," —the Melchizedek order, "like unto the Son of God,"—when he again "became the Son of God with power, *by the resurrection from the dead*, (Rom. 1: 4). He was then "made alive," re-entered into LIFE, as the firstfruits of his own righteousness, (1 Cor. 15: 23, and Rom. 5: 18). (These texts just as distinctly teach that Christ won life for himself, as the firstfruits of his own righteousness, as does the context, that Adam lost life, as the fruit of his own unrighteousness).

The priest must hold his office *before* he can offer a sacrifice. And as Christ was not a priest while on earth, he must have held that office before he was made flesh; and he must have been a Priest, at the *time* the sacrifice was made; hence, the sacrifice

was in being made flesh, since he was not a Priest, when he was crucified.

We are now called "priests;" but it is by virtue of the fact that we are *being prepared* for the condition of kings and priests. So Christ was a priest, in the same sense; he was anointed at his baptism, and *we* are anointed when we receive the Holy Spirit. In short, Christ, after sacrificing all that he had, and submitting to become flesh, had to pass his trial, and the process of regeneration, just as any other man, in the process of winning back the life he had sacrificed. Not that he had to *repent*, since he had nothing to repent or turn from, but the process of regeneration which, with us, begins at, and follows repentance, was experinced by "the firstborn from the dead,"—i. e. the first to pass from mortality into LIFE, by the process of the "new creation." Hence he became the firstfruits of his own righteousness, and again became what he was before the sacrifice; which sacrifice, ending by his again entering into LIFE. gave him the victory over death, and him that has the power of death.

This view of the Melchizedek Priesthood, reconciles all that is said of Christ, and his pre-existence, and all that is said of Melchizedek. While if Melchezidek and Christ are not the same, there is a "King of Peace, a King of Righteousness, and a Priest of the Most High God, who can certainly claim priority to Christ, in each and all of his offices. And even if Melchizedek were dethroned, there lives a being, who, if he is not now the acting head of the eternal Priesthood into which Christ has entered, can say that he was like "unto the Son of God," and *was* once at the head, both as *King*, and Priest.

No, we cannot deny the pre-existence of Christ, or his great sacrifice; that he was rich, and for our sakes became poor. Nor can we accept or believe in any *other* King of Righteousness, or Prince of Peace. Excepting God, and his Anointed Son, there is no other to bear that NAME; "*His* name shall be called Wonderful Counseller, The mighty God, the *ages*-lasting Father, The Prince of Peace."

CHRIST'S KINGDOM:

Is it a Spiritual, or a Temporal Kingdom.?

The church are divided on the character of the millennial reign of Christ, while they all accept of the fact. There is so much evidence that it is spiritual, and yet so much to show that it is to be over the Israel of the flesh, and all peoples, that those who hold the age-to-come view, are inclined to look upon his reign, as partaking more of the nature of an earthly, than of a heavenly kingdom. They expect him to reign in person, with an organized visible court located at Jerusalem, in Palestine. Recognizing the fact of his spiritual and immortal nature, still they expect him to reign over, and govern the nations, in a *similar manner* to that of David, the earthly prince of Israel. While the greater part of the church, rejecting this gross earthly nature of Christ's kingdom, are led to look upon the age to come, as the eternal condition of the saved, or to reject it entirely, and make the Scriptures applied to that age, refer to the triumph of the gospel, in this age.

Now we believe the truth lies between these extremes; that there is a millennial age entirely distinct and separate from the gospel age; differing as widely as the conditions of the kingdom differ from the good news of the kingdom. And that the conversion of the *world*, is due after the present "prince of this world," is dethroned and "bound," and Christ, and his kingdom, takes its place. And that the kingdom of Christ, is as truly a *spiritual* kingdom, as is that of the present "prince of this world," and who now reigns over the "children of disobedience."

If the Devil is the prince of this world, and men of the world are his servants, "led captive at his will," do not all peoples, and nations, and languages, serve and obey him? And when *he* is bound, and the "kingdoms of this world become the kingdoms of our Lord, and of his Christ," (Rev. 11-15), do not "all nations, and languages, serve and obey" Christ? (Dan. 7: 14). Why then may not Christ's kingdom be *as spiritual* as is that of the present "prince of this world?" I suppose all christians admit that Satan is the prince of this world; and that his is a *spiritual* reign. Why then may not Christ's reign over the nations, be a purely spiritual reign?

That Christ is to sit on David's throne, proves nothing to the contrary, since, in the language of Scripture, God once occupied that same throne. Under the present reign Satan, has been *represented* through an earthly kingdom. The imperial Roman empire, (not papal Rome), is the "dragon" of Rev. 12: and yet is "*called* the Devil and Satan, which deceiveth the whole world" (verse 9). Now the Roman empire having seven successive governments, and ten divi-

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If the Devil, "the prince of the powers of the air," is the prince of this world, and his is a spiritual kingdom, and Christ, whose "kingdom is not of this world," is to reign in the world (age) to come, why should *his* not be be a spiritual kingdom also? The "powers of the heaven shall be shaken," "that those things which cannot be shaken may remain. Wherefore *we* receive a kingdom which cannot be moved," (Luke 21: 26; Heb. 12: 27). This shaking evidently means, the overthrow of Satan's kingdom, and the setting up of Christ's kingdom.

Spiritual beings are often compared to the lightning; and when Jesus said, "I beheld Satan as lightning fall from heaven," (Luke 10: 18), we believe it was a prophecy, and began to be fulfilled at the first advent; now "is the judgment of this world; now shall the prince of this world be cast out," (John 12: 31); but is fully accomplished, only when "The kingdoms of this world become the kingdoms of our Lord, and of his Christ."

The kingdom of Satan, we believe, is a reality, (see Matt. 12: 26); that he is head "of the angels which kept not their first estate," but "were cast down to hell, (*tartaroo*, literally, *the lower atmosphere*); and delivered into chains of darkness, to be reserved unto judgment," (2 Peter 2: 4; Jude 6); and that these are "The powers of the air," of which Satan is "*the prince*," Ephe. 2: 2. That the christian's warfare is against these "principalities and powers, the rulers of the darknes of this world," Ephe. 6: 12. just as truly as that Jesus met, and with the sword of the Spirit, put to flight the *prince* of these powers. These powers, are "*wicked spirits*, in *heavenly* places," (see margin of Ephe. 6: 12); i. e. the *powers* of heaven, "For the *powers* of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory," (see Luke 21: 27). This is not the coming of the High Priest to wash his flesh, since he leaves off the holy garments "made for beauty and glory," when he appears as the Priest, but this coming in great glory, is at a later stage, or when he comes as *King;* "When the Son of man shall come in his *glory*, then shall he sit on the throne of his glory, (Matt. 25: 31).

That the present spirit manifestations have some relation to these fallen spirits, there is no room to doubt. If the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation," (Heb. 1: 7), and the devil is the prince of this world, and "we war against *wicked spirits* in heavenly places," the same kind of reasoning that will explain away the one class of spiritual beings, will also explain away the other class.

Prior to the *gospel* age, the angels of God *materialized* themselves; i. e. appeared under a *vail of flesh.* During the gospel age, they have been, "ministering spirits." "A spirit hath not flesh and bones." While angels have not been permitted to materialize, the fallen angels have also been restrained. "Bound in chains of darkness," (both physical and spiritual darkness), they are powerless, in the presence, either of spiritual, or natural light. Hence, they control only such as are *willing* subjects, "in the snare of the devil, and taken captive by him at his will," (2 Tim. 2: 26). And it may be noticed, especially in the more visible manifestations of these last days, that nearly all who are *willing* captives of modern demonism, are renegade christians; as clearly taught in the above text; and who should "*recover* themselves out of the snare of the devil."

We are given to understand that, until the Jewish age ended, even during the last half "of the week," after the crucifixion, angels continued to materialize; (see Luke 1: 13, 19, 26; Acts 11: 13; 12: 7–10). And the Devil so appeared, and exercised *physical* power, in the temptation of Jesus. But since the close of the Jewish age, and until the beginning of the "day of the Lord," (in 1873), there are no well authenticated cases of the materialization of either angel, or dev-

l, good or bad spiritual beings. But durng this transition from the gospel, to the millennial age, we are to have both. And the struggle between the powers of darkness and the angels, who are to have charge of the elect of God, is to "shake not the earth only, but also heaven," (the powers of heaven shall be shaken) the devil will be bound, and the whole ungodly crew brought "unto judgment," (2 Peter 3: 4). "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, (all that the devil once offered to Jesus, (Matt. 4: 8), shall be given to the people of the saints of the Most High." "And hast made us unto our God, kings and priests, and we shall reign on the earth."

After the judgment of the present "rulers of the darkness of this age," and they are hurled from their seat of power, and which struggle, both in heaven and on earth, ends with the battle of the great day of God Almighty, God will "turn the people to a pure language, that they may all call upon the name of the Lord, to serve him with one consent," (Zeph. 3; 9).

A JOINT REIGN.

The throne of God, and the throne of Christ are separate and distinct; Jesus refers to them as two, "He that overcometh, shall sit with me, in *my* throne, even as I overcame, and sat down with my Father in *his* throne." I know most christians are in the habit of confounding all such texts, as if the Father and Son were one person, and all this distinction mantained through out the whole Scriptures, amounted to nothing. Let those who choose to thus "make the word of God of none effect, do so; I prefer to recognize the clear distinction so persistently maintained by our Saviour.

If ye love me, keep my commandments, said Jesus to his disciples. And the true church, have ever loved and obeyed him. In the millennial age, the *world* are to be regenerated; hence, in some respects, they will stand related to the church of the first-born, as *we* are now related to Christ. And all peoples, nations, and languages, shall serve and obey him, just as the church now serve and obey, and for a similar reason.

That this is true, and the ordinary Age-to-come view of Christ on David's throne, is grossly natural and fleshly, is becoming more and more apparent, as the light increases on spiritual things. This is not new, with us; we have taught for years, that Christ's kingdom would be spiritual; that even as the invisible God was once the recognized King of Israel. (1 Sam. 8: 7); so Christ on the throne of David, would reign *spiritually*.

It is true *David* was a natural man; but if David and Solomon could "sit on the throne of the Lord," (and Solomon sat on the throne of the Lord, as king, instead of David his father," (1 Chron. 29: 23); and God had been King on the same throne before David took his seat, ought we not to expect that he who is "a quickening Spirit," the "image of the invisible God," might also be on "the throne of his father David," and yet have a purely spiritual reign,

Because Christ is to sit on David's throne, no more demands that his should be a physical visible reign at Jerusalem, than that David, because he sat on the throne of the Lord, should have been an *invisible* king.

God's order is, "first the natural, and afterward that which is spiritual;" hence, the kingdom of Christ *should be* spiritual, and not a natural kingdom. And between David and Christ, as kings of Israel, there should be as wide a difference, as between the natural and the spiritual in any other feature of the plan. The natural seed differ very widely from the spiritual; the natural tabernacle pitched by Moses, from "the true sanctuary and tabernacle which God pitched and not man;" or the spiritual temple, and "living stones," from the earthly house.

And with such a difference, we should be prepared to see the kingdom under Christ differ as widely from what it was under David, as the *spiritual* temple differs from the temple of Solomon. And we believe the kingdon of God, and the kingdom given to Christ, are, and will remain, during the millennial age, entirely distinct; one being over the old, and the other over the new creation. "In the days of these kings, shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms, and it shall stand forever," (Dan. 2: 44). "Thy kingdom come, thy will be done on earth as it is in heaven," Surely this prayer will be realised, but not till death "the last enemy is conquered," and therefore not till the *end* of the millennial age.

The millenial reign is a joint reign of Father and Son. Nowhere does it teach that God has, or ever will vacate "*his* throne," but it does teach that Christ, in some sense, perhaps as the second Adam, *will* vacate *his* throne; that he "will deliver up the kingdom to God, even the Father," (1 Cor. 15: 24).

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That Christ's work, *as a second Adam*, is purely a work of *regeneration*, seems clear. And when that work is accomplished, and the lost dominion restored, and every man for whom Christ "tasted death," is eternally disposed of, his regenerating work must terminate; and then he delivers up his kingdom to the Father. "The Father judgeth no man; but hath committed all judgment to the Son," *because he is* the Son of *man*, (John 5: 22 and 27). This joint dominion is evidently mantained over man, until he is brought, by a second birth, to the image of God; or in other words, until all who have died in Adam are made alive in Christ, he himself being the firstfruits, afterward they that are Christ's, at his coming; but the rest of the dead, not until the thousand years are finished. Then Christ,'s second-Adam work being ended, he gives up *his* kingdom to God, even the Father; and God becomes "all and in all."

Between the great God, and his Anointed Son, there it absolute harmony of action. "Let us make man, in our image, and after our likeness." Think of Christ as he was, and as he appeared on many occasions, before he took the form of a servant and was made flesh. *He* created the worlds, "And without him, nothing was made that was made." "Let *us* make *man*." To this, the Father *and* the Son set their hand. *Angels* are the servants, but not sons and heirs of God, "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son"? Did you ever think of this, *they* cannot say, "Our Father which art in heaven." This exalted privilege is too lofty, they cannot attain to such a dizzy height. Say it, reader, it is *your* privilege, and mine. "Uuto the Son he saith, Thy throne, O God, is for ever and ever; (the age of ages), a sceptre of righteousness is the sceptre of *thy* kingdom." Heb. 1: 5–7).

In the creation of MAN, who when complete, is to be "in the image of God," there are *two* stages, *two* births, *two* kinds of life, and *two* Workers. This is God's word; and it is better to believe him, than to believe man. This dual work, so positively stated in Eden, is clearly maintained *throughout the whole plan*, from the proposal, (Gen. 1: 26), to its accomplishment, when God "shall become all, and in all." The natural, or first stage, belongs to the Father; and the spiritual, or second stage, to the Son. And the *natural* man is given by the Father, to the Son, just as fast as the plan of *regeneration* shall require, (John 6: 37; and 17: 9).

Until the above great dividing line between the *natural* and the *spiritual* is recognized, I am satisfied the body of Christ will not come to *know* God, and Christ Jesus, as they *must* know, before John 15, 15, can be realized. Even during the process of regeneration, so long as there is a particle of the "old Adam" left, God, not Christ, deals with it; the natural belongs to God, and *only the spiritual work*, is the department of him who is the head of the *new* creation. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." It is not Christ formed within, i. e. "the inner man," or the spiritual man, that is *purged* or chastened, it is the "old man," or the flesh; "If ye through the Spirit do mortify the deeds of the body, ye shall live." Thus, so long as the process of re-generation shall continue, there is the joint work of the Father and the Son, who said, "Let us make man."

NEW AND OLD.

The new creation and the old, lap, from where the new began, in the man Christ Jesus, until it is complete, and "all things are made new." Hence, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The one gives natural, and the other spiritual life. We "are begotten by the Word," quickened by the Word, *live* by the Word, and are judged by the Word, (John 12:48); in short, that which judges, is that which *regenerates*, or gives spiritual life; the "words which I speak, they are spirit, they are life." Aence, "The Father judgeth no man, but hath committed all judgment unto the Son.

With this view, all Scripture seems in harmony; and we are more and more inclined to the view, that Christ's, is a purely spiritual reign, that his conquests are "with the sword of his mouth," and that he will make war, and "overcome," in no other way.

IS IT SCRIPTURAL?

A Sister from Illinois writes, "The washing of the High Priest's flesh, on his coming out, is very beautiful, as you apply it; and I *hope* it is true, and am strongly inclined to believe it; but I cannot rest on it as I do on "the meek shall inherit the earth."

No, there is nothing quite so satisfying as a promise of the Lord, and these are what babes in Christ are expected to rest upon, they are the "sincere milk of the word." But "strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil," (Heb. 5 : 14).

The Scriptures are arranged to fully meet the wants of every grade of christian experience. The little child is not expected to reason or comprehend any but the most simple word of its parent. As it becomes older it must learn to exercise its own mental powers. My son, says the father, we shall have nine at dinner to-day: papa wants his little boy to go down cellar and get three apples for each one. How many is it, papa? The father looks at his boy, but makes no answer. "Two times two are four; three times five make fifteen, and three are eighteen. O if papa would only say how many, would'nt he scamper for the cellar. But papa smiles and shaking his head, leaves the little fellow to his own rescources; to find out by "the exercise of his senses." By vigorous mental effort he at last makes out that nine folks, and all of them to have three apples a piece, will take twenty-seven apples. He *thinks* it is right, and carfully goes over the problem again and again; but O, if papa had only *said* twenty-seven, how sure he would be. And does not the apostle clearly teach that we are to "grow," by the exercise of our senses"? It is easier to rest on a simple, "thus saith the Lord," and from babes, nothing more is expected. But strong meat, and without which we cannot "come to the full stature of a man in Christ," can only be had, by "rightly dividing the word, and comparing Scripture with Scripture."

To believe "the meek shall inherit the earth," and to "*search* for truth, as men search for silver," are experiences of a very different kind, and belong to christians of a different growth. It *is* easier to rest on the promises, than to "cry after knowledge, and lift up the voice for understanding; and to search as for hidden treasures." So it is easier for the infant to be carried, than to learn to walk. The carnal "babe in Christ," 1 Cor. 3 : 1), can rest on the promises; but *spiritual* truths, unlike the milk of the word, are *never on the surface.* They must be sought after; and God must give the hungering that makes us search. And when found, we can only know if it is genuine, by the *ring of the metal;* that is, "by reason of use, having our senses exercised to discern both good and evil." Hard, is it not, that Father dont say, "get twenty seven apples"? But that little fellow, as he carfully watched his father when he came back and saw him count the apples, and as he turned and took him in his arms and pronounced the "well done," before all the assembled guests, was glad in his heart, that his father had left him to win that victory.

The washing of his *flesh*, after he laid off his glory, and before he comes out to the *people*, has some very strong points. The washing of the high priest's flesh *in the holy place*, both in going in, and again on coming out, was a special work of the atonement. The *ordinary* washing of the priest was *before* entering the "holy place; nor was there a laver, or any ordinary *means in* the holy place, for washing. Christ's baptism answers to the washing at the brazen laver. But this was outside of the holy place, and was required, not merely of the high priest on the day of atonement, but of every one before entering the holy place. Hence the washing was an extraordinary thing, to be observed only twice, in all the work of redemption, since there is but *one* High Priest and one *day* of atonement.

Now the fact that our High Priest *did* wash, on going in, proves that the washing of his flesh, is a feature of the law to be observed. And it is made a special point that Aaron did, on coming out, Lev. 16 : 23, just as he did on going in. Hence, if there was this *special* washing of his flesh, on going in, we may rest with all the confidence to be placed in *Moses*, that he will repeat it on coming out. And the reason the Jews stumbled at the first advent, was, they did not believe Moses, (John 5 : 46).

Now the question is, was there this *special* washing, by our High Priest on going in? And it this can be established beyond all possibility of doubt, so that we know this a feature in the antitype, are you *afraid* to believe Moses? are you afraid the Master will say to you, not as he did to the Jews "Had ye believed Moses, ye would have believed me;" but, "*because* ye believed Moses, ye believed not me"? I am bold to say that I dare believe every jot and tittle of the law, and that our High Priest will come out in "like manner as they saw him go in."

The baptism, anointing, temptation, and sufferings of our Lord, were the *preparation* for entering the priesthood, "after the order of an endless life," he was "made perfect

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rough suffering," even as his body is made perfect. Hence, though anointed, he did not enter into the Melchizedek order, until he entered into endless life, and hence, not until he rose from the dead. And as he is the head, the new creation did not begin until it began in him, the first born from the dead.

He washed his disciples "with water by the word," before he was crucified. "now are ye clean, through the word which I have spoken to you," (John 15: 3). At his death, they had received all the light due in the Jewish age; but he had said, "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, he will guide you into *all truth*, (John 16:12). Notwithstanding this apparent defering of any thing more, until the Spirit should come, he, during that forty days, appears to forestall the work of the Spirit, by "beginning at Moses and all the prophets, and expounding unto them in *all the Scriptures* the things concerning himself." Why was this? First, he had given them all they could bear, prior to his entrance into his office as High Priest; and had then promised more, when the Spirit of truth had come. Why then did he forestall the promised work of the Spirit? The answer can be found only in the fact that the regular way of cleansing the priests at the laver, must have a special innovation, in the washing of the high priest's flesh, not at the laver, not in the usual way, and where the ordinary means for washing were provided, but must be, "*in the holy place*," and after the high priest had *gone in* to make the atonement; and yet, *before* he could enter into the *most* holy. This must not be an ordinary washing of which all who served in the sanctuary might partake, even in ever so slight a degree; no, it must be an extraordinary occasion, to transpire only while the high priest was on his way in, to make the atonement, and again, while on his way out. "It is easier for heaven and earth to pass, than one jot or tittle of the law, until all be fulfilled," hence, Christ could not have fulfilled *this* feature of the law, if he had explained the entire Scriptures to them, *before* the crucifixion. Nor could he have been *glorified*, or have entered into the *Most Holy*, *previous* to this special washing of his flesh. And as the Holy Ghost could not be sent, until Jesus was glorified, (John 7: 39), the washing must have taken place *before* the day of Pentecost. Hence, that wonderful intercourse, and opening of the understanding of the elect body.

But may not the washing, before the crucifixion, when they "were clean, through the word which he had spoken," be the washing referred to? No, I answer. The way in to the holiest of all, was not yet made manifest, while the first tabernacle was standing, (Heb. 9: 8). And the first tabernacle was standing, until the vail of the temple was rent, at the end of their age. And as this washing in, and passing through, the spiritual "*holy* place," *was* the way, and the *only* way into the "*Most holy* place," it follows that "this new and living way," was not made known until his resurrection; hence, the washing, which must be in the "true tabernacle which the Lord pitched, and not man," *could* not have taken place, before the "way in, was made manifest." And again, He certainly *did wash his flesh*, and in a special manner, *during* that forty days; and if he had washed his flesh, *as High Priest*, before the crucifixion, then he certainly went through the process *twice*, while on his way in to the *Most Holy*. And to attempt to escape from accepting so clear and beautiful a fulfilment of the law, in relation to the washing of the high priest's flesh, while on his *way*, into the Most Holy, as we have in the manner of Christ's going in, is certainly not indicative of a "wise virgin," since no feature of the law was ever more clearly, or perfectly fulfilled.

The being made 'clean through the word,' before the crucifixion, to prepare the disciples for what was before them, is a parallel to the scapegoat work, and "cleansing of the sanctuary, here. They were first made clean, as *every* priest must be, *before* entering the sanctuary; then, after his resurrection, they were washed with the special washing of the high priest's flesh, while on his way in to make the atonement; which latter washing prepared them for the gift of the Spirit. And the Pentecostal gift, was "the earnest of the inheritence," which we are now to receive in full. So *we*, as the sanctuary, (or tabernacle), are first cleansed, (made clean), by the gathering out of the tares from among the wheat; i. e. cleansed by the separation of *error* from truth. (We are grieved to see our brethren, directly, and indirectly, teaching the fatal error, that a false view of God and Christ, is *about* as good as is the true. But the Lord of the harvest knows best, how to sift out *tares*, and those who cannot be separated from tares).

After the "sanctuary" is thus cleansed, (a visible work now taking place, in separating between the natural and the spiritual), the special washing of the High Priest's flesh, will again be due; which washing, prepares us, not for the earnest, but for the full inheritance which is soon to follow.

The fact that we *know* our High Priest thus washed his flesh, on going in; coupled with the fact that the law demands a similar washing on coming out, makes the case as strong as the testimony of Moses *can* make it. And those who *now* refuse to believe Moses, will doubtless find themselves cut off from Christ; and so, "fall into the hands of the living God;" "My Father taketh them away."

We have the following facts on which to rest, viz.—The spiritual tabernacle is the church, 2, Christ remained with the church forty days after his resurrection. 3, He explained the Scriptures concerning himself, and "the kingdom of God," in a very remarkable manner, seeming to step in between his *finished work* in the flesh, and his work in the presence of God, or the "most holy place;" and this, notwithstanding his promise of the *Spirit*, to lead them into all truth. And we know the sanctuary, or *holy* place, in the pattern, was the antechamber to the *most* holy place, and that none could enter the *most holy*, without passing through the first, or holy place. And that the high priest was forbiden to enter the most holy, without first entering the holy place, and *stopping* there to change his garments and wash his flesh. 4, We know the church is called "his flesh; that they are "washed with water by the word;" and that Christ thus washed his flesh, in this antechamber to the most holy. We also know these are purely *spiritual* things, and are therefore "foolishness" to some.

Again, we also know this passing into the sanctuary, washing, etc. was the *manner* in which the high priest entered in to the most holy, and that he could go in, in no other way. And as Christ came, not to destroy, but to fulfil the law, *he* entered in, to the most holy, "there to appear in the presence of God for us," in the *manner* prescribed in the law; and we (the church), have *seen* him thus "go into heaven," or into the immediate presence, and "standing on the right hand of God." That is, the church, the living "stones of the sanctuary," saw him in all the *manner* of his going in, even to the moment when he passed from *us*, the sanctuary, into heaven. And we also kn[illegible] "This same Jesus which is taken up fr[illegible] you, (that is, from the sanctuary, or [illegible] place), into heaven, shall so come *in* [illegible] *manner as ye have seen him go into heave*[illegible] (There are those lately among us, [illegible] "laugh at, and ridicule" this *manner* of [illegible] "going into heaven," thus publicly ad[illegible] ing that *this*, (whether it is a spiritual o[illegible] carnal view of the *manner* of Christ's go[illegible] in), is "foolishness" to *them*. We judge [illegible] man, but "by their fruit ye shall kn[illegible] them." "For the natural man recei[illegible] not the things of the Spirit of God; for t[illegible] are foolishness to him; neither *can* he kn[illegible] them, because they are spiritually discerne[illegible] And we *believe* that God has called u[illegible] speak *plainly*, in these closing hours of t[illegible] "harvest." Hence, we say, *Avoid con*[illegible] with whatsoever would blind you to the s[illegible] itual truths now coming out, and would l[illegible] you to follow the natural. Do not sea[illegible] after darkness, but rather search after tru[illegible] And only the *spiritual* is truth.

To me, the fact that our High Priest [illegible] to come out, in like manner as he went [illegible] positively demanded by Moses, and reite[illegible] ted in Acts 1: 11, is as solid, as is the fa[illegible] that "the meek shall inherit the earth." [illegible] we were left to interpret the law ourselv[illegible] it would be different; but in this case, G[illegible] is his own interpreter. "We have such a [illegible] High Priest;" "He has entered in, to a[illegible] pear in the presence of God for us." He was "seen of them forty days, and speak[illegible] of the things pertaining to the kingdom [illegible] God." Hence, he did wash them, ("[illegible] *flesh*"), "with water by the word." T[illegible] church are the tabernacle or dwelling pl[illegible] of God, "and the Spirit of God dwelleth [illegible] you." Hence, Christ did wash, "in the h[illegible] ly place," after he had gone in, and befo[illegible] he passed into the "most holy." And t[illegible] the way pointed out by the law, as the m[illegible] ner of going into the most holy, by the h[illegible] priest, was "fulfilled," by the going in of [illegible] High Priest, since he "came, not to destr[illegible] but to fulfil the law." And he will come o[illegible] as did the high priest, in like manner as h[illegible] went in, viz. After finishing the scapego[illegible] work, (now nearly complete), He will [illegible] off the glory, or spiritual condition, (rep[illegible] sented by the holy linen garments), [illegible] again "wash his flesh," as he washed it, [illegible] going in. And as he *appeard* to each [illegible] all of the one body *then*, so "unto them t[illegible] *look for him*, (the *Priest*, not the King), [illegible] will *appear* the *second* tine, without sin [illegible]

[illegible]alvation." When he sh[illegible] [illegible]y, and to the world, he [illegible] who do *not* look for h[illegible] [illegible]earing. And there is eq[illegible] [illegible]onfounding the appearing [illegible] the glory, and appearing [illegible]y, as there was to the J[illegible] [illegible]anding the *manner* of his [illegible] We do not say the Jews [illegible] [illegible]ch *seemed* to teach that [illegible] coming at that time, to [illegible]me; nor do we say the [illegible]g Scripture, almost as p[illegible] [illegible]s could have brought, a[illegible] [illegible]rist is *now* due to come a[illegible] [illegible]pel church; nevertheless [illegible] not teach that Christ *eve*[illegible] [illegible] the bride, the Lamb's wi[illegible] [illegible]trary, they teach that h[illegible] [illegible]ts, when he comes as K[illegible] [illegible] *for* them. And the [illegible] [illegible]h Priest, was not a con[illegible] [illegible]e he must lay off the [illegible]ade for glory and for be[illegible] [illegible]shes his flesh, and *after* t[illegible] [illegible]pegoat is finished. But [illegible]er had light, and the "[illegible] [illegible]se lamps are gone out, w[illegible] [illegible]nner of his going in, and [illegible] "like manner," after it i[illegible] [illegible]degroom came, and they [illegible]nt in with him to the m[illegible] [illegible] was shut, *afterward* c[illegible] [illegible]irgins." They eviden[illegible] [illegible]y went after, but got i[illegible] [illegible] those who can see, eve[illegible] [illegible] trees walking," to "Le[illegible] [illegible]m;" or to *willingly* run[illegible] [illegible] those who make it the[illegible] [illegible] *every advance*, in [illegible] who do encourage, [illegible] [illegible]h, but this spirit of o[illegible] [illegible]y advance, no matter [illegible] [illegible]y find the blood of the f[illegible] [illegible]r garments. God give [illegible] The coming out of the [illegible] [illegible] most holy, into the ho[illegible] [illegible] *altar*, (the golden altar [illegible], and which, for certai[illegible] [illegible], was due in 1844, is n[illegible] [illegible], since, he did not lay [illegible], until the work of t[illegible] [illegible]d. This cleansing, o[illegible] [illegible] sins, (Acts 3: 19, 21) [illegible] [illegible]plete, until the time o[illegible] [illegible]rating of tares and w[illegible] [illegible]), is accomplished. [illegible] for him to *appear*, un[illegible]

salvation." When he shall come in *his* ry, and to the world, he will appear to se who do *not* look for him, or love his earing. And there is equal danger now, confounding the appearing as Priest, *with*- the glory, and appearing as King, *in* his ry, as there was to the Jews, in misund- tanding the *manner* of his coming to them. We do not say the Jews had no Scripture ich *seemed* to teach that their Messiah coming at that time, to sit on David's one; nor do we say the church cannot g Scripture, almost as plain as what the ws could have brought, and to prove that rist is *now* due to *come* as King, to the pel church; nevertheless the Scriptures not teach that Christ *ever* comes *as King* the bride, the Lamb's wife. But on the trary, they teach that he comes *with* his nts, when he comes as King; having first me *for* them. And the appearing of the gh Priest, was not a coming out in glory, ce he must lay off the holy garments, made for glory and for beauty," before he shes his flesh, and *after* the work with the pegoat is finished. But the mass, who er had light, and the "foolish virgins," ose lamps are gone out, will only know the nner of his going in, and that he returns "like manner," after it is *too late*, "The idegroom came, and they that were ready nt in with him to the marriage, and the r was shut, *afterward* came also the oth- virgins." They evidently got the light, y went after, but got it *too late*. God those who can see, even like unto "men trees walking," to "Let no man deceive m;" or to *willingly* run after or encour- those who make it their buisness to op- e *every advance*, in this movement. ose who do encourage, not a search after th, but this spirit of opposition, against ry advance, no matter what it may be, y find the blood of the fallen, as stains on r garments. God give us true wisdom.

The coming out of the high priest, from most holy, into the holy place, where altar, (the golden altar) was, (Lev. 16:), and which, for certain prophetic reas- s, was due in 1844, is not a *visible* pres- e, since, he did not lay off the holy gar- nts, until the work of the scapegoat was ed. This cleansing, or "blotting out" sins, (Acts 3: 19, 21), is certainly not plete, until the time of harvest, or the arating of tares and wheat, (error and th), is accomplished. Hence we do not k for him to *appear*, until the autumn of 1881; and then, only "unto them that look for him." And the "him," of this text, is evidently Jesus in the character of *P.iest.*

LOVE TO CHRIST.

By Rev. I. C. de Bruynkops.

"Stay me with flagons, comfort me with apples, for I am sick of love," Song of Sol.

This is the utterance of a heart captivated with Christ; it is at once the result and prelude to deep communion with him. Before this, the soul could say, "I sat under his shadow with great delight, and his fruit was sweet to my taste; he brought me to the banqueting house, and his banner over me was love." Taken up with a risen Christ, and with him alone, why sick of love at such a time? Why satisfied, yet unsatisfied, in all this blessedness? Surely just because the nearer we get to the Lord Jesus, the nearer we long to be; the more we see of his glory the more we want to see. At such times the thirsty soul longs vehemently for the full beatific vision, and ardently desires to be with Christ and like him for evermore, well nigh penetrating the thin intervening vail.—What then are the "flagons"? what the "apples?" wherewith he comforts the yearning heart? O, are they not such precious promises as these, concerning himself and his coming, John 14: 2, 5, 17: 24, Acts 1: 11, etc?

Paul desired for the Thesalonians that their hearts should be directed into the love of God, and into the patient waiting for Jesus, till by and by the quick ear of love hears the well known voice, and the heart joyfully responds, "The voice of my Beloved, Behold he cometh! My Beloved spake and said unto me, Rise up my love, my fair one and come away."

Only a little while and it will come to this, a little while to enjoy the blessed foretaste, —glimpses "through the lattice," of him who is "fairer than the children of men," a little while to be "*sick* of love," and then the contemplation of his glory.

"Oh the blessed joy of meeting
All the desert past!
Oh, the wondrous words of greeting
He shall speak at last.

Meet companions then for Jesus,
For him, from him made!
Glory of God's grace forever
Then in me displayed.

He and I in that bright glory,
One deep joy shall share;
Mine, to be forever like him,
His, that I am there."

BLOOMINGTON, MINN.

WHO ARE THE FOOLISH VIRGINS?

A. P. ADAMS.

If the prophetic movement in which we are interested is in any sense a fulfilment of the parable of the ten virgins, then the above question is important. Much has already been said in the HERALD, (and wisely, we think), upon this subject; and possibly we may, by the help of the Lord, throw some little additional light upon the subject.

In endeavoring to answer the above question, let us narrow down the field of investigation as much as possible. We need not search in the world, for the company represented by the foolish virgins. All were *virgins*, therefore all were christians, hence, the foolish as well as the wise will be found in the nominal church.

Again, we need not search the entire nominal church over to find this company, for in no sense can it be said of the whole church, "they went forth to meet the bridegroom." The nominal church takes very little interest in the coming of the Lord, and have never, as a body, made any movement to meet him. We must seek this company among those who are interested in, and are expecting the second advent. This consideration certainly narrows the field of investigation very considerably. But it must be narrowed still further. The parable cannot apply to all who are especially interested in the coming of the Lord, for the movement represents a *time* movement, and many deeply interested in the second advent, have no sympathy with any time considerations, in fact many such openly repudiate all faith in time. I have known several who very fully accepted the views set forth by the HERALD on the plan of redemption, and yet are anxious to have it known that they place no faith in the time arguments, thus evincing that they are not of this special company represented by the ten virgins; for they certainly represent a class who believe in time. We do not go out to meet any one, unless we know *something* as to *when* he is coming. And it appears that the company represented here, though disappointed at first, yet were right, after all, in their time calculations; for in accordance with the midnight cry "the Bridegroom came, and they were ready, went in with him to the marriage." Thus the field is narrowed down to what are now called "time Adventists," a comparatively very small class; and we shall see as we proceed, that the field may be still further narrowed.

Commencing at 1844, where the "going forth" time ended, and the tarrying *time* commenced, we must first, if possible, identify this special company among the so called, time Adventists; and then trace their course to the midnight cry, determining the *time* of that "cry"; then we shall be in the immediate vicinity of the time when the division of the virgins ought to take place. And by comparing the parable with facts, its fulfilment, we shall be able to determine who are the wise, and who are the foolish.

In identifying this company *among* the 1844 time Adventists, will suggest another step in the narrowing process.

Some may ask, Do not the ten virgins represent all who were in the '44 movement? We think not; and for the reason following. I know we have been in the habit of considering that this parable applied to all engaged in the '44 movement, and that the foolish virgins are all those who have not accepted the truths in connection with this special movement. But I think many must have seen from recent articles in the HERALD, that this view cannot be sustained. 1st, Because the ten virgins were not divided by the tarrying of the Bridegroom, while the Advent body *were* divided by that circumstance, and have never again been united in *any* movement. 2nd, All the virgins, foolish as well as wise, headed the midnight cry; the great majority in the advent body have paid no attention to this cry. 3rd, The foolish virgins asked "oil," of the wise; in no sense have the advent body outside of this movement, asked oil, (truth, or spiritual aid), of those in the movement. 4th, No division among the ten virgins, all of whom trimmed their lamps at the midnight cry, was apparent until after the cry had ceased, and several other events had taken place; the advent body have been divided ever since the '44 movement. 5th, The ten virgins were then divided into two, and only two broadly marked parties, the foolish leaving the wise, (not the wise leaving the foolish), to obtain something the wise already had. Nothing like this has ever before occurred in the whole advent movement. They have been divided into numerous parties, but on questions which have

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ring on the one subject of meeting the idegroom; and furthermore, those in *this* rement, left the advent body, (not the vent body left them, as was the case with foolish virgins), hence, the application the parable to the whole advent body is lty in every particular.

To whom, then, does this parable apply? it does not apply to the whole Advent ly, it must apply to a special class *in* that dy. The ten virgins must represent those o are specially interested in the coming Christ as Bridegroom—*i. e.*, they repre- t the bride elect, the members of the one dy, otherwise called the kingdom of ven, (as in this parable) in its present ed condition. In the parable of the es and the wheat, the kingdom of heaven represented as being in this mixed state; tares are in some sense *in* the kingdom; "the Son of man shall gather *out of his gdom* all things that offend," etc. They not be gathered *out* of the kingdom un- in some sense they are *in* it. So in the rable of the net. The kingdom of heaven ke unto a net, and *in* the net are both d and bad fish. So here in the parable the ten virgins. The foolish as well as wise were virgins, and altogether they resented the kingdom of heaven. Still ther, as in the parable of the tares and wheat, the tares were first separated m the wheat (not the wheat from the es); and in the parable of the net, the fish were first separated from the good (not the good from the bad), so in this rable of the ten virgins, the foolish are arated from the wise, not the wise from foolish; that is to say, the wise keep t on the same track upon which they out, and for the same purpose—viz: to et the Bridegroom, while the foolish go on an entirely different path, and for an tirely different purpose—viz: to obtain (spiritual aid.)

The ten virgins represent, then, those who especially interested in the high calling. is parable sets forth a particular *phase* of ist's coming—viz: his coming as the se of the church. The going forth of ten virgins does not represent the *gene-* advent movement of this generation, but vement of a special class for a special pose—*i. e.*, the going forth of the *bride* to meet the heavenly Bridegroom. this view of the case will explain an- singular feature of the parable. It probably been noticed by many who have studied this parable, that the distinction between the wise and the foolish (lack of oil in their vessels—*i. e.* spirituality), *exists* from the very first of the "going forth;" but this distinction is not *apparent* until some time *after* the midnight cry has ceased. *All* the virgins heeded the cry; *all* arose; *all* trimmed their lamps (searched the Word); and the lamps of the foolish, as well as those of the wise, actually burned for a little while, for they said to the wise, "give us of your oil for our lamps are *going* out," (margin.) Not until the lamps began to go out, and the foolish asked oil of the wise did the distinction between them become apparent; and yet, as we have already said, the distinction *existed* from the first. How can this feature of the parable be explained except on the ground of election. The bride was "elected in Christ before the foundation of the world," (Eph. 1: 14); hence from the very commencement of this movement the true elect must have been distinguished in some way from those who were *not* elected. "Many are called, *few* are elected." "Many shall *seek* to enter in, and shall not be able." Why? Because they will lack spiritual power, the power to discern between the natural and the spiritual. But why do they lack this power? Because God "has mercy on whom he will have mercy, and whom he will he hardeneth." So God enlighteneth whom he will enlighten, and whom he will he blindeth. "Unto you it is *given* to know the mysteries of the kingdom of heaven, but to them it is *not* given." "The purpose of God according to election standeth, not of works, but of him that calleth." "The potter hath power over the clay, *of the same lump*," (mark this well; it is not a question of relative piety, or of goodness, but of *election.*) "The potter hath power over the clay, *of the same lump*, to make one vessel unto honour and another unto dishonour." (Rom. 9: 11, 21.)

Perhaps one may ask, "Why does any one have light on this subject of the high calling, and a disposition to seek for it, unless God intends that he shall obtain it? Why does the Spirit help part way, and then, as it were, desert the believer?" I might reply to this question by asking another. Why are there any foolish virgins at all? Why will some *seek* to enter in and not be able? The parable plainly teaches that there will be some in this special movement who will be in the light up

to a certain point, and that they will *not* have light *beyond* that point. This is certainly the plain teaching of the parable, explain it as we may, or whether we are able to explain it or not.

I believe that one reason for this is the disciplining of the elect. The purpose of God during the Gospel dispensation is "to take out a people to bear the name of his Son"—*i. e.*, a bride for the second Adam. This being his purpose, he makes everything bend to the accomplishment of this purpose, *i. e.*, to the completion and perfection of this elect body; as it is written, "We know that *all* things work together for good to them that love God, to them who are the called, *according to his purpose;* for whom he did foreknow, he also did predestinate to be copies of the likeness of his Son, that he might be the *first*-born among *many* brethren."

Having thus identified, as we think, the class represented by the parable, the elect church, the kingdom of heaven in its present mixed state, we must trace its course to the midnight cry, determining, if possible, the time and character of that event. We believe that the little company of believers represented by the HERALD OF THE MORNING are fulfilling in these last days this prophetic parable.

We believe that this company is a *representative* company, not necessarily including *all* the living, who will have a part in the high calling, but *representing* that class. Now then, taking it for granted that this parable is now being thus fulfilled (and with those who deny this we have no argument), when and where, if at all, in the past history of this company have circumstances transpired corresponding to the midnight cry of the parable? We are all familiar with the former application of this part of the parable, locating the midnight cry half way between 44 and 74; but we think, as has already been shown in previous issues of the HERALD, that that application cannot be sustained; it is not supported by Scripture nor by facts. The 30 years from 44 to 74, has to do with another *phase* of the second advent, Christ's coming as *reaper*, thus completing the parallel between the Jewish and Christian dispensations.

And furthermore, as a matter of fact, no proclamation corresponding to the midnight cry was made in 1859. As Bro. Barbour says, *he began* to see light at that time, and with the imperfect knowledge then, and until recently possessed, concerning the fulfilment of the latter part of the parable, it *seemed* to be the best application that could be made of it. But now we see that that application was a mistake, and of course we discard it. Nothing like a proclamation was then made to the whole company represented by the parable. Besides, that application is faulty in another particular.

Commencing at 1859, the midnight cry was made to cover the whole latter part of the night (supposing the 30 years to be the night referred to), with the main part of the cry toward the morning, thus it would not be a *midnight* cry at all, but rather a *morning* cry. Thus all must see, I think (unless "their eyes are holden,") that the former application is totally untenable.

What, then, is the *correct* application? not at 1859, where *should* the midnight cry be located? I answer, where Bro. Barbour located it, beginning at 1870.

As a matter of *fact*, explain it as we may, in *that* year, for the first time since 44 a proclamation was made to the little band of this movement, in the form of a publication, a tract entitled "Our Position." I will not go further into particulars here, as these have been *fully* given in former issues of the HERALD. I simply want to emphasize the point, that that little pamphlet (of copies of which I have in my possession) was the first step in this movement since 44 which at all corresponds to the midnight cry of the parable.

Now, please mark the following statement, which seems to me to be conclusive: *If the parable of the ten virgins applies to this movement at all, the midnight cry began to be made in* 1870. The former application, as we have fully shown, cannot be sustained. It is a *fact* that at no other point in the history of this movement previous to 1870 was there anything like a "cry" made. It is also a *fact* that in the year 1870 a step was taken (wholly unconscious, of course), perfectly corresponding to the "cry;" viz., the publication and sending forth of the little tract referred to above.

Now I see no way, in view of these facts, whereby we can escape one or the other of the two following conclusions:—Either the parable of the ten virgins does not apply to this movement at all, or else the midnight cry BEGAN to be made in 1870. Perceiving as I do, the force of the foregoing considerations, I do not now wonder, (though I

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ne, not having fully examined the matter, regretted the statement), that Bro. Barbour should say in the last September HERALD, that this application of the division, must be accepted, or the application of the parable to this movement given up altogether; I myself, now, see no other alternative. The point settled as to the commencement of the midnight cry, all the rest as to the period covered by the cry, and its location between the two halves of the night, of twenty years each; "According to the days of my coming out of the land of Egypt," etc. all this, as fully set forth in that issue of the HERALD just referred to, follows most naturally.

And now how does all this bear upon the question at the head of this article? Does not almost irresistibly *force* us to the conclusion that the party that has recently left us, now represented by the "Zion's Watch Tower," is fulfilling the sad role of the foolish virgins? Personal regard for many identified with this party, especially the leaders, would lead me, and has led me for some time, to resist this conviction. But I can do so no longer with a clear concience.

The recent division, both in *time* and *character*, fulfills exactly, as it seems to me, the requirements of the parable; and though the thoughts of thus being separated from dear brethren causes sorrow, yet the manifest and clear fulfilment of prophecy should cause us to lift up our heads and rejoice, knowing that our redemption, "the redemption of our Lord," draweth nigh.—*To be continued.*

P.

The coming as *Priest* to wash his flesh, shows the bridegroom character, as nothing else does. The reason we are called his flesh, is because of the married relation, (see Luke. 5: 31). Hence, the coming of the High Priest, washing his *flesh*, and the coming of the Bridegroom, are the same. ED.

THE TWO ADAMS.

By Geo. J. Adams: continued.

Jesus in whose hand God hath put the sceptre of royalty, and given him a name far above all the princes of earth, clothed with authority from heaven, endowed with wisdom from the Most High, his heart full of that love which moved him to give his life for the reconciliation of aliens, as it is written, God was in Christ reconciling the world unto himself, God manifest in flesh, his care and benevolence for the workmanship of power and skill is declared to men in the gift of his Son, and qualifying him to bless the world with a righteous government, with just and equitable law, with wise statutes and merciful rulers, who, by suffering in mortal infirmities, and passing through trials and afflictions, is able to feel a sympathy for others in their sorrow, for Jesus, our Captain, was made perfect through suffering, that he might be a merciful high priest over men. We are now to consider the preliminary step in the purpose of God, the preparatory work before the inaugural of Christ in his threefold future office and work before he takes his seat on the throne of his kingdom, the throne of his judgment.

Contrast of the two Adams resumed, continued and completed:

Of the first man Adam God said, it is not good that man should be alone, I will make him a helpmeet; of the last man Adam, we read, A certain king made a marriage for his son, he also shall have a bride. Of the first it is written, God caused a deep sleep to fall upon Adam, and he slept; of the last we read that he died to fulfil God's purpose, he also slept the sleep of death. Of the first it is written that from an incision in his side, a rib was taken, and the wound was healed; of the last we read that with a spear his side was pierced, and his life blood flowed, but he lived again. It is written, that of the rib of the first, God made a woman, and brought her unto the man; we read that by the blood of the last God cleanseth the church from all sin, he presents her to his son. The first man Adam said of the woman, This is bone of my bone, and flesh of my flesh; the last man Adam said to his church, I am the true vine, ye are the branches. As the first man Adam parted with a rib to obtain a helpmeet, a wife; even so the last man Adam parted with his blood, to win the heart of his helpmeet, his bride. As in natural relations, man leaves his father's house, and seeks to be joined to his wife; even so in the heavenly, Jesus left his Father, to seek among men a spouse, to be joined to the church, his bride. As the first man Adam, with Eve his wife, were the head and beginning of the old creation; even so does Christ, the last Adam, with the church his bride, stand at the head of the new creation. As Eve was of Adam's body, of his flesh and bone, and she became a helpmeet his wife; even so is the true church of Christ's mystical body chosen to

be his helpmeet, in figure called his wife. As the first Eve was the first Adam's helpmeet and partner in his mission and work; even so is the church, in figure, the second Eve, Christ's helpmeet, and co-workers, in his mission, and work on earth. And as in God's order in natural things the natural fleshly animal man Adam must have a helpmeet, a partner to fulfil his appointment and accomplish his part in the natural world; even so in working out God's eternal, his stupendous purpose in the ages to come, he hath made Jesus, his beloved son, the last Adam, the head over the church his body, who is the beginning of the new creation, the first born from the dead, the head of the resurrection, that he might have the preeminence in all things, for it pleased the Father that in him should all fulness dwell; therefore the Father hath revealed his will that his son shall have a bride, in figure so called, for it is not God's pleasure that his beloved should be alone, but hath purposed that he shall have associate rulers, helps in the administration of the government over his empire in his dominion under the whole heaven. This kingdom and dominion is not yet set up, nor organized, neither can it be until the time appointed of God, the Sovereign over all creation, not until all the rulers are elected, the members of Christ's body, the body of heavenly subordinate helps and administrators chosen during this present dispensation. We are now reverted back to the preliminary work of choosing the officers in the kingdom, who are, in the language of Scripture, the princes royal, the kings and judges, and they are also called priests; these titles indicate their calling and vocation; their call or invitation is made through the gospel, heralded by messengers or ambassadors, who proclaim the invitation of the king, who has made a marriage for his son; the king is the Lord Almighty, who has a province in revolt, here on this planet, and he hath chosen his son and anointed him a Prince over this province, to put down the rebellion, and bring the aliens to terms of peace, and the Sovereign has put this wonderful and glorious work into the hand of his son, and given him all the authority and power necessary to insure success. But in mercy and great favor he hath purposed to relieve him of a part of the burden, as he did by Moses, who was a type of Jesus, Moses was made a prophet to Israel, a ruler and a judge over the people, and because the work was too arduous, he ch[illegible] able men, and prudent judges, and [illegible] them to judge in small matters, but retain[illegible] in himself the supremacy over all, and [illegible] was the chief judge over Israel. T[illegible] preaching of the gospel of blessing to com[illegible] upon all nations began with the call [illegible] Abram when he was called to leave [illegible] native country and kindred, and start on [illegible] journey to a strange land, to sojourn in [illegible] land which was afterwards promised [illegible] him for an inheritance, and for his obe[illegible] ence a promise of blessing was made [illegible] him that in thee and in thy seed shall [illegible] families of the earth be blessed. Paul the Apostle refers to this promise, saying, A[illegible] the Scripture, foreseeing that God wou[illegible] justify the heathen through faith, preach[illegible] the gospel unto Abraham, saying, in th[illegible] and in thy seed shall all the nations [illegible] blessed. And again, Now to Abraham a[illegible] his seed were the promises made, and [illegible] saith not to seeds as of many, but as of on[illegible] and to thy seed which is Christ. Then [illegible]

To be continued.

NOTICE! —The Lord willing, we sh[illegible] preach for the church at Ft. Edwards, N. [illegible] Sunday March 7th, and two or three ev[illegible] nings, as the Lord may direct: ED.

☞NOTICE! We can furnish ta[illegible] volumes to July 1878; this is as far back a[illegible] the present 16 pp. form of the HERALD go[illegible] These three volumes, Vols. 7, 8, and 9, [illegible] be had, in *one book*, bound in plain flex[illegible] cover, at $1, (dollar), sent by mail. Th[illegible] makes a book of 328 pages, containing [illegible] the arguments on the atonement, manne[illegible] the advent, &c. &c.

We also have one *double* number, Vo[illegible] No. 6, containing the Bible chronology [illegible] *time* arguments of the "midnight cry," [illegible] ing in 1878; which we will send for a 3c[illegible] postal stamp. This last, is almost a ne[illegible] sity, in order to *fully* comprehend the pr[illegible] ent position.

HERALD OF THE MORNING.

Published monthly:

TERMS, 25cts SIX MONTHS; 50cts A YEA[illegible]

PUBLISHED AND EDITED BY

NELSON H. BARBOUR.

Corresponding Editors;

A. P. ADAMS,
S. H. WITHINGTON.

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Vol. 10.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 10. ROCHESTER, N. Y. APRIL, 1880. No. 4.

THREE WORLDS

World that was, World that now is, World to come.

"TOUCH ME NOT."

"And Jesus said unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and to your Father, and my God and your God," (John 20: 17). It was not long after this, before "they came and held him by the feet, and did worship him, (Matt. 29: 9). And he said to Thomas, "Reach hither thy hand and thrust it into my side." "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Some have supposed that between the time when he said to Mary, "Touch me not, for I have not yet ascended to my Father," and a little after, when he said, "*Handle me*," that he went up to heaven, and returned. *Graybeard*, in his "*Lay Sermons*," devotes one whole chapter in endeavoring to prove this. But there is one fatal objection:—He could not have gone into the *Most Holy place*, until he fulfilled the type of washing his flesh, without breaking the law. And now that we know what the antitypical washing was, i. e. the work of that "forty days," it must forever settle the question, that whatever his language to Mary meant, it certainly did not mean that he ascended into the immediate presence of his Father, or the antitypical "*Most Holy place*," and into which he entered at the *end* of those forty days; since he came, "not to destroy, but to fulfil the law."—"And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not, . . . *Thus* shall Aaron come into the holy place." (Lev. 16: 2). Then in the two following verses, the *manner of his going in* is described, viz. he must go in with the sacrifice, stopping in the sanctuary, or ante-chamber to the *most* holy, *lay off his garments*, *wash his flesh*, and put on the holy linen garments. Nor was he permitted to enter the most holy, in any *other manner*. So Christ tarried in the sanctuary and washed his flesh, *before* he entered into the immediate presence of God.

It will be noticed, that in going in, and also in coming out, there were *two* changes of garments. He had on a garment when he *first entered*, which could not be worn into the most holy place. And this must be laid off, *before* he could wash his flesh; *after* which washing, he put on the holy garments with which he was to enter into the most holy.—"Therefore shall he wash his flesh in water; and put them on," (verse 4).

That the garments Aaron had on after he had entered into the first holy place, and before he washed his flesh, were laid off *in the sanctuary*, and not *before* he entered in, is apparent from verse 24, where he puts on his garments, to come forth,

Now for the application:—Christ's *flesh* was quickened, and did not see corruption; therefore his *flesh* was raised and came out of the sepulchre, "He is not here, but is risen." His mortal body was quickened, even as "He that raised up Christ from the dead, shall *also* quicken *your* mortal body." The

resurrection, i. e. entering into LIFE, is preceded by a quickening of the mortal body, they hear the Father's voice and come forth; —it is the *Father* who raiseth up the dead, and quickeneth them, "he that raised up Jesus, (Rom. 8; 11), John 5: 21—.

This being the true way into LIFE, and Christ being the firstborn from the dead, he entered in, in the same manner in which *all* must enter. Hence, his mortal body was quickened, and came forth *unto* a resurrection, just as the "dead in Christ," will come forth, when "He that raised up Christ from the dead shall *also* quicken your mortal bodies." And the manner of the going in through the vail, under the law, was made the "pattern" of the true way in. Therefore the various changing of garments, washing of the flesh, etc.

After the quickening of the mortal body, which quickening, "We who are alive and remain unto the coming of the Lord," will not experience, there is a change through which *all* are to pass, "We shall *all* be changed, in a moment, in the twinkling of an eye." This instantaneous change is the act of passing from mortality to immortality; it is then "this mortal shall put on immortality." And they that hear his voice, "come forth *unto the resurrection of life*,"—their mortal bodies are quickened and come forth *unto* this immortality change, which *change*, (not the coming forth), is the resurrection to LIFE, i. e. the being raised into LIFE.

That this is true, is proven by the fact that the *change*, and not the coming forth, is what makes us "equal unto the angels." Lazarus "came forth," but Christ "was the first that should rise from the dead," (Acts 26: 23); or, lit. "first of the resurrection, (see Greek Concordance). Unlike Lazarus, and others who had their mortal bodies quickened, Christ was the first to come forth unto the change from mortality to LIFE; and hence the first to experience a resurrection, because a child of the resurrection, "cannot die any more."

The dead in Christ, also come forth to experience this change; for, though "we shall *all* be changed in the twinkling of an eye," we do not all "come forth." "The dead in Christ, *rise* first," i. e. their mortal bodies are quickened *before we* (the whole church), are changed." Christ was the forerunner, "the firstborn among many brethren;" and entered in, through a new and *living* way, consecrated for us. This "*living* way," is that change which comes in the twinkling of an eye to *all;* to us who remain alive, without our falling asleep; while those who have fallen asleep, must have their mortal bodies quickened before they *can* enter in, through this "new and *living* way. This *living* way is the way Enoch went, who was "translated that he should not see death," (Heb. 11: 5); and the way *all* would have gone in, if sin had not entered the world; and the way all *must* go, when Christ has restored what was lost in Adam. That is, none will ever enter the most holy, or take the second step in the process of entering into LIFE, as what was lost by the first Adam, is restored by the second Adam.

This makes a complete restitution of what was lost in the sin of Adam. Death and corruption came by sin; hence, had man not sinned, he would have remained incorruptible. Through the process of regeneration, or in other words, faith in God and Christ, we are first *restored* to that incorruptible condition, *after* which, we enter into spiritual life. As Christ was without sin, his flesh "did not see corruption." And then the dead in Christ have their mortal bodies quickened, and thus "come forth," they are "raised incorruptible." Thus all will be restored to that sinless, and incorruptible condition from which man fell, *before* entering the next and higher condition, a condition from which man did not fall, because he had not then attained to this second and higher stage of life. If this were not so, and we leap, as it were, from what we *now* are, sinful and corruptible, into immortality at a single step; then, in our case, at least, and the dead in Christ, there would be no restitution of what was lost in Adam. Adam before he sinned, was not corruptible, and corruption is the result of death, and "death came by sin." Neither was he in possession of that second and perfect life which we get at the resurrection, since one who attains to that, "*cannot* die any more." And there is to be "a restitution of all things,"—all that was lost by the fall—, for what was lost by the sin of one, is restored by the righteousness of one, (Rom. 5: 18). And as Christ is the firstfruits of this righteousness, and the church of the first born is the first harvest, so those who *live*, i. e. enter into LIFE, at the end of the next, or thousand year age, will constitute the great general harvest.

How perfect is God's plan! The head or firstborn, is a true sample of *all* that shall follow; when all who have died in Adam are made alive in Christ, but every man

sea of glass

his own order. And the head and forerunner, goes through the exact process, in entering into life, which all who follow must pass through.

When the dead in Christ are raised, incorruptible, and prior to the moment of their change, they are restored to all that was lost in Adam, viz. to an incorruptible sinless condition, and this *before* they take on immortality; *that* being something which Adam did not have, and *could* not lose. We who are alive and remain, reach that condition of complete *restitution*, when we reach the sea of glass condition, i. e. the condition of victory. Hence, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," etc. (Ps. 91). We shall then be incorruptible, even as man was before sin came into the world, and death by sin. But the whole of "the *times* of restitution of all things," is required to restore all things. And as Adam and his wife were joined together in the fall, so the second Adam and his wife will share in the work of restitution.

If this is not true, and we are not first restored to just the condition in which man was, before sin entered the world, then there is no *restitution* in the case; since the change in the twinkling of an eye, and being fashioned like unto Christ's *glorious* body, *is not* a restitution of what Adam lost. But there is to be in Christ, a restitution of what was lost in Adam, and this, *before* we enter the higher condition from which Adam did *not* fall. In order to get the victory over sin and death, it was necessary that Christ's flesh, and flesh-life should triumph over corruption. Hence, it was written, "that his soul was not left in hell, (*hades*), neither his flesh did see corruption." Here is direct testimony that neither his *soul*, (*pseuka* or life), nor his *flesh*, were left in possession of the enemy; both, were redeemed from the grave. In other words, his mortal body was quickened, and he was raised *incorruptible*, just as "the dead in Christ," will be raised; and just as we who are alive and remain, *will be*, on attaining to the "sea of glass" condition, the condition of victory, in which *no evil*, (and hence, nothing which came into the world by sin), can approach us. *We* shall therefore be *incorruptible*, while in that condition, just as Adam would have remained, had he remained sinless. Nothing short of this, would be a complete victory over death and the grave. If Christ gave his *soul* to death, and if it was "*never taken back*," as some teach, then death got the victory over him. But it is written, "Thou wilt not leave his soul in hell, neither suffer thy holy one to see corruption." Both soul and body came out of the grave triumphant over death; and "He that raised up Christ, shall also quicken *your mortal bodies*, by his Spirit that dwelleth in you." Jesus "came forth, unto a resurrection." He *rose* from the grave *incorruptible*, what man was, before he sinned, and what *all*, the dead in Christ, and living, *are* to be, before they are changed. In this condition, (the condition *we* shall be in, when we get the victory, the condition in which the dead in Christ "come forth," and retain during the fulfilment of Ps. 91, a condition of absolute victory over *all* the evils of the fall), in this condition, and before he had ascended into the higher condition in which God moves, Mary saw Jesus.

This makes a complete triumph over sin and death; and a complete *restitution* back to the condition from which man fell, for all who die in Adam; and any thing short of this, or any thing *more* than this, would not be a restoring of what was *lost in Adam*. And this complete restitution of what was lost in Adam, is restored by *faith* in the second Adam, and before the higher life, which Adam never was in possession of, is attained. And this work of Christ, in restoring what Adam lost, is, and should be, as wide as was the fall. Adam, Eve, and all the race, are involved in the fall. Christ entered into our fallen condition, "made sin for us," and became the firstfruits of his own righteousness. "He brought forth judgment unto victory," and rose from the grave incorruptible, "Because it was impossible that he should be holden of it." Then, notwithstanding he had entered the dominion of sin and death, he arose its conqueror, and "the second Man Adam," was *perfect*, "made perfect through suffering;" i. e. what MAN *was*, as he came from the hand of his Maker. And having won this victory for us, he "ascended up *where he was before*." That is, he entered, "in the twinkling of an eye," into LIFE, and was again "A Priest, after the order of an endless life. From *that* moment, he could eat and drink and talk with his disciples, or set meat before them, even as "Melchizedek brought forth bread and wine" to Abraham.

It may be objected, (by those who *now* feel it their duty to object to *all* the HERALD teaches, even as they once *accepted* it all), that there can be no such condition of complete victory over the *effects* of sin, until the condition of immortality is reached, because

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this corruption shall put on incorruption, and "this mortal shall put on immortality." But the above is no less true, because there are *stages*, in the process, than is Gen. 1: 26, because man is not *yet* in God's image. So of the resurrection, "It is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body," but this does not preclude the clearly revealed preparatory stages, nor that every one will not be restored *to the condition lost in Adam*, and necessarily before being raised to eternal or spiritual life. The only question is, as to what constitutes being "raised," in the sense here implied. The Father raises the dead and quickeneth them. And He that raised Christ from the dead, shall ALSO quicken YOUR mortal bodies, is one kind of raising up and quickening; but there is another kind of raising, and another kind of quickening, even as there are two kinds of life. And the former is invariably attributed to God, and the latter to Christ. And the evidence is conclusive that the mortal body will be quickened, before this mortal shall put on immortality; and that this last great change, is the consummation of, being raised a spiritual body. Nor can we ignore any one step in the plan which precedes this final consummation.

Again, Aaron was to "come into the holy place with" a sin offering, (Lev. 16: 3). Christ in being made flesh, was "made sin for us," and entered in, (after having won the victory over death), *in his flesh;* the identical flesh which had been sacrificed, *if*, as we are compelled to believe, he was still in the *flesh*, when he appeared to Mary.

As the high priest must lay off his ordinary garments, those he had worn *before* he went into the holy place, and which evidently represents the flesh, or "earthly tabernacle," and put on the holy linen garments, which *as evidently* represent the same as our "being clothed upon with our house which is from heaven;" and, under the law, was required to lay off the first, wash his flesh, and be "clothed upon" with the other; and *both* of these, the laying off the former, and putting on the latter were to be done *in the tabernacle*, or holy place, so Christ's flesh, and soul, or flesh-life, *must* have been restored, (as the Scriptures affirm), in order for him to fulfil this feature of the law. Hence when Jesus arose, it was his fleshly *body* which "came forth *unto* the resurrection of LIFE." i. e. He came forth to experience the change from mortality to immortality; and which change, at the proper moment, was with him, the firstborn, as it is to be with us, "in a moment, in the twinkling of an eye;" and *Mary* saw him prior to this change.

To "*ascend*," means more than to go up from the surface of the earth; it means to rise from a lower, into a higher condition. To pass from mortality into LIFE, would be, therefore, ascending to the sphere of being in which his Father dwells.

That the above is the true explanation, is almost certain; for the high priest on *entering in* to the tabernacle, was to lay off his garments, (equivalent to Christ's laying off mortality), and *before* he washed his flesh; and yet Christ did not enter in, until after his crucifixion, for "the *way*, into the holiest of all, (i. e. the manner of going in), was not yet made manifest, while the first tabernacle was yet standing," (Heb. 9: 8); and the first tabernacle was standing, until the vail of the temple was rent, and their house was left unto them desolate.

Now how could Christ fulfil the law, in relation to the change of garments made by the high priest, *after* he went in to make the atonement, and yet *before* he washed his flesh, unless *he* also passed through some change, after *he* entered, and yet before he washed *his* flesh? He certainly did not break the law, by entering into the Most Holy, before washing his flesh. And he must have ascended, in *some* sense, after he spoke with Mary, and before the evening of the same day, since, the "washing with water by the word," began at that time.

This not only makes the meaning of his language to Mary intelligible, but establishes the fact taught in Rom. 8; 11, John 5: 29, etc. viz. that the mortal body is quickened and comes forth, unto a resurrection. And this word *anastasis* (resurrection), means passing from this temporal fleshly life, (really a condition of death), into that higher sphere of spiritual life in which God moves and has his being. And Christ thus ascended to his Father, in the way all who have died in Adam, are to be brought to God; whether it be Christ, the firstfruits, or they that are Christ's, at his coming; or the rest of the dead, who live not again until the thousand years are finished.

Now, Is our High Priest coming out, in the same manner that he went in? I answer Yes? and No! He is coming to us in like manner, but not to the *world*.

When as High *Priest*, he went into the *Most Holy*, he did not start from the *world*, nor in that character, does he return to the

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world. The promise in Acts 1: 11, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," was not to the *world*, but to the church. The world did not see him go, nor was he taken up from them. He was taken up from the sanctuary, or holy place, into the *Most Holy*. And *they*, the living "stones of the sanctuary," saw the *manner* of his going in; and to *them*, he will come out in the same manner, "without sin, (or a sin offering), unto salvation." He left the *world*, in dishonor; he will return in glory: he left it in weakness; he will return in power: he left the *world*, a natural body; he will return a spiritual body.

To the church, he went away as her great High Priest and espoused Husband; and to her, he returns "In like manner as they saw him go." And to her he will appear, the *second* time, without sin, unto salvation.

"Without sin, *unto* salvation." This coming *unto* salvation, means both terrible and glorious things,—"Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? . . . Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble.: when he cometh up unto the people, he will invade them with his troops," (Hab. 3: 8, 15, Rev. 19: 19).

Christ entered into the first "holy place," "with a sin offering," according to the law; i. e. he rose *in his flesh*, and as he entered in to the "true tabernacle (the church), at the time he rose from the grave, the sin offering was his fleshly body. When he "ascended to his Father," after Mary saw him, and yet *before* he permitted them to touch him, he passed from the earthly into the heavenly condition. Thus he went in, with a sin offering. But the *church* had nothing to do with that, "touch me not." His *intercourse with them* was after he had changed his garments; and it is only then, that he "washed his (spiritual) flesh."

On going in, he appeared (to Mary) *with* a sin offering; on coming out, "unto them that look for him, he shall appear without sin, (sin offering), unto salvation." Hence he comes, to the church, in like manner as they saw him taken *from* them, and not as he came *to them*, at the former washing.

PERFECTION.

God's plan in making man was to bring him to the image of his Creator, by his passing through the process of, "first the natural, and afterward that which is spiritual." And only the *perfect* man, can pass through the change from *mortality* to *immortality;* hence, it is written, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5: 48). The above does not, of course, mean perfect in power, or in wisdom, or in any other infinite attribute; but purfectly free from *sin*, and the *evils* of sin. And until this perfection is reached, no man shall see God; i. e. enter the *Most Holy*. Than this, no doctrine of the Bible is more clearly revealed, or persistently taught. And I do not wonder, knowing that we are to, and *must* attain that condition of victory, that earnest christians have eagerly sought it.

God made the first man Adam perfect, i. e. free from sin, or any effect of sin. When Christ rose from Joseph's tomb, he had gotten the victory over sin and all its attendant evils. He had obeyed the "law which was ordained to life," hence, his soul and body, all that went down in death, came out, "his soul was not left in hell, nor his flesh did see corruption;" but rose triumphant over death "no more to see corruption." Then, when his flesh arose, he stood the perfect man, "made perfect through suffering," (Heb. 2: 10). The second Adam, "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation," (Heb, 5: 9). Viz. By passing successfully through the first stage of man's existence, (even though he started under the weight and *penalty* of sin), he then had the power to enter the *second* and higher plane of life, from the condition of the perfect natural man, the *only* condition which meets the requirements of God's plan, since sin, and its baneful effects had stopped man's development into the higher life. With Christ's successful work as a human being who had triumphantly passed the first stage, there was one having power to enter upon the second stage, who should be the head, the first on this higher plane, to carry on the work of *re-generation*. A necessity as absolute, as was a first Adam, in order for the *generation* of the race.

Since it requires that one should be *perfect*, in this sphere of life, in order, *of himself*, to have power to enter the higher life;

it tells us why a Christ, or one who could thus keep the perfect law ordained to life, was a necessity, in order to have a head, or first one on the higher plane. And if a second Adam, on the higher plane, and re-generation, is God's plan, in order to bring the rest of us up to that condition of life, then it follows that every other one who follows the head, must, through him, also be made perfect, before passing from this, to the higher life.

Christ was the first that should rise from the dead, (Acts 26: 23), hence, he is the first to get the victory over the dire effect of sin, since death came by sin. And not until his "mortal body" was quickened, and he came forth "no more to see corruption," was he "made perfect," according to the testimony of Scripture; since he was made perfect, through *suffering*. And as he was not perfect, while in the condition of death, it follows that he reached perfection, only at the point where he triumphed over corruption.

The first Adam was perfect as he came from the hand of his Maker; the "second man," took upon him our *fallen* nature, and was made perfect through suffering. Hence, for the human being to be perfect, means a *restitution* back to not only a sinless condition, but more than that; since Christ was free from actual sin, and yet was required to be made perfect, and was not so, until he had gotten the victory over corruption and death, or the *effect* of sin. And Jesus came forth soul and body, the entire man, victorious; i. e. he had conquered and regained for himself, what Adam lost for himself. Adam was free from sin and the *effects* of sin, before he fell; and had he remained sinless, could never have seen corruption. Jesus rose a perfect man, made perfect through suffering; and therefore, so far as sin and its effects are concerned, *just what Adam was before the* fall; having gotten the victory when his *flesh* arose, "no more to see corruption." That is, he, the restored man, would now enter in through the vail, ("that is to say, his flesh"), by a new and living way, which he hath consecrated for us.

God and his holy law demand, not the angels, nor beings who are "equal to the angels," but that *man* should be "PERFECT;" "even as your Father which is in heaven is perfect." And we are satisfied this restitution to the perfect condition from which Adam fell, a condition absolutely free from sin and *all its effects*, is God's plan for every one, and this restitution to the condition from which man fell, must be reached *before* the next step into the higher life, or that which is beyond the vail, is taken. In other words, God is not to be thwarted, man in the *flesh*, is to be made *perfect*, just as perfect as if sin had never entered the world; and hence, the "restitution of all things," all that was lost in Adam. This, and this alone, would be absolute victory. And this view makes clear a host of Scripture; it tells why the *flesh* of Jesus, soul and body, all that fell in death, was again brought forth, "*no more to return to corruption*," but to pass through a *living change*. It tells us why "He that raised up Christ, shall *also* quicken your mortal bodies." It tells us *why* there must be a restitution, before the second step, or being raised "a *spiritual* body," is experienced. It tells us why Job is "to stand in the latter day upon the earth, *in his flesh*, and see God for himself, and not another." It tells how, and when the condition of perfection which the law demands, is to be reached. It tells why "the dead in Christ *rise* first," that is, before the change, "For we shall all (both those who sleep, and we who are alive and remain), be changed in a moment, in the twinkling of an eye, at the last trump." It tells why the "mortal body" is raised "incorruptible." And above all, it proves that the purpose of making man in the image of the Father and the Son, (Gen. 1: 26), by the two stages, or "first the natural, and afterward that which is spiritual," is to be maintained in its integrity, and that only the perfectly restored man, can step from the first, to the second stage of life.

THE PLAN.

God made a law "which was ordained to life," i. e. LIFE, spiritual life, must come by obedience. And this law was made before man sinned. The first man, with no volition of his own, was made a living soul (person); but *obedience* was the price of the higher life. (After life is once imparted, and a head is organized, the process of generation, like producing like, is the divine arrangement.) Hence, without obedience, spiritual life *could not be developed;* as the plan was, not to create, but to *develop* it. And until there was a head, a first one, there could be no generating, or like producing like, on this spiritual plane. That this is true, none can deny. We all know there can be no generating, or *regenerating*, without a parent; that one cannot be born, without something of the same species, from which to be born. Hence, if a

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new race is to exist, there must be a first one created; and if a second stage is to be developed before re-generation, then a *first* one on that plane, is *also* necessary. And further, we know Scripture teaches that even as the embryo offspring partakes of the *life*, (flesh and blood) of its parents, until it enters into perfect and independent life of its own; so we, in being *re*generated, partake of *his* life (flesh and blood):—"Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." And without such a head there could be no regeneration, or like producing like.

This was the plan when they said, "Let us make man," and "Jesus, who, being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, he humbled himself, and became obedient unto death, even the death of the cross," and was thus made perfect through obedience. And he, as a *man*, having won life, *spiritual* life, in the ordained, and therefore only way man could win it, became a head, or Father, on the second and higher plane of life. And in *re*generation can now be accomplished by the divinely arranged plan; and we are begotten by the truth, through faith.

Faith, with *us*, is counted for righteousness, but not with Christ; *obedience* to the utmost jot and tittle, was demanded of him. But *how* and *when* does faith (our righteousness), give us the victory? At the exact or corresponding time, I answer, at which Christ, the forerunner, won the victory, viz, when soul and body, all over which death and corruption have triumphed, is "raised incorruptible. Then, *we* also shall be perfect, i.e. restored to the condition from which man fell. Certainly so long as the christian is held by the enemy death, or is *corruptible*, he has not gotten the victory. But with the promised restitution of what was lost, his mortal body quickened, "no more to return to corruption," he can say "O death, where is thy sting? O grave, where is *thy* victory? They come forth *perfect*, free from sin, and all *effects* of sin. This is a perfect restitution. Jesus reached it, when his *flesh* came forth; the dead in Christ reach it, when *their* mortal bodies are quickened; and we who are alive and remain, when we reach the "sea of glass condition.

After LIFE, spiritual life had been reached in time, through perfect obedience to "the life which was ordained to life," then, having a head, or second Adam, on the higher plane, *faith* is the means for the *regeneration* of man. *Faith*, as the means for attaining to *spiritual* life, as well as obedience, must have been required, even had sin not entered the world; since man could not have walked with God, as Enoch did, who was a type of the *true* way in, *without* believing God, and belief *is faith*. Thus God's original plan has not been thwarted. God *created* man, on the first stage of life, and *generation* followed as he designed that it should. The next stage must also have its *Adam*, and *this* Adam must develop out of the first one, by *obedience*. And Christ took it on himself to accomplish this, "from the foundation of the world," viz. when he, with the Father, said, "Let *us* make man in *our* image." And when a *second* Adam was complete, the process of *regeneration* by *faith*, can go on. God so loved the world, that he gave his only begotten Son (as the new head), that whosoever *believeth* in him, should not perish, but might have everlasting life.

"THE SEA OF GLASS."

With this company, the restitution is complete; they have gotten the victory over sin, and over all its effects; hence, are incorruptible and above *all evil*, a thousand may fall at their side, and ten thousand at their right hand, but it shall not come nigh them.

This condition of victory explains what seemed like an inconsistency when we first saw the application of Ps. 91, as having its fulfilment during this coming time of trouble, and yet supposed that as they were evidently in some *new* condition, they must have been glorified. The difficulty was, if they had passed the last great change, and were "Equal to the angels," to understand why they should *require* angelic protection. And again, in Ps. 149: 4–9, and which synchronizes with Ps. 91, it seems almost certain the saints have entered a condition of extraordinary power and victory, while yet in the flesh, "Let the saints be joyful in glory; let them sing aloud upon their beds, the high praises of God in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have *all* his saints. Praise ye the Lord." Here the saints are evidently *in the flesh* while this work is being accomplished; and yet, "This honor have *all* his saints;" hence, all who sleep, as well as we who are alive and remain, must share this sea of glass condition, or con-

dition of victory over the world; and hence must be raised, in the flesh.—And "If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies." When the mortal body of Job is quickened, so that "in his flesh" he shall see God, (Job 19: 26), he will be raised *incorruptible*, that is, "no more to return to corruption." And if we should thus see him in our midst to day, we should not be surprised to learn that he was possessed of super-human power, or that disease and pestilence had no effect upon him. On the contrary, we would be surprised to find that he was still the subject of corruption. "The dead shall be raised incorruptible, and *we*, (the whole body) shall be changed. We shall not all sleep, but *we shall all* be changed in a moment, in the twinkling of an eye, at the last trump." But the "dead in Christ, *rise* first;" and doubtless a considerable period of time first, as *all* the saints are to be here, in the flesh, during the execution of these judgments.

"But some will say, How are the dead raised up? and with what bodies do they come? Thou fool, that which thou sowest is not quickened, except it die; and that thou sowest, thou sowest not that body that shall be," (1 Cor. 15: 35). Then the apostle illustrates with grain; you do not get the *body* that you sow; suppose you plant a potato, in may be diseased and rotten, a deformed thing; but if there is a sound eye left, you get "not that body thou sowest, but God giveth it a body as it hath pleased him, and to every seed his own body." You plant a deformed and rotten potato, but get a sound and perfect one. So with the deformed body of the saint, even in the first stage which precedes the resurrection, (*anastasis*), or being raised from the natural to the spiritual, it comes forth a *perfect* body, having no trace of the effects of the fall. This accounts for the change in Jesus, so that Mary did not recognize him. Nothing is said of the widow's son, or of Lazarus, that none of their friends knew them. *They* came forth with all the effects of sin still stamped upon them, and hence, could be recognized by friends. Jesus, before his crucifixion, had the marks of fallen humanity, "Surely he hath borne *our* griefs, and carried *our* sorrows," "His countenance was more marred than that of any man." But when he came out of death he had gotten the victory over this, he was the *perfect* man, made perfect through suffering, even as the first Adam was *created* perfect. Hence, Mary "knew not that it was Jesus." After his change, he "appeared *in another form*," (Mark 16: 12); and *then* he had the power to appear with the print of the nails, or in any form he chose.

The perfect restitution to what man was, and what he must be, before he can pass to the higher condition of spiritual life, is really the condition of victory, To take the spiritual body out from the grave, and leave the mortal body there, would be to get away from death, but not the victory over death. To escape from the battle field, and fly from the enemy, leaving tent and baggage, is but a poor victory. It was not thus with Jesus. "His soul was not left in hell, neither his flesh did see corruption." "And they that sleep in Jesus, will God bring with him," soul and body, a complete restitution; and they "come forth, *unto the resurrection*." And in due time, having been made *perfect*, they will be raised, or pass through the veil into LIFE, through "a new and *living* way."

Never till now have we understood, or had *any* clear idea of the restitution. But now we think the whole subject is perfectly clear, and can be clearly set forth. And it is through the *restitution* that faith is to have its triumphant vindication.

THE TRIUMPH OF FAITH.

Faith, the principle of *re*-generation, has been extolled throughout the entire Scriptures, but never yet has it been fully realized or appreciated. It is Omnipotent; and the *world* are soon to see and recognize its power. "This is the victory that overcometh the world, even your faith." And we shall show that the condition of victory, which Christ won by *obedience*, is reached by the church, through faith; which, to them, "is counted for righteousness;" and that the sea of glass condition is nothing more nor less than the condition of a perfect faith; the time when "the just shall *live by his faith*," Hab. 2: 4, and Heb. 10: 37, 38.

Faith comes by hearing, and hearing by the word of God." When our High Priest shall wash his flesh, on coming out of the Most Holy, "and we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," then the faith which comes by hearing and understanding the word, will be fully realized; hence, at that time the faith of the one body will be *perfect;* and therefore, having heard all that Christ has heard of the Father, (John

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15:15, will be just what Christ's faith was. And *perfect* faith can command all that God has to give. "Of Myself I can do nothing," said Jesus; but "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels"? (Matt. 26:53). When Ahasuerus gave Mordecai his signet ring, Mordecai controlled the Persian empire. FAITH is the signet ring of Heaven. Did the greatly beloved Daniel pray a prayer of faith? "At the beginning of thy supplication the commandment came forth, and I am come," said Gabriel. Will God give his angels charge concerning thee, to bear thee up lest at any time thou dash thy foot against a stone"? Think not we are to be as helpless babes in their arms, while they "bear us up," instead of that, having gotten the victory, through HIM who hath loved us, and given himself for us, we shall walk on the high places of the earth *fearing* no evil.

If ye had faith as a grain of mustard seed, said Jesus, ye should say to this mountain, Be thou removed, and be thou cast into the depth of the sea, and it should be done.

We are not to suppose that *faith* would move the mountain, but faith commands the spiritual powers, and for them to do it would be but a mere trifle. We know but little of the power of spiritual beings; they are sometimes spoken of as "his angels that excel in strength," or, margin, *mighty* in strength, (Ps. 103:20). "And the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand," (2 Kings 19:35). "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand," (2 Sam. 24:16). A legion is a *vast* number, (*Webster*). When Peter drew his sword to protect his Master, Jesus said, "Put up thy sword into his place; Thinkest thou that I cannot now pray to my Father, and He shall presently give me more that *twelve legions of angels*? But how then shall the Scriptures be fulfilled, that thus it must be"? What was Peter, sword in hand, against the armed band that came to take Jesus? And what that band of soldiers, before one of God's mighty angels that excel in strength? And what all the combined armies of men, against "More than twelve *vast* companies of the angels of God? And yet, "Are they not *all* ministering spirits sent forth to minister for them that shall be heirs of salvation"?

O how God does and is to honor man, fallen man, and yet son and heir of God; "for if son, then heir, heirs of God, joint heirs with Jesus Christ." "For unto which of the angels, said he at any time, *Thou art my son*, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me, a son?" They are not sons, but ministering spirits, sent forth to minister to us, the heirs. And when we have our Father's signet ring, and *use* it, there is nothing within the power of all the mighty angels of God, which we cannot control. Jesus used the mighty power of faith just a little; When he said to wind and waves, Peace! Be still; it was the power of God exerted through his *angels*, since He always works through the angels, to control the *physical* forces, as he does to control man:—"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me," (Dan. 6:22). And again, An angel moved the waters of the pool of Siloam, so that whosoever should first wash, should be healed. And with such agencies, sent forth expressly to minister, (serve) the "heirs of God," is it strange Jesus, though of himself he could "do nothing," yet had to restrain himself, as it were? I *could* by merely asking my Father, have angels enough to hurl a world into chaos, "But how then should the Scriptures be fulfilled"? So, "He was led as a lamb to the slaughter; he opened not his mouth," else his blinded and deluded persecuters would have been consumed as in a moment. And instead of asking for help to destroy them, he prays, "Father forgive them for they know not what they do."

His faith was, not merely "as a grain of mustard seed," it was the full grown tree, just what ours will be, when we *all* come to the unity of the faith, and to the stature of the fulness of Christ. Notwithstanding he was in possession of the Almighty power of *perfect* faith, which, reaching to that within the vail, holds angels and principalities and powers at its command, yet he must not take to himself his great power, until the time appointed, since the Scriptures must be fulfilled. So the church have not been permitted to grasp that magic power only in an exceeding small degree. Faith comes by hearing, and hearing by the word of God; and not until the finishing touch at the hand of our great

High Priest, shall we be brought to that high point of victory. If perfect faith had been granted to the church through their time of suffering, *they,* being sinful, could not have restrained themselves as Christ did, and so the order, of first the suffering, and afterward the glory, would have been frustrated. Hence, not one was ever yet permitted to reach the point of victory, because "they, without us, could not be made *perfect.*"

If you would realize the power the overcomers are to exercise, as foretold in Ps. 149. when they "shall execute the judgment written," —"know ye not that the saints shall judge the world,—you may see it illustrated in Jesus when he drove the money changers from the temple; only remembering that he must then restrain himself, "lest they perish by the way, when his wrath is kindled but a little." (Ps. 2). And when he had made a scourge of small cords, he turned his terrible eye, (for it must have been terrible then), over that scene of greedy confusion. "The uproar of buying and selling suddenly subsided. Every eye of that vast multitude was doubtless fixed on the Prophet of Nazareth, the steps of the temple had become his throne, and the awe struck multitude trembled as if awaiting the sentence of Jehovah. There was a thrill of terror as they felt the awful presence of supernatural power, as the voice of Jesus echoed and reechoed, clear as the blast that shook Sinai, as it reverbrated through the courts and corridors of the vast edifice, "*It is written,* My Father's house shall be called a house of prayer, but ye have made it a den of thieves." And as he advanced, scourge in hand, before him fled priests and Levites, buyers and sellers, givers of usury and takers of usury, overturning their tables, scattering their money, in their wild frenzy, as if their one thought was "to hide themselves from the face of Him that" pursued them, as he cried, "*Take these things hence:* Make not my Father's house a house of merchandise."

The above was only a type, he had come, not to exercise authority, but to suffer reproach, and yet he had in him that which no power in heaven or on earth could resist; he had FAITH IN GOD. And this is our inheritance; "This is the victory that overcometh the world, even your faith." Restitution, perfection, victory. "*Now* the just shall live by his faith.

That this corruption must put on incorruption, as the first step in this great change, and before this mortal shall put on immortality, is so clearly stated in 1 Cor. 15, and so universally taught in every part of Scripture, and is so beautiful, that it seems as if nothing but wilful rejection of the truth could make any one *try* to mix and confuse these things, even in their own minds. This corruption, putting on incorruption, is equivalent to *restitution,* being raised incorruptible. But when the mortal body is thus quickened and comes forth, it is still the *mortal* body; that is, a body which is not to continue eternally, for it is to be changed. "God only hath immortality;" hence *he* changeth not.

This gradual approach to perfect day, is both beautiful and Scriptural. Of course, death being swallowed up in victory, includes the whole process, until we are clothed upon with our house which is from heaven. But the fact that the *flesh* of Jesus was raised, to more to see corruption, proves that even in his case, restitution preceded the complete entrance into spiritual life.

THE SONG.

Those on the sea of glass, and who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses and of Christ; *i. e,* the united teaching of the law and the testimony; the whole Scripture having been opened to them. And the song or teaching of Scripture, is the eventual conversion of the world, "All nations shall come and worship before thee." One place where Moses teaches this, is in the TABERNACLE, (see Feb. No. of HERALD). And for one illustration of its being in the testimony, see Zeph. 3: 8, 10. The *reason* given why all nations shall come and worship, is "For thy judgments are made manifest." But the word here rendered "judgments," is *dikaioma,* the same word rendered *righteousness,* in Rom. 2: 26, and Rev. 19: 8. The first is, "The *righteousness* of law;" and the second, "The fine linen clean and white, which is the *righteousness* of the saints." Now whatever is counted as the *righteousness* of the saints, is that which compels the nations to come and worship. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness," (Rom. 4: 4). That is, those who claim that works, whether it be preaching the gospel, praying, exhorting, living holy lives, watching themselves, or doing any

ng, or any work for Jesus, is that which kes them ready, or constitutes a readiness being united to Christ, are, whether they ow it or not, endeavouring to earn salva-. The *doing* that is acceptable, has no ught of personal salvation in it; but is the ntaneous outcome which springs from *be-saved* (by faith).

That the church are eventually to subdue world by the power of faith, is the crown-glory of the gospel. But how it was to accomplished, has been the question; but light on this point is now beginning to be n. Still, notwithstanding all the evidence, could not believe in this complete tri-ph of faith, so soon to be realized, were not that the means to that end are now so ly understood. Faith comes by hearing, hearing by the word of God; and under great High Priest, the church are soon graduate. And when *he* shall "open our derstanding,' and wash his flesh with wa-by the word, and we all, both they that p, and we who are alive and remain, are de *perfect*, (Ephe. 4: 13), it is easy to see t our faith will be all that the Word of d, fully understood, is designed to impart. what a grand and scriptural consumma-n! A perfect faith, is that which gives a fect victory. The patriarchs and apostles all who have fallen asleep, died without aining to this condition of victory, they, hout us, could not be made perfect; the h Priest's "flesh," must have its final shing, only when he comes out from the Holy. The last enemy to be destroy-is death, hence, to fall in death, is any-g but getting the victory. "We are jus-d by faith;" and only perfect faith, can g perfect justification; "and whom he fied, them he also glorified," Rom. 8: 30. The washing prepares the one body to en-the sea of glass condition of victory; in ch "the just (those whom he has justi-) shall live by his faith." (Read Heb. 10: -39), and you will see that a special point ade in connection with the *parousia* or ence of Christ; and that it is "*Now* the shall live *by faith*."

It is faith that gives the victory; faith links them with the spirit world; faith commands the wealth of Heaven; faith enables them to walk unharmed through pestilence that wasteth at noon day, and ruction that walketh in darkness; a faith can control the elements, paralyze armies a multitude, bind their kings and nobles, terror to the heart of the oppressor, shield the innocent, and walk as *Gods* among men, will not the manifestation of *such dikai-oma* (righteousness, the faith of the justified ones, counted for righteousness), be enough to make "all nations come and worship"?

This marvelous triumph of faith, is on the eve of realization, but the darkest hour pre-cedes the brightest dawn; hence the ques-tion, "When the Son of man cometh, shall he find faith on the earth"? But fear not, though our numbers are few to day, there is a long line of holy men of old, patriarchs, prophets, apostles, and martyrs, who with Job, could say, "I know that my Redeemer LIVETH, and that he shall stand at the latter day upon the earth: and though after my skin-worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and *mine eyes* shall behold and not a *stranger, though my reins within me are con-sumed with earnest desire for that day*," (Job 19; 25-27, *margin*).

What a glorious consummation of the gos-pel age, and introduction of the millennial age. But if the Jewish age, and introduc-tion of the gospel, required an exhibition of, as it were, the "grain of mustard seed" con-dition of faith, ought not the bringing in of the millennium, when all the ends of the earth shall remember and turn to the Lord, and when the church have come to the unity of the faith, and the full stature of a perfect man in Christ, ought not, I say, the grain of must-ard seed, to have become the full grown tree? Such is God's onward plan of the ages, a pathway which is to shine more and more, unto that perfect day when the glory of God shall cover the earth:—"As truly as I live, all the earth shall be filled with the glory of the LORD," (Num. 14: 21).

"Triumphant Zion, lift thy head
From dust, and darkness, and the dead.
Tho' humbled long, awake at length,
And gird thee with a Saviour's strength.

Put all thy beauteous garments on,
And let thy excellence be known;
Decked in thy robes of *righteousness*,
Thy glories shall the world confess.

No more shall foes unclean invade,
And fill thy hallowed walls with dread;
No more shall hell's insulting host
Their victory and *thy* sorrows boast.

God from on high has *heard thy prayer*,
His hand thy ruins shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace."

NO MORE SEA.

"And there was no more sea," Rev. 21: 1.

Many have wondered what was the significance of this. It seems to have no connection with what precedes or with what follows it; the first and second verses would read as well without this sentence as with it. And yet there is no reason to suppose that it is an interpolation, in fact we believe it is most significant, as we shall show. The language is symbolic, as is nearly all the language of this book; it does not mean literally that in the new heavens and new earth there will be no large bodies of water; this would be a calamity rather than a blessing. The true meaning, we believe, may be found by noting the symbolic use of the word. We shall find, in the examination, that it is a symbol of unrest and especially used to represent the tumultuous masses of mankind, and also the unquiet heart of the individual sinner. A few passages out of the many, will suffice to illustrate how this word is used in the above sense. Isa. 17: 12, "Wo! to the multitude of many people which make a noise like the noise of the sea; and the rushing of nations that make a rushing like the rushing of mighty waters." See also Jer. 6: 22, 23, 51: 41–43. Christ also uses the word in the same sense, in Luke 21: 25; in this passage we are told that one of the signs of the last days will be, "the sea and waves roaring;" i. e. the masses of the people in a state of violent excitement and commotion. Of its use with reference to individuals, the following is an example; "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt," (Isa. 57: 20). "He that wavereth is like a wave of the sea driven of the wind and tossed," (Jas. 1: 6). "Raging waves of the sea, foaming out their own shame," (Jude 13).

These passages will fully show the use of the word "sea." It represents unrest, disquiet, instabillity and turmoil. The Hebrew word for sea (*yam*) means tumult. With the scriptural meaning of the word in mind, I think we can understand the meaning of our text. The new heavens and new earth state is the antitype of the seventh day in the old creation, a day of rest, the great Sabbatismos, (keeping of a sabbath), long since promised, and looked forward to by all God's saints, with earnest yearnings. In that blessed sabbath there will be no more sea, no unrest, no tumult, but all will be calm and peaceful as the heart of God:—"Thou rui-

est the raging of the sea; when the w thereof arise thou stillest them," Ps. How precious the thought! No mor turmoil and commotion, "the sea and w roaring," a thing of the past; strengt by the bufiting of the storm,—"now little while ye are distressed by variou als," (1 Pet. 1: 6), but when we com the full growth, "The measure of the ure of Christ," and have entered in joy of our Lord, we shall no longer nee als, hence, "there shall be no more se

In conclusion, I will qnote a few lines Andrew Jukes' "Types of Genesis." rough gales from the vexed bosom of th are full of health and bracing; we cou afford to lose them. Trying as they a a while, and most hurtful if we have n tection, the gale of lust and temptatio strenghten while they move us: by noxious exhalations are carried far aw the world to come we shall want no s therefore no "sea" is there. Here we them; therefore they are left in love to us. Yea these seas and their roaring praise the Lord, for he sitteth King the water floods; and all their tempests in, like the wrath of man without, in above our present thoughts, yet praise

A. P. A

NEW HEAVENS AND NEW EA

Isaiah saw "New heavens and earth," and there was *death* there, (se 65: 17, 20). John saw a new heav a new earth, and there was "*no more* Peter says, "Nevertheless we, accord his promise, look for new heaven and earth, wherein dwelleth righteousne Peter 3: 13). How can these be reco

Peter evidently speaks of what was *ised* in Isaiah. And Isaiah promise temporal blessings,—"They shall build es and inhabit them, they shall plant yards, and eat the fruit of them," (ver

The solution of this, is, Isaiah spea new heaven and new earth *begun*, process; Rev. 21: 1, is the same co Peter speaks of it as a fact, without to details. And so all are in harmony

The millennial age, or times of the tion of all things, begins very differen what it will end. First, "Satan's kin is shaken, "For the powers of heaven be shaken," (Luke 21: 26); the shaki nifieth "the removing of those thing are shaken," (Heb. 12: 27). But th

the kingdom of of the air, (Ephe of Satan, (Rev. 20 the kingdom to C ly the beginning of "For he must re emies under his fe shall be destroyed i

And death is no sand years are exp simply raise the ubject to sin and d widow's son was Samaria, Judah, et 53); is entirely dist *Christ*. The *re* man back to his Christ, as a secon means, *earth-m* than that, for he man had not sin required to pass *t* reaching the perfe us make man in al process, and t the natural, and iritual; hence, the g spiritual life, w the priestly office isting Christ, ha ist was made *fles* al done. This is flesh "for the su which could not h entered the w into the world, s And, we will denies the pre-exi affirms that *if m* Jesus Christ wou Christ at least, rmitted.

Christ took our na he might destroy death, that is, the a restitution to the fell, covers the w for Christ's mis that, could ha ndent of the hu t then is restitu mankind to the fell, and also a re over nature:— flock, the strong unto thee sha minion," (Mic this involves a *ne*

of the kingdom of "the prince of the er of the air, (Ephe. 2 : 2), and the bin- of Satan, (Rev. 20 : 1), and the trans- of the kingdom to Christ, (Dan. 7 : 13), nly the beginning of the subjugation of . "For he must reign, till he hath put enemies under his feet. The last enemy t shall be destroyed is death, (1 Cor. 15 :). And death is not destroyed until the ousand years are expired," Rev. 20 : 7-14. To simply raise the dead, leaving them subject to sin and death, as Lazarus, or widow's son was raised; and as Sod- Samaria, Judah, etc. are to be, (Ezek, :53); is entirely distinct from the *restitu- in Christ.* The *restitution*, or bringing n man back to his allegiance to God, is t Christ, as a second *Adam*, came to do. m, means, *earth-man.* Christ is to do than that, for he also gives eternal life. t, if man had not sinned, he would still e required to pass *this second* stage, be- reaching the perfect image of God. For et us make man in our image," implies dual process, and the two workers, or, st the natural, and afterward that which piritual; hence, the second stage, or im- ing spiritual life, would doubtless have n the priestly office of Melchizedek, the existing Christ, had man not sinned.

Christ was made *flesh*, to undo what Ad- had done. This is certain, since he was de flesh "for the suffering of death;" a which could not have been taken, had not entered the world. Hence, Christ e into the world, solely as the antidote sin. And, we will here remark, that he denies the pre-existence of Christ, vir- ly affirms that *if man had not sinned*, our d Jesus Christ would *never have existed.* ce, Christ at least, should rejoice that sin permitted.

Christ took our nature, "that through h he might destroy him that had the pow- f death, that is, the devi'e,"—H b. 2: 14, a restitution to the condition from which n fell, covers the whole ground of the ne- ity for Christ's mission in the flesh; ah nd that, could have been accomplished pendent of the humanity of Jesus.

What then is restitution? It is a restor- of mankind to the condition from which fell, and also a restoring of the lost do- on over nature:—"And thou O Tower e flock, the strong-hold of the daughter ion, unto thee shall it come, even the dominion," (Micah 4, 8), & Gen. 1: This involves a *new* Genesis; or "New heavens and new earth." "And he that sat upon the throne said, Behold, I make al things new."

Bringing the dead nations back to this fal- len and corruptible condition in which man now exists, although a necessary step, before they can be restored to the incorruptible con- dition, is really no part of restitution, since Adam did not lose a fallen nature, but fell *into* this condition. "God, who quickeneth the dead," (Rom. 4: 17), gives mankind to Christ, for the purpose of regeneration; and gives them not all at one time, but in some definite order:—"All that the Father giv- eth me shall come to me," (John 6: 37). "I pray for them: I pray not for the world, but for them thou hast given me, (chap. 17 : 9), And we have shown, on another page, that a full and complete *restitution*, precedes the resurrection, or being raised to the actual possession of eternal life. That restoring us back to the perfect condition from which man fell, is a work of faith, or belief in Christ; and that this restoring process does not be- gin until we believe. Hence, the restitution of fallen humanity, is a work of *regeneration*, a preparatory work for the new birth, or en- trance into LIFE.

Without making this clear distinction be- tween the work of restoring fallen humanity, and the mere quickening of the mortal body of the natural man, this subject must remain in its past obscurity. But with this distinc- tion, we see where the work of Christ as a second *Adam*, begins. With what he may have done before he became the second *man* we have nothing to say, as it has no relation to *this* subject.

The new heavens and new earth, or new creation, though it really began in Christ, and is now in process with the future wife and mother, yet in a broader sense, begins only with the times of restitution, or millen- nial age, since thus far, it is merely a prepara- atory work. But the restitution of all things, means, for the world, just what it means for the church; though to be brought about in quite a different manner.

As the creation of Adam differed from that of his wife, and her creation from that of the remainder of mankind; so it is in the regeneration. Christ lived by his own faith, that is, his faith supported him in all his tri- als, and enabled him to obey the law which was ordained to life; *we*, the church, live by "the faith of the Son of God." But in the coming age, the law will be restored, "the law shall go forth from Jerusalem," and obe-

dience and faith will be enforced, a sort of compelling power, a union of the "commandments of God, and the faith of Jesus," (Rev. 14: 12).

Thus the new creation, or "new heavens and new earth," *began* with the risen Jesus, —"Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me," the new laps on the old creation until "all" are drawn to him; then the new heavens and new earth will be complete, and there shall be no more death. This lap, or while the new is in process of formation, is that condition of things to which Isa. 65: 17—, refers; and so long as the old remains, death must continue. But in the finished new heavens and new earth—"the first heaven and first earth (having) passed away," "There shall be no more death."

QUESTIONS AND ANSWERS.

Q—, With the separate work of the Father and the Son, how do you reconcile the following, "God hath appointed a day in the which he will judge the world by that man whom he hath ordained," and, "The Father judgeth no man, but hath committed all judgment unto the Son"?

A—, I cannot see how two such positive texts, teaching precisely the same idea, can need *reconciling*. Suppose you were a carpenter, and should contract to build a house; you are not a mason, but your son does all that kind of work. You contract for all the work, but do the mason work by your son. Now supposing your son should say, "Father does no mason work, but has committed all that to me *because I am a mason*," (see John 5: 22, 27), and you *claim* to have contracted to do the mason work *by* your son. Surely there would be nothing to reconcile here, or a necessity for proving that *you*, in person, did *not* do the stone work, since both statements equally affirm the same fact. And if your son should affirm that you do one kind of work, and *do not* do some other kind, and some neighbours should question that statement, and try to show that there was no difference, that you did the mason work as much as your son; and that he did the carpenter work as much as you, that there *was* really no *order* in the work, etc. and try to bring up and warp other statements to show that this was so; you would think they knew very little of your buisness, besides questioning the veracity of your son.

"The Father raiseth up the dead and quickeneth them." "The Father judgeth no man, but hath committed all judgment unto the Son," are two very positive statements from him whose word must not be questioned. Yes, but you skipped a part of the text, "for as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will; *for* the Father judgeth no man," is the way it reads. Very true, we have illustrated by carpenter work and mason work; but the division of work here, between the natural and the spiritual, natural life and spiritual life; and this language, as clearly as do the separate texts, imply, and *demand* that the "quickening" by the Father, and that by the Son, is of the different kinds of life. Any *other* view makes the statement of what the Father does and what he does not do, a mere confusion of words.

We claim no distinction of work between Father and Son, until the beginning of the *new* creation. The work of regeneration, judgment, trial by the word, is a second Adam work; and Jesus affirms as the reason all authority to execute judgment is given him, is "Because he is the Son of man" (John 5: 27). But this does not overthrow the statements, "That the *Father* raiseth up the dead (physically dead) and quickeneth them," that "God raised Christ from the dead," and that "He that raised Christ from the dead, shall also *quicken* your mortal bodies." Nor do we believe our late brethren would have thought of opposing, or trying to explain away these Scriptures, were it not that this is the dividing wedge between the natural and spiritual; and if God had permitted them to see this, the path leading directly to all these advanced spiritual views, they would have received a new supply of "oil," and their lamps would not have "gone out." This is necessary to a knowledge of God, and Jesus Christ whom he has sent. That is, of Christ as the Son of man or second Adam. This knowledge of the One the Father *sent*, and their joint work, the two stages of man's creation, is what concerns us and our salvation, and *this* is eternal life. What part Christ had in creating the worlds, or his work *before* he began his second *Adam* work, is entirely independent of the question under consideration; what especially concerns us, is a knowledge of the plans and purposes toward mankind. And in this relation, Christ's work is purely that of a *second Adam*, imparting *spiritual* life

EXTRACTS FR

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Dear brother:—My gratitude, for the light pathway; it is food to seem to understand, as dear Lord has been lead this last half of the harv ng, we are dwelling in me. I can see, as Br that many of our once not accept these glori gone out from us, and a But, O, how clearly th *ward* movement; and are vainly searching. and satisfactory is our the *manner* of going in, our High Priest. Let ng we look for such th found of him in peace. end the HERALD to so

E. VASSALBORO

For weeks my hea many thanks for the published in the Nov. in the night, my heart laughter," by seeing the mere reading of it.

What love, gratitude mark all our steps:— when I think of our re Bro. Barbour, I believe the Lord's body, the *s* for it is beyond the rea Nothing but a divine sa seed; man cannot red *fully* sacrifice. Grea shines in the article on December No.; had should have it all com have read it over so m number of the HERALD amount of feasting as I see the necessity with which has opened last year and a half, to subjects of the number

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EXTRACTS FROM LETTERS.

NEWBURYPORT, MASS.

Dear brother:—My heart is filled with gratitude, for the light now shining on our pathway; it is food to my hungry soul. I seem to understand, as never before, how the dear Lord has been leading us, especially in this last half of the harvest; truly we are living, we are dwelling in a grand and awful time. I can see, as Bro. Withington says, that many of our once united company cannot accept these glorious truths, but have gone out from us, and are searching for light. But, O, how clearly the light shines on the *onward* movement: and light for which *they* are vainly searching. And how intelligent and satisfactory is our faith in reference to the *manner* of going in, and coming out of our High Priest. Let us be dilligent, seeing we look for such things, that we may be found of him in peace. I inclose a *mite*, to send the HERALD to some of the Lord's poor.

RICHARD CUTTER.

E. VASSALBORO, ME, Dec. 28, '79.

For weeks my heart has been saying, many thanks for the "Song of the Bride," published in the Nov. number. Sometimes in the night, my heart has been made "full of laughter," by seeing depths not seen by the mere reading of it.

What love, gratitude, and humility should mark all our steps:—I am often amazed when I think of our relation to Christ. Yes Bro. Barbour, I believe that I can discern the Lord's body, the *spiritual;* and O how far it is beyond the reach of the natural man. Nothing but a divine sacrifice could meet our need; man cannot redeem his brother, by a *fleshly* sacrifice. Great clearness and beauty shines in the article on "Life and Death," in December No.; had it been in verse, I should have it all committed to memory, I have read it over so many times. No one number of the HERALD has given me such an amount of feasting as the Dec No. However I see the necessity of coming along the path which has opened up before us, in the last year and a half, to rightly appreciate the subjects of the number that closes the year.

If those who came out of the graves after the resurrection, did not ascend with Christ, where are they? Moses died and the Lord buried him. He stood on the mount of transfiguration as the representative of the Jewish church; if he was quickened into life on the occasion, the Lord could have buried him again. Perhaps it was so with those saints, whose bodies came out of their graves when our great High Priest washed his flesh.

I have admired your readiness to rearrange any subject when light on the word required it. How much more valuable to his master is a high spirited steed, who at the slightest indication of change in his course, promptly responds. The light is shining more and more, and we must be ready to unlearn as well as learn, till we arrive where we shall have an infallible Instructor; "and from the sea of glass behold him; Our eternal resting place." Yours, for the truth, the whole truth, and nothing but the truth:

Mrs. E. J. MARDEN.

Sister C. S. Rockwood of WIS. writes:

Dear Brother, as the time for the HERALD to arrive, draws near, my hunger for the spiritual food it brings, increases. Truly it is to me, meat in due season: Your sister, waiting for his *appearing*.

CAROLINE L. AMES writes: The HERALD has thrown great light on the Scriptures to me. I can see the magnitude of the plan, and something as to how we are to serve God in the ages to come, on the higher plane of life; premonitions of which are given by the Holy Spirit even here in the body.

Yours in christian hope.

CHANGE OF VIEWS. x sept.

In the spring of 1875, in Vol 3, page 3, of the HERALD, is the following:—"I believe we are in the day of the Lord, because the 6000 years from Adam have ended: I believe that we are "*in the time of harvest*," and that the resurrection of the dead has begun, *because* the 1335 days of Dan. 12, have ended: I believe the dead in Christ are raised "*spiritual* bodies," and hence, that the resurrection *may* go on, with no natural, or physical demonstrations."

Our views on the resurrection have been very much modified and enlarged, since the spring of 1875. We believe, now, as then, that when the *resurrection* takes place, "It is raised a spiritual body," and that he who is born of the Spirit, can go and come like the wind, and that mortal man cannot tell "whence they come, or whither they go." And believing, as we *then* did, that the spiritual body "came forth" from the *grave*, it was a necessary conclusion that such a body coming forth, would be as invisible as was the coming or going of Jesus, when he would "appear in their midst, the doors being *shut*, or, *vanish* from their sight." But now that

we have learned that the *mortal body* is quickened and "comes forth *unto* the resurrection of LIFE," we see that the mortal body coming forth transpires on the natural plane, and hence, is a *visible* work.

That the "days" of Dan. 12: 13, are ended, is to us, beyond all question; and we believe they ended in the year 1874, and the language, "Thou shalt rest, and stand in thy lot *at the end* of the days," *made us* believe (with the vague ideas we then had of the resurrection) that Daniel, and therefore the prophets, "every man in his own order," had come forth in their *spiritual* bodies; and when the proper time should come, we should see them. And such conclusions, with the idea that they came forth a spiritual body, were perfectly legitimate.

The phrase, "*at the end of*," in the above text, is from one Hebrew word, (*kehtz*), and in nine instances, is translated by the one English word, *after*. And thus translated here, the text would read, "But go thou thy way till the end, for thou shalt rest, and stand in thy lot *after* the days." *After*, leaves it indefinite. "And *after* threescore and two weeks shall Messiah be cut off, –chap. 9: 26, is an illustration of this; Christ was cut off, or "made the sacrifice and oblation to cease, in the *midst* of the week," (verse 27). *After* threescore and two weeks," was three and a half years after, since he was cut off, in the middle of the last "week" of the 70.

See Sept.

The 1335 days, reach to "the *end*," that is, to "the time of harvest," which *is* the end. And with the English version, we could do no other than to believe that the resurrection began *at the end* of those "days." *Now*, in the light of the true rendering of that text, and that *anastasis*, is preceded by the coming forth of the "mortal body," let it be distinctly understood that we do not believe or teach that the resurrection has commenced. Nor do we believe the church will be raised "spiritual bodies," until the *end* of the "sea of glass" condition, at, or near the end of the "Times of the Gentiles."

We believe the "dead in Christ" will be quickened and come forth *incorruptible*, or "no more to return to corruption," at the time our High Priest shall appear, to them that look for him. And the evidence seems conclusive that He will thus appear in the autumn of 1881, or at the end of the harvest. "If therefore thou shalt *not watch*, I will come upon thee as a thief, and thou shalt not know what hour (*hora*, or time) I will come upon thee." We have been and are watching, in a scriptural sense; not looking up to the sky, nor yet *expecting* him *every moment* for knowing that he "descends from heaven at the *last* trump," we could not scripturally look for him, until, by *watching*, we have learned that the other six trumpets were fulfilled. Hence, if we do not "draw back," we shall certainly know what time he will come upon us.

According to he prophetic measurement the *harvest* of the gospel age will end in the autumn of 1881. Then, with present light we shall look for Jesus to appear, not open and to all the people, but *to them that look* for him, just as he appeared to his own, during that wonderful intercourse of forty days after his resurrection; and for a like purpose.

This second "washing with water by the word," may also continue forty days. And *this* gives us the victory, and brings us to the condition represented in the symbolic language of Rev. 15: 2; in which condition of victory, a triumphant work is to be done among "all nations," through the exercise of the Almighty power of a *perfect* FAITH.

☞NOTICE; We can furnish back volumes to July 1878; this is as far back as the present 16 pp. form of the HERALD goes. These three volumes, Vols. 7, 8, and 9, can be had, in *one book*, bound in plain flexible cover, at $ 1, (dollar), sent by mail. This makes a book of 328 pages, containing all the arguments on the atonement, manner of the advent, &c. &c.

We also have one *double* number, Vol. 1, No. 6, containing the Bible chronology and *time* arguments of the "midnight cry," ending in 1878; which we will send for a 3 cent postal stamp. This last, is almost a necessity, in order to *fully* comprehend the present position.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *june i* means 80. *dec i* means payed to december 1880. Thus the italic (*i*) means credit to *this* year.

HERALD OF THE MORNING.

Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS,
S. H. WITHINGTON.

Entered as second class matter at Rochester P. O. Rochester. N. Y.

HERALD OF THE MORNING

GOD'S LOVE

"*All nations whom thou hast made, shall come and worship before thee.*"

Vol. 10. ROCHESTER, N. Y. MAY, 1880. No 5.

THREE WORLDS

World that was. World that now is, World to come.

FULFILLING THE LAW.

That the law is to be fulfilled in every jot and tittle, all must admit; but just what constitutes a perfect fulfilment may not be easy to determine. Whatever the meaning of details may be, that meaning will be fulfilled, and yet each separate detail may have no place in the antitype. For instance, "They shall take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they eat it," –Exo. 12: 7. Christ is our passover; he is "the door," but in the antitype, we are not necessarily to expect to find the two side posts, upper posts, etc. In the land of Goshen, doors were so constructed, with such and such parts, but because Christ is the door, we are not to look for just such a number of antitypical parts, even though every jot and tittle of the law is to be fulfilled. In other words, because a literal door is used as a type, it does not follow that a spiritual door must represent a like number of parts, in order to a perfect fulfilment. Inspiration is the only guide in the application of types; Scripture must be its own interpreter. We should not know that Adam, or Isaac were types, were it not so stated in Scripture; we should not know that Christ was our passover, or high priest, that we are "his flesh," "living stones" of the sanctuary, etc. But in relation to the details of the manner of his going in to make the atonement, and his coming out; we have an absolute guide, in the fact that his coming out, is affirmed, in the law and the testimony, to be in like manner as they saw him go in; and we have seen *how* the type was fulfilled in going in. Hence, those who now misunderstand the *manner* of his coming out, will have the greater sin.

When Aaron went in to make the atonement it was his literal flesh that was washed, and the flesh thus washed was taken in to the most holy, and came out again. But, though Christ is the antitype of Aaron's *office*, his person is not the antitype of Aaron's *flesh*. We should not have known this, only because in its fulfilment Christ washed another kind of flesh. Nor should we know that in this case the flesh referred to the body the church, only that he did thus wash his church, on his way in; since there is an antitype of his flesh, and which was not washed, viz. the vail, (Heb. 10: 20). The manner of Christ's going in, or the *way* the law in relation to Aaron's going in, was fulfilled by Christ, is therefore the certain, and the only certain guide, as to the manner of his coming out to the church. And with such an infallible guide, those who through personal pride, or any *other* reason, choose to remain blind in relation to this absolute scriptural testimony as to the manner of Christ's coming out to the church, are taking fearful odds against themselves.

If the law was fulfilled in reference to the manner of the going in of the high priest, in the manner of *Christ's* going in, and we, the church, saw him thus go in; we certainly have, in that, an inspired guide as to how the law of washing his flesh, etc. in the coming

out, is to be fulfilled; and hence, can have no excuse for remaining in darkness.

If one does not recognise, not only the different stages of the advent, but the different *characters* belonging to each stage, he must stumble. There are those in this movement, but who have recently gone out from us, who see just as far as we all saw in the beginning of 1878, or before the new supply of "oil," was required, in order to continue the journey. They see the different stages of the advent, as published in the HERALD, at the beginning of the harvest, or as far back as 1875, and onward; and re-published in pamphlet form, in "*Object and Manner*," by C. T. Russell; and is soon to appear in book form, by Eld. Paton, together with the "*Time Arguments*," as then given in the HERALD, and to be had in *sheet* form at our office, price 3 cents. (We published an edition of 10, 000, in the spring of 1878, on a sheet, which folded in book form, would make a book of four pages more than *two* of "*Object and Manner*, and will gladly send it to those who will send postage, It is just what is required for those who wish to investigate the *time*, but though a stepping stone, it is far behind those who are up to present light, that which is now of the most absorbing interest).

Those who see merely the different stages of the advent, as we all saw them, in the spring of 1878, and have not yet learned to recognize the *character* in which he comes at each stage, are yet far from the light as it is now shining. Merely seeing that he comes first to the church, before he comes to the world; and knowing nothing as to *how* he comes to us, may be knowing the order, but certainly not the manner of the advent.

Our ideas, previous to 1878, as to the way in which Christ would come to the church, were exceedingly vague, and even unscriptural. It was to be in an invisible body; and yet we ought to have remembered that this same Jesus did not leave the church in that manner. But we were then opposing the common and unscriptural idea that he would come in his glory, "in flaming fire," &c. to his bride. But had not then seen the beautiful distinction between his priestly office, and his kingly glory, and that he left the church, not as her King, but as her Priest, and will so return to her.

It is claimed that as the high priest took his flesh which was washed, into the most holy place when making the atonement, so Christ must have taken his flesh, or whatever was washed, in with him. And so he did I answer. Let it be remembered that the tabernacle in which the atonement was made was one superstructure; the holy place, and the most holy were enclosed within the same walls and the same coverings; no distinction whatever was made, excepting a vail was suspended, to hide certain furniture in the one room, or tabernacle, but which it was not lawful for the ordinary priests to look upon. No idea of two rooms is to be found in this connection; the entire tabernacle with all its parts, is called "the holy place;" and the atonement was made, in the holy place. The vail was merely to make certain things invisible to all but the high priest; that which was not to be seen on ordinary occasions was placed "within the vail." But the work of the high priest during the day of atonement was *in* the tabernacle, and in all parts of it (See Lev. 16:).

That vail represents *the* flesh, not Christ's body, the church, and who are "flesh of his flesh, and bone of his bone," but Christ's or our literal flesh. We say, Christ did take his body, that which was washed, in with him, while making the atonement, as truly as did Aaron. He did not take them beyond the flesh, or that which the vail represents, but he did take them into the "sanctuary, the true tabernacle which God pitched and not man;" He himself being the foundation or corner stone, and we, as "living stones" of the sanctuary, are *built* in. As we are *the sanctuary*, (the one to be cleansed or *justified*, see margin of Dan. 8: 14, at the end of the 2300 days), and the *true* tabernacle, "which is called the sanctuary," it follows that we have not been separated from Christ in *fact* or in locality, but only in condition. He has been with us, but being beyond the vail, he has remained invisible to our eyes, even as the spiritual hosts were to the eyes of Elisha's servant,–2 Kings 6: 17. The high priest was in the tabernacle, here and there and in all parts of it, during the whole time of making the atonement, and our High Priest says to us, the true sanctuary, "Lo, *I* am *with you* alway, even unto the end of the age." The high priest put on the holy linen garments *after* washing his flesh; and he put off those garments, before he washed his body the second time. Now whatever that change of garment required by Aaron, before entering into the immediate presence of God, may signify, a similar change was made, on coming to Christ. Hence, whatever change Christ passed, at

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the end of that forty days, must be reversed before he again washes his flesh. Christ entered the (true) tabernacle, or holy place, with the garment (flesh) that he had worn outside, and before he entered in, (this was the sin offering, and with which the high priest was required to enter in), hence his mortal body was quickened, and did not see corruption. That garment however must be laid aside before the process of washing his church could commence, hence, after appearing to Mary, really and truly in the mortal *flesh*, that which came out of Joseph's tomb, at his *next* appearance to the men on the way to Emmaus, on the evening of the same day, at which time he commenced the washing process, we are distinctly told, "that he appeared in *another form*," (Mark 16: 12).

Christ took his church into the tabernacle with him, and washed them *in the holy place*, so, after again washing them "in the holy place," (Lev. 16: 24), he will "come forth" with them, but without the sin offering:—"When he who is our life shall appear, then shall ye also appear with him, in glory." *This* is the coming in his glory, and "*with* all his saints." But his appearing *to* his church, in the holy place, and for the purpose above named, and his appearing *with* his church, in glory, are different events, occuring at different stages of the advent. And the coming *with* his church, is the "coming forth," of the high priest.

That there are two stages of the advent, first to the church, and then to the world, we have believed and taught for many years; and that the true church would be looking for him; but prior to 1878, we did not see the two *appearings;* that he was to appear unto them that look for him, and after that appear to the world; and that the first, was to be in the manner in which he appeared to them on his way in to make the atonement.

That Christ does not appear *in his glory*, until he comes *with* his saints, is clearly a scriptural position; hence the appearing *to* us, is not the appearing in his glory. And this is in the true order, since he is to come *to the church* in the same manner in which he left them; and he did not leave them in his glorified body, the glory which Paul afterward saw. And John 7: 39, "the Holy Ghost was not yet given, because that Jesus was not yet glorified," *proves* that he was not glorified until after his ascension, and hence, not till after he disappeared from the church. And to return to them, in some vague and invisible way, is not to come in like manner as they *saw* him go. And certainly our being changed in the twinkling of an eye, or passing through the vail to *him*, is not his coming to *us*, in any manner. But no matter how clear and scriptural this may be, those whose lamps have gone out, will not be able to recognize it, and hence will do what they can to oppose it, and to blind others, even as many as the Lord of the harvest shall choose to harden.

What could be more appropriate than for Christ to come to the church in this manner? We have believed for years, that both Christ *and* the saints would thus appear, (under the vail), in their intercourse with mankind during the whole of the millennial age; and even our brethren who have recently gone out from us, and who now think the idea of Christ's thus appearing is "*going back to the natural*," (or *say* they do), even they believe that Christ is thus to appear, during the incoming age. And to me there is beauty in the fact that Christ is first to appear to us in the same manner, and for the same purpose that *we* will afterward appear to the world. Christ is now doing for us what we shall then be doing for the world. He is *our* Priest; and comes to instruct us, even as we are to be priests, to instruct others during the millennial age. And Christ's coming in that manner to us, *i. e*, under the vail, is really but the beginning of the order of intercourse between spiritual and mortal beings, which is to obtain in the age to come. And so Christ, as head in all things, will himself begin that order of work.

The vail in the type, was designed to hide the most holy, from the priesthood of the *holy* place. And so in the antitype the *flesh* stands between us and the *Most Holy*. In the tabernacle, the vail had a locality, it was hung between the holy place, and the most holy. In the antitype it has a locality, it is between earth and heaven, or the natural world and the spiritual world. So, notwithstanding Christ has been *with us*,—"Lo I am with you alway, even to the end of the *aion*,—*i. e.* in and through the entire tabernacle during the whole gospel age, even as was the high priest while *he* was making the atonement, still, so long as he remains "the other side of the vail, he is still *in the most holy*, even though he might be in our very midst, at the present moment; and it is only the part of the work in which he is engaged, that which belongs just prior to his appearing, instead of that which was more remote, which makes him *nearer* to us now

then before the end of the 2300 days. The cleansing of the sanctuary, (Dan. 8 : 14), and due to begon at the end of the days, or in 1844, and ending with the end of the harvest, is the last work of the atonement; and when that shall end, the next thing in the order of event, is the laying off the holy linen garments, and again washing his flesh. And the harvest ends, and the washing is due in the autumn of 1881, when we look for Christ to appear to the church; while his appearing *with* his church, and which answers to the high priest "coming forth," is a later event.

WHO ARE THE FOOLISH VIRGINS?

Continued: A. P. ADAMS.

In reply to some remarks and writings on the parable of the ten virgins in opposition to my article in the March HERALD, I wish to say just a few words.

I would call attention to the following considerations: First, the parable has nothing to do with the *parallels* between the two dispensations. However you apply the parable it does not affect the beautiful argument drawn from these parallelisms. This being the case there is no force in the statement, that since Christ came as bridegroom and reaper at the beginning of the Jewish harvest, so in order to complete the parallels, he must come in the same two characters at the beginning of the gospel harvest; and hence, in must be that he came *as bridegroom*, in the fall of 1874. This, though it sounds plausible, is all wrong, and very misleading. Jesus did not come *as* bridegroom, at his first advent; but as a second *Adam*, to fall asleep and have his side opened. He was bridegroom, *i. e.* the prospective spouse of the church, and was so referred to by John the baptist. Christ has always been bridegroom, at least since his bride has been chosen, and that was "Before the foundation of the world." But he did not *come* as bridegroom when he came to have his side opened, but will so come when he comes to *take* his espoused. There is no parallel here between the two dispensations. There is no type, or prophecy, or other proof, that Christ came to the fleshly seed to obtain a bride, and failing in this, being rejected by his first choice sought another. Nothing of the kind is found in the natural, whether of Adam, Isaac, or Moses; all of whom were types in relation to this special point. A strange omission in types so perfect in all other respects. The coming of Christ as bridegroom, has to do solely with the gospel church, and not at all with fleshly Israel.

Second, if Christ came as bridegroom in the fall of 1874, then, according to the parable, all who have come into this movement since that time, are cut off from the "high calling." And even those who were in it at the time, were in darkness, and did not then know of his coming in that character, for the *manner* of his coming was not then seen. The parable most positively teaches that there is no chance for getting ready, *after* the bridegroom comes. "The bridegroom came, and they that *were ready*, went in with him to the marriage and the door was shut." There is not the slightest ground to suppose any one obtained admission, who was not ready *when he came.*

Third, it is not true that the tarrying is terminated by the *coming* of the bridegroom. Both the phraseology of the parable, and the facts in its fulfilment show that the tarrying time ends with the midnight cry. "While he tarried they all slumbered and slept," but when the cry was made, all those virgins arose and trimmed their lamps, and the wise went forth to meet him, while the foolish went to buy oil. There was no thought of tarrying *after* the cry, any more than *before* the 1843 time was reached. While the virgins "took their lamps and went forth to meet the bridegroom," in the first movement, (verse 1), he is not said to *tarry*; so while the wise virgins "go out to meet him," he is not said to tarry. The one was before, and the other after the tarrying time.

A word here in regard to the manner in which the subject is spoken of in other parts of the Bible will I think make it plain that the tarrying time has no necessary relation to the time in which he remains absent, since he was absent before, as well as after the tarrying. The references to which I refer, have this peculiarity; they seem to be contradictory. A tarrying is plainly indicated, and yet we are told there will be no tarrying. Habakkuk says, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an *appointed time*, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Here is a *seeming* contradiction, *though* it tarry, wait for it; it *will not* tarry. So a tarrying is plainly indicated in the parable of the ten virgins, and yet Paul, in Heb. 10 : 35–37, quotes this passage from Haba-

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kuk, and tells us that, "Yet a little while, and he that shall come, will come, and *will not tarry*." I understand the seeming contradiction arises from the difference between the *reality* and the appearance. The word *tarry* is closely allied to the word *tardy*, and conveys the idea of unnecessary or unexpected delay beyond the proper time. Now in reality there is no delay or tarrying. There *seemed* to be, before we understood the manner of his coming, and that it covers a series of events, even as did his coming to the Jews. But now, when we fully understand the manner, and that his coming, as *we* are to look for him, is not yet *due*, he can no more be said to tarry now, than he could before the ending of the 2300 days, and while the virgins were *then* going out to meet him. The tarrying, (to the virgins), was all the time from the disapointment of '44, until the *true* time for his coming was seen; and hence, a period of 33 1-2 years, or from the fall of '44, to the spring of '78; being the exact period in which Jesus tarried in the flesh at the first advent. But now, during the last half of the harvest, in which only the wise virgins go out to meet him, and the others go to buy oil, that period which has been called the "tarrying time," is ended. And we can now see all the "times and seasons" connected with his *coming*, —From '44 to '74; from '70 to '78; from '74 to '81, etc.— When we see that all these measurements are necessary; some to fulfil the law, and some to fulfil prophecy, and some to perfect the parallels; then we at once perceive that there is no tarrying, no unnecessary delay, and no *seeming* to tarry, only while we were in darkness as to the true order of events; and as to what our Lord was doing.

A close examination of the text in Habakkuk sustains this view. "Though it tarry, wait for it, . . . It will not tarry." In the original, these two words translated *tarry*, are not the same. The first tarry, means simply to linger; for instance, "While he (Lot) lingered," (Gen. 19: 6). And of Jacob's sons, "For except we had lingered, surely now we had returned this second time," Gen. 43: 10. These examples show that this word means what might appear like an unnecessary delay. The second word translated tarry, means to be behind, to be after; when used in reference to time, the idea is, to be behind or after the *set* time. Examples of its use are Exo. 22: 29, "Thou shalt not *delay* to offer first of thy ripe fruits"; *i. e.* thou shalt not delay after the set time, etc. Again, Deut. 7: 10, "The Lord will not be *slack* to him that hateth him; he will repay him to his face," that is, the Lord will not fail to repay at the proper time; he will not be behind time, as we should say; a similar passage occurs in the New Testament, "The Lord is not slack concerning his promises."

Now then with this application of the two words in mind we can understand the passage "The vision is yet for an *appointed time*. Though it linger, (though there *seem* to be a delay), wait for it, because it will surely come, it will not be behind," (behind the *appointed* time).

I think we can now understand *how* the tarrying ends *before* the Bridegroom comes. In reality there is no delay; every feature of the advent occurs in accordance with the prearranged "times and seasons. The reason there was to be an apparent delay, was because we did not understand the arrangment of the times and seasons. But since the last cry, "Go ye out to meet him," has been made, and the wise virgins respond to the "cry," the order of events and the various periods for their fulfilment, are understood, and *now* the time of *apparent* lingering is passed; and it can no more be said to *tarry*, now, than during and before the first "going forth." That this is the correct view, the phraseology of the parable fully attests. "While the bridegroom tarried, they all slumbered and slept." Ignorance, and obscurity, (both as to the real time and manner of his coming), mark the tarrying time. But all this ends with the midnight cry; no more obscurity, the lamp has been trimmed and is brightly shining *with the oil which leads to the marriage.*

Fourth, The going in to the marriage is not translation. The word here translated *marriage*, is in the plural, and means rather the furnishing or appointments of a wedding than the wedding itself. The proper rendering would be, "They that were ready, went in with him to the wedding feasts." These feasts were prior to the marriage proper, preliminary to it, and sometimes extended over a period of several days; and the idea intended to be conveyed here, is, if I mistake not, that previous to the marriage, the church go in *with* the Bridegroom to certain spiritual experiences (wedding feasts) that will furnish and prepare her *for* the marriage proper, which will take place subsequently. The bride will partake of these wedding feasts, I think, while being *washed*, and afterward, while in the "sea of glass" condition.

Fifth, we will add one thought more in regard to the wedding garment. "They that were *ready* went in with him to the wedding feasts, and the door was shut." What is implied here in being "*ready*"? As a matter of fact in an eastern wedding, that which makes one ready to join in the procession and go in with the bride company is the possession of a lighted lamp. None are admitted except they have lighted lamps; this the wise virgins had, and were therefore ready; this the foolish virgins lacked, and therefore failed to gain an entrance to these feasts. Let this fact be noticed, It was the possession of *light*, that made the difference between the two classes. Now light is the result of a proper use of the lamp, and the oil, and if we can determine what is symbolized by these, we can identify the wedding garment.

We believe the lamp is the Bible, "Thy word is a lamp to my feet;" "we have also a more sure word of prophecy that shineth as a light in a dark place.' The oil represents the light from the lamp seen through the anointing of the Spirit, "The anointing ye have received of him abideth in you, and ye need not that any man teach you." Truth is therefore the combined effect of oil and lamp: "The entrance of thy word giveth light." Through the word, and the anointing, we get the truth. Thus we arrive at the conclusion, that according to the symbolic language of the parable, the possession of the truth, is what makes us ready to go in with the Bridegroom to the wedding feasts. I believe the wedding garment is a *pure theology*, or as we prefer to express it, *present truth*; and having it *on*, is being established in present truth, 2 Peter 1: 12. As all the truth *for* the gospel church is due now, (since we are at the close of the gospel age), the present truth, is a *perfect* theology; and this we must have, in order to go in to the marriage.

I tell you, beloved, if you expect to attain to the high calling on account of your *character*, I am afraid you will be disappointed. Do we then depreciate or ignore a good character? nay verily. If we have the truth, *it* will sanctify; "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the *truth*." What is meant by being sanctified? made pure and holy in *ourselves*, *our* characters? Not at all. It means set apart, consecrated, separated. "In me, that is in my flesh, dwelleth no good thing." I am accepted in the Beloved; I enter by Christ; he is the door; I walk in him; he is the way; I am sanctified by him; he is the truth. *He* is my character, my "wisdom, righteousness, sanctification, and redemption." He is my life. In short, "Ye are complete in HIM."

THE RIVER JORDAN.

J. W. Drew.

"Thy word is a lamp to my feet, and a light to my path." "The entrance of thy word giveth light." Truly if the Lord is leading, the golden oil of the Spirit will not fail to replenish our feet-lamps at the proper time, that we may see clearly the time, order, and place of events now crowding themselves one upon another in speedy succession as we enter upon the judgment of the gospel church.

A lamp to my feet, implies that we are not to see far into the future, but only step by step as we enter on the threshold of new events, as our past history has so abundantly proven through this whole movement until we reached the "Jordan," the closing stage of the church to which the Elijah type points. The Lord sent him no where else, hence, the evidence is, that this "Jordan," is the end of the movement of the church in her present condition.

The Elijah type, as has repeatedly been shown in the HERALD, has marked our way through all the disappointments from Gilgal to the Jordan, (see 2 Kings 2:); hence my investigation will be confined chiefly to the closing work of Elijah after he reaches the Jordan; and endeaver to show that the present division of the "ten virgins," is antitypical to the smiting of, and the dividing of the waters by Elijah. That the parable of the king who made a marriage for his son, and inspects the guests, implies a judgment and separation at this point; as also "tares and wheat," etc. In full response to the Elijah type, we were brought to the waters, in the spring of 1878.

Jordan meaus *judgment;* and waters *people*. The type demands that on arriving at the antitypical Jordan, the virgins should be judged, smitten, and divided. Elijah took his mantle and smote the waters, and they divided. Elijah was a type of the church. And the *mantle*, the robe of the church; and the robe which divides the waters, is the clean spiritual theology of *present truth*.

Then the type demands that the church take her mantle, "clean and white," and

with it "smite the waters hither and thither." An[illegible] of present truth that whic[illegible] on? And the work conti[illegible] gress classing off the virgi[illegible] they are inspected by the [illegible] ge (with what has gone [illegible] type clearly fulfilled from [illegible] reproach) down to the sn[illegible] of the waters, which, as th[illegible] or the other, is the *judgm*[illegible]

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QUESTIONS AND [illegible]

Q.—Does *anastasis*, as

with it "smite the waters, and they divide hither and thither." And is not the mantle of present truth that which caused the division? And the work continues in rapid progress classing off the virgins one by one, as they are inspected by the king. Thus we see (with what has gone before), the Elijah type clearly fulfilled from Gilgal, (the 1843 reproach) down to the smiting and dividing of the waters, which, as they pass to one side or the other, is the *judgment* of the virgins.

THE MANTLE.

The idea brought out by brother Drew is very beautiful. A mantle is a covering, or robe; just what we have claimed as the fine linen of the saints, or wedding garment.

The *mantle* of Elijah is made *very* prominent, from, and after the arrival at Jordan, though not *mentioned* before that. Now it is a fact that our theology, or *present truth*, is now being taught, *is that which has caused* the division; the *mantle* was that with which the waters have been smitten and divided. If the exact circumstances of this last movement of the parable of the ten virgins, and in which a division was to occur, and was to be accomplished by just what *has* caused this present division, had been required to be illustrated in the Elijah type, *could* it possibly have been done more perfectly? *We* think not.

The mantle of Elijah was worn *after* the Jordan was crossed. And so we think the *perfect* theology of the gospel church will be, after the crossing of this antitypical Jordan. In other words, after the autumn of 1881, at which time we understand the Jordan will have been passed, the church are to go on through the "sea of glass" condition, with that perfect robe, and it will fall into other hands only when the twinkling-of-an-eye change shall come. And then the mantle will fall from the gospel church to the Jewish church.

That the cleansed and perfect theology of the gospel church, or the truth as it is in Jesus, will pass to the church of the incoming age, unmixed with error, is proven, because "good seed and bad," truth and error, grow together only during *this* age, "and the watchmen shall see eye to eye, when the Lord shall bring again Zion."

QUESTIONS AND ANSWERS.

Q.—Does *anastasis*, as it is used in Luke 2: 34, "Set for the fall and rising again of many in Israel," mean a raising to *natural*, or to a spiritual life?

A.—To a spiritual life, beyond question, we think; and for the following reasons:—1st Christ's mission is to raise man to spiritual life. He was not set for the fall, or *natural* death of many in Israel, but for their stumbling, or fall from the heirship of God's kingdom; and their rising again, will therefore be to some relationship to that kingdom. They fell from a relationship to that kingdom as it was under David, it is true; but they will rise again bearing some relationship to it as it *is to be* under Christ. They would have *fallen* just the same, on rejecting Jesus, even though every one of them had lived in the world till to day. Their physical death has nothing whatever to do with the "*fall*" here spoken of, hence, their rising again, is not a restoring of mortal life, but a restoring to the favor of God, "in whose favor is LIFE." Nor was it a national fall simply, for with any view, their rising again, through Christ, is their salvation, (Rom. 11: 12, 26). "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness.," "For blindness in part is happened to Israel, until the fulness of the Gentiles be come in And so all Israel shall be saved." Surely no one whose spiritual light has not "gone out," can fail to see that their mere fall "as a nation and as individuals," at the destruction of Jerusalem under Titus, or even the fall of "individuals," among that nation prior to the loss of their nationality, was not the *riches* of the world.

2nd Life, as used in the New Testament, almost always means spiritual life; "The letter killeth; the Spirit giveth life." "For the bread of God is he which cometh down from heaven, and giveth life unto the world;" "Except ye eat the flesh of the Son of man ye have no life in you." "I am the *anastasis* and the life." "Ye will not come unto me that ye might have life." "It is better to enter into life halt, or maimed." "The spirit is life because of righteousness." "He that believeth not the Son shall not see life. He that hath the Son hath life; and he that hath not the Son hath not life." "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead"? It seems to me that one not entirely shut out from spirituality cannot fail of seeing that the "rising" of fallen Israel *through Christ*, as set forth by the apos-

tle, is spiritual LIFE, or *anastasis*. But in their case it means raised to the *beginning* of the process of life, probably, as with those who come forth to the *anastasis* of regeneration, or judgment.

Whatever the Sadducees may have meant in their question of "whose wife shall she be in the resurrection"? (Mark 12: 23), we know what *Jesus meant* by anastasis, viz. For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels of God in heaven, verse 25, and hence, are in possession of spiritual life, since the "angels are ministering spirits;" and we also know that the reply of Jesus, "Ye do err, not knowing the Scriptures," applies with equal force to some at this time. Jesus is the resurrection and the life, and to have him is to have *life*, "He that hath the Son hath life," and until they have him they "have no life in them."

The only text out of the forty-two cases in which the word *anastasis* occurs, where it does not mean spiritual life, either accomplished, or in process, is that of Heb. 11: 35, "Women received their dead raised to life again;" but in this text there is a peculiarity; the literal is not anastasis, but "received their dead *from* anastasis." (See Greek concordance). In Acts 26: 23, "That Christ should be the first that should rise from the dead," the literal is, "first *of* the anastasis," Thus in these two exceptional texts, in which the word anastasis is translated *rise, or raised*, it is affirmed that Christ was the first *of* the anastasis; while the former is *from* anastasis.

The brother from Mass. who asked the above questions, also desires me to answer the article on Melchizedek by brother Russell.

There is nothing there to answer; he simply talks as if the whole thing were a myth, that there never was a Melchizedek who met Abraham, and talked with him; and who was "like unto the Son of God;" "these are only imperfect types," etc. Is it not good to have some one to inform us that God's types are *imperfect*, so that we may not rely too much upon them?

Again, in the dialogue, his second character, B. is made so weak, that no real point could be made. His B. makes all his statements as if he were over anxious lest he touch some point which A. cannot answer; and is eager to admit his weakness at the slightest suggestion of A. But this peculiarity is common with all weak writers who attempt dialogue. The second character must be carefully graded to the standard of the first.

The brother from Mass. who asks the questions, wants an explanation of statements in the HERALD that "they" do not believe in the pre-existence of Christ, when A. in this famous *dialogue*, claims that he does believe in the pre-existence.

In refering to that paper I cannot speak of the different views of *all* who write for it. It is well known that Eld. Paton is the head and front of that paper by all who have read it, notwithstanding C. T. Russell's money supports it. And when speaking of the division and what they hold, I necessarily refer mainly to Eld. P. Perhaps C. T. Russell could write some well digested matter if he had less money and more time. He is certainly an intelligent and a first-class business man, or he could not successfully carry on the iron trade, run three gentlemen's furnishing stores, lecture on sunday, and run a theological paper. And under *all* the circumstances, even if what he writes *is* not very Scriptural, I think he shows great diversity of talent. Still those called of *God* to lead in such a movement as *this*, we cannot help believing will be Scripturally called, and "*No man* that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," (2 Tim. 2: 4).

Q,—The statement in 1 Cor. 15: 44, "It is sown a natural body; it is raised a spiritual body," does not yet seem clear to me, in connection with the quickening and coming forth of the mortal body. Can you make this subject any clearer?

A,—Can you not conceive of two stages in the resurrection, and the apostle making a statement covering the entire process? "Let us make man in our image," is a case where a double work is involved. Cor. 15 is treating on the resurrection of all who die in Adam, of one class as much as of another, they are all to be made alive *in Christ*, but every man in his own order. And by comparing Scripture with Scripture we have the entire order, thus; Christ at the end of the Jewish age; his body, or church of the first born, at the end of the gospel age; and the rest of the dead not until the thousand years are finished. Nothing short of this meets the demand of verse 22. "How are the dead raised up," not the dead Christ, or the dead *in* Christ, but the *dead*, the entire race who die in Adam, is the subject of which the apostle speaks, and which is embraced in this question. And the final summing

answer is, "It is so raised a spiritual bo ess of reaching this fi tion there is, with e ages to pass through rehensive text does n ages brought out in her does it contradict the Scriptures teac g of the mortal body to that spiritual condi , there could be no re as lost in Adam.

Q,—The minister am deluded, and repr not work for the salv you advise me on this inclined to work in th as the church teach t the Spirit does not su told that I mistake th and so I am troubled. this point in the HER serious objection urg it takes away the zea sinners into the chur I feel that this is tru not right with God?

A,—Our brother into a knowledge of is startled by his stra it is what we have a extent; and as our f things, our zeal in th he speaks diminishes church this must be argument that these mony with the Spiri sume has troubled u answer which compl condition of things, sistent and scriptural harvest and transiti Not but that sinner and even brought i now as heretofore, church, and not wit compared with the pel, *all* of our teach belongeth to them 5: 14). The Jewi truly as the gospel of their age an *adv* those who were in their zeal in makin worship. And just saw the advanced li their zeal in the old

answer is, "It is sown a natural body; it raised a spiritual body." But in the process of reaching this final and spiritual condition there is, with every one, the various stages to pass through; and though this comprehensive text does not show the various stages brought out in other Scriptures, neither does it contradict them. And certainly the Scriptures teach, first, the quickening of the mortal body, before it is raised to that spiritual condition. Indeed, without it, there could be no restitution of that which was lost in Adam.

Q,—The minister of our church says I am deluded, and reproves me because I do not work for the salvation of souls. Will you advise me on this point. I do not feel inclined to work in that way as I used to or as the church teach that we should, I think the Spirit does not suffer me to do so. I am told that I mistake the voice of the Spirit, and so I am troubled. Will you speak on this point in the HERALD. This is the most serious objection urged against our views, it takes away the zeal we once had to bring sinners into the church, and in my own case I feel that this is true. Is it because I am not right with God?

A,—Our brother has very recently come into a knowledge of these *harvest* truths, and is startled by his strange experience, and yet it is what we have all felt to a greater or less extent; and as our faith increases in these things, our zeal in the kind of work of which he speaks diminishes. And to the nominal church this must be an almost overwhelming argument that these things are not in harmony with the Spirit of Christ. This I presume has troubled us all. But there is an answer which completely justifies this exact condition of things, and makes it both consistent and scriptural, *if we are indeed* in the harvest and transition period of the gospel. Not but that sinners can be truly converted and even brought into the "high calling," now as heretofore, but *our* work is with the church, and not with the unconverted. As compared with the first principles of the gospel, *all* of our teaching is "strong meat, and belongeth to them that are of full age," (Heb 5: 14). The Jewish church was of God, as truly as the gospel church; but in the harvest of their age an *advance* of light was due, and those who were in the advanced light, lost their zeal in making converts to the Jewish worship. And just in proportion as they saw the advanced light, just in that degree their zeal in the old work would die out.

It was right for them to make converts, and the convert becoming a Jew, could then be made partaker in the worship of the true God; Ruth the Moabitess was such a convert. To become a Jew was the only legal way in which a Gentile could approach God. And this was true not only before the crucifixion, but until the end of the seventieth "week" determined on the Jews, (Dan. 9: 24), and *in the midst* of which Christ made the sacrifice and oblation to cease; and hence, was true for three years and a half *after* the crucifixion. (This accounts for Christ's command to *begin* at Jerusalem). And the apostles understood that it was not proper to present this new light to any but the Jewish church, nor did they do so until the proper time came when the Spirit made it manifest to Peter.

Until the *end of that week*, the harvest of the Jewish age, it was impossible to save a Gentile without first making him a Jew; and the salvation of *souls*, and Gentile souls, was as important then as now. How hard it is for us to realize that God is a God of order; and that "*in due time*" it will be manifested that Christ gave himself a ransom for all.

During that whole "week," both before and after the crucifixion, the Jewish church could have said to those people claiming *new light*, and the introduction of a new order of things, "Why preach your views? even if true, you know that men must be brought into the church, that they must be circumcised and keep the law of Moses or they cannot come to God, as you yourselves teach, (Matt. 23: 2, 3). Why not keep on with your old zeal? *we* are willing to compass sea and land to bring one sinner to a knowledge of the God of Abraham." The answer might have been, "We were once as zealous in that work as you now are, and just as far as it brought men on towards a true knowledge of God, it was and is good; but we now have advanced truth as essential to the *church*, as the first principles, which *you* are teaching, are to the *world*. That we have this advanced light is proof that it is our duty to let it shine, or the light that is in us will become darkness. But if God has not given it to *you*, and you do not hunger and thirst for it, still it is your duty to let the light you already have continue to shine. If God has placed in my hands an argand burner, fit to be used only in "the house of God," and you still have the lantern appropriate only to the "streets and lanes," do not expect me to renounce the argand, and go back to the lantern

again, for we are not of them that draw back.

There were those who seemed to have advanced light, and drew back from it; Nicodemus was one among others of that number. And I have noticed in this movement from 1843 down to the present time, a similar tendency; as their light would go out, they fall into the old harness again. But if God gives advanced light, and men draw back and again put on the old harness, no matter how true and pleasing to God that work might have been before the advance, or may still be from those not called forward, let none flatter themselves that work in that part of the vineyard, however zealous they may be, will again please God, they are an abhorrence to him, "If any man draw back my soul shall have no pleasure in him."

It is true that in the elect purposes of God there is a definite number to be brought in as the church of the firstborn, and no more, and no less. If the gospel age is about ended, that number is about completed, and yet there is an army of workers; the world is the field, and in the course of the ages is to be brought to a knowledge of the truth; now let us suppose it to be a field of oats having here and there a sprinkling of heads of wheat. The workers in the field are sent out to gather in the wheat, while the oats belong to another harvest. The workers have made the circuit of the field, and the wheat heads are all gathered except here and there a scattering one, say twenty; and there are a thousand workers. The general class of workers have no idea that the work is so nearly ended, but think as they look over the waving field that it is yet almost boundless, and so rush on after the wheat heads as eagerly as ever. This is the condition of the church at the present day; they see sinners unconverted, and yet know not that the church of the firstborn is about complete, and that the gathering of the next order of grain is to be under *very* different conditions; and that the church must now make "herself ready," (Rev. 19: 7), and go in to the supper, where they are to be fitted and instructed for the great work of gathering in the entire field.

Nothing is more true than that in the end of the Jewish age, as the advanced light of the incoming gospel age began to shine, all who were called out into the new light, necessarily lost their zeal in the special work of the age which was ending. And it was proper that it should be so. No matter how important the law had been as a school master, they were being prepared for a higher and more advanced work. The Jewish church could not appreciate this, of course; their teaching was right, "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." said Jesus. But as the chosen ones to enter the higher field of labor, began to see the new light, they could no longer follow the old. After Paul had learned that the plan was to widen, and that God was about to visit the Gentiles, he could no longer sit at the feet of Gamaliel.

Here is another change of dispensation, and as before, not the whole church, but a few are to be brought into the light, and *prepared* to enter upon a work of "saving souls," as much beyond that of Pentecost as is "the *river* of the water of life," deeper, broader, and more glorious than is the "stream of water, *in us*." To complete the work of gathering the few scattering heads of grain yet to be brought in as babes in Christ, during *this* age, now almost ended, there is an army and a great organized system of workers; while for the closing work of the age the "reapers" are moulding but few. And we who are called out, and are being thus moulded, cannot draw back.

Q.—If Melchizedek was Christ as he pre-existed, how could it be said of him "without father, without mother," etc. when God is his Father?

A,—There is no Scripture to show that he was born of God, or that God was called his Father before he was made flesh; "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus "was made the Son of God with power by the resurrection from the dead," (Rom. 1: 4). When made flesh, he was the Son of God in the sense in which *we* are sons, and if sons, then heirs. Angels are not called sons, "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" Christ was divine, he was in the beginning with God, he *was* God. But say the Unitarians, he was created, the "first of the creation of God." That creation I claim refers to him, not as he was in the beginning, but as the second Adam. If you have a thousand engines in process, castings and boilers all complete, and then take them to the finishing shop to complete the finer parts, the first engine completed, is the first one made; and in that sense, the man Christ Jesus is the "first of the creation of God." But this Father and Son relation may not extend to Christ's previous divinity

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Christ as he was, when he met Abraham,
who was in the beginning with God, and
was God, the first and the last, he that
, and is, and is to be; all of which is Bi-
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y be said, "Without father, without moth-
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er *thing* or person; of no Enoch, or Shem,
Job, or *covenants*; all these had a begin-
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Q.—Can you explain John 1: 1, or tell
y Christ is called "The Word of God?

A.—Christ is the medium of communica-
n between God and man, the vehicle by
ich God's thoughts are made known to
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written or spoken; and yet words are on-
symbols. Christ is called a Rock, a cor-
r Stone, and many beautiful names appro-
ate to some feature of his character; but
other name so completely takes in all of
official attributes, as does that of "The
ORD of GOD."

Q.—You believe this is the last part of the
vement in going out to meet the Bride-
oom, and that the division which began in
e spring of 1878, is that referred to in the parable of the ten virgins of Matt. 25; how then is it that God permits such confusing opposition? a paper sent almost by force, and whether they want it or not, to almost every reader of the HERALD; and sustained by so good and strong a man as is Eld. P.?

A.—That this division is that of the parable of the virgins, there can be no more doubt than there is that this movement is the one associatad with the coming of the Bridegroom. It is the only division which has occurred in our ranks during the harvest, the time in which the separation of "the foolish from the wise," was *due* to occur. And as it is of God, it has its sad work to do, viz. weed out from among us those who cannot see these deep spiritual truths. And as one after another falls, we know no mistakes can be made, for though these agencies are used, "the *reapers* are the angels."

Such a strange condition of things perhaps never before obtained; a paper published with no regard to its receipts, if only a certain class of readers can be induced to take it; and so thoroughly, in every particular, an opposition paper; so much so indeed, that no one thing is advanced by the paper and writers who have been in and through the whole movement, which is not systematically opposed by those who up to a particular time, almost as universally accepted every advance which came through the same source. But the reason why, in the providence of God, just this state of things is permitted, seems to me to be a special feature of encouragement. In all earlier stages of the movement there has been much "floodwood," in other words, "every sort." Some moved by fear, and some by one motive, and some another. And there never was a religious movement without such a mixture. But now, if our position is true, and this is the separation of the "foolish virgins from the wise," a condition of things must obtain *never before known since the beginning of the gospel*, viz. a movement, after the division, in which none but the "wise," can take part. Hence, in *this* division, influences of a kind never before brought to bear must obtain; since every thing but the genuine, must be sifted out of this part of the movement.

"And while they went to buy, the bridegroom came." Thus we see the division must be complete and perfect, before the bridegroom comes, so that the wise are entirely by themselves, a condition never before realized in the history of christianity.

After SUCH a division, could there be still

another? To this there is but one answer; No second division among the wise virgins, could occur, nor is there such a thing hinted at, in the parable. What then becomes of the idea that the division named in this parable occurred prior to the harvest, or prior to the autumn of 1874? If the division was complete, so that the two classes could be recognised at that time, (and according to the parable it was to be thus accomplished, before the Bridegroom came), what of the present division? did our Lord fail to see that a second division was to take place among the wise virgins, and after he had come? he certainly did, *if* the division there *foretold*, was merely a falling off, prior to this present division of the year 1878.

No more doubt can exist that this division represented by these two papers is the one of the parable, than there is that this movement and that parable have any relation whatever. And if it does not, then all our calculations associating this generation with the advent, have no foundation, since, in that case, the midnight cry has yet to be made. But the evidence from the combination of arguments, and especially from the wonderful increase of light on the manner of the advent, since the division, is entirely satisfactory to my mind, that this cannot be a mistake.

Now granting that this advent movement and the parable of the ten virgins hold the relationship of a prophecy and its fulfilment, and, unlike any and all other divisions on religious questions, and which would have good and bad, "wise and foolish" on both sides, this division, must be a clean separation between God's elect vessels of honor and vessels of dishonor. And the influences and means brought to bear, must be of an unusual nature.

I have felt grieved that a paper should be published under such peculiar circumstances, a paper seemingly with one purpose, viz to oppose every advanced idea, and published for the same list of readers, and thrust before them, either with or without their consent. But now I see a necessity for something of the kind, something that should reach, and do its work throughout the whole body; and as the sifting goes on, however sad the heart may be, I realize that it is of God.

However they have many good things in their books and papers; they at least have all that the HERALD taught in relation to the prophetic measurements and *order* of the advent, and in which we were all agreed, *before* the spring of 1878; but nothing *since* then; they do not even *claim* one adv idea since then, on either the *time*, m or *object* of the coming of Christ; but *oppose* what is advanced in the HERAL

To oppose an application of Scriptu to give an explanation with *some* pl points, is an easy thing for any writer; hence, it is easy to confuse the ordinar der, on almost any subject. And in t pecial case, and while the *separation* "foolish virgins"-is in process, we b the work they are doing in opposing spiritual things, is as necessary as wa work of Pharaoh in opposing the deliv of Israel. But we have this seal, the knoweth his own; and in this sifting, t gels are to gather out *all* but the true not one of these will fall.

Unlike any and all other divisions a christians since the gospel began, *this* a *clean and perfect* separation, not on "wise and foolish," but of *truth* and or of "good seed and bad. Hence, th a necessity upon us such as never with any class of teachers before. I k is not modest to assume for the HERAL therefore indirectly for ourselves, wh do assume; but if this movement, wh so absolutely identified with, and insep from the HERALD, fills the place refer in the parable of the ten virgins, ther be *no other outcome;* the last division represent one in which, when compl *on one side* are foolish; and all on the side, "*wise.*" And according to the par this separation must be complete, so th two parties can be recognised, the one a *new* supply of "oil," after the "cry" been made, and the other *admitting* have not this *new* supply. And all th *fore* the Bridegroom comes. And wit facts before us, how can we help ass what we do? It is not egotism, or a to seek honor from man, but a necessity is laid upon us. For, to be consistent, can see, we must claim what we do or renounce the entire application of th able; since this is the division there of, or the midnight cry and true divisio events of the unknown future.

If our position is true, and truth an ror, the natural and the spiritual, are separated, then in the application of S ture, a mere plausible application, even had many apparently good points, *will answer;* it must not only be harmonio itself, but in harmony with *all the other* of this system of truths *now being deve*

easy enough to make an i ation of type, parable, or e receive *mang* such; some here really good points, a d, but each application see *with itself;* and all such w As stones dressed and pr ng, must not only be true emselves, but must hold s on one to another, so we during the harvest, and s and error, the Scriptures her. And any application with these grand spiritual g out, cannot be the *true* though plausible in thems y we have to reject so man usible applications of Scrip ation in the HERALD. W from the weight of eviden ony found in all parts of S e leading ideas advanced i are substantially true; hen rite for the paper, one mus mpathy with these things, y perfect understanding of system of applying Scriptu views in relation to the er of the advent, the spec nsing the sanctuary," etc. ly new; there are but few or any previous time, in qualifications necessary for *pecial movement*, whatever alifications as writers, or d xperience may be.

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ain, we not unfrequently receive com- ations which the writers claim, are the teachings of the Spirit, and yet this of communications are as contradictory with another, as are the general theolog- deas of the various sects. And if these adictory views and articles had been ad- d into our columns, the HERALD would taught nothing in particular, and every g in general. Whereas the evidence is, has thus far been directed in harmony ach and every phase of this prophetic ment; and that in *every phase*, advanc- t has come *just when it was due.*

t is easy to *oppose* any Scriptural applica- and give some other interpretation and one not fully established pro or con, ose trying to keep pace with *this* move- have enough to occupy their minds at at the same time studying other and ing views.

fact that only the "wise" virgins re- spond to the midnight cry, and *go out to meet him*, is in exact harmony with the language of the parable. "At midnight there was a cry made; Behold the bridegroom cometh; Go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out."

They could not go out to meet him without *light* in their own lamps, and having no new supply of oil in their vessels, they could not respond to the cry. We are now going out to meet the Bridegroom, in this movement from 1878, to 1881, just as truly as did all the virgins in the first movement, from 1840, (where the seventh trumpet began to sound), to 1843–4; while the *tarrying time* of 33 1-2 years, comes between the ending of the former, and the beginning of the latter movement. At the time the "cry was made, or from 1870 to 1878, the virgins arise and trim their lamps; but, in the parable, and in a *real* scene of such an Eastern movement, after arising from their slumber, the trimming of their lamps would precede their starting forward again. Hence the second *movement* would follow the preparatory work of getting their lamps in order. And as it is fulfilled, each feature of the parable is made clear. How strange that we should have supposed the cry, and *trimmimg of the lamps*, was the "going out to meet him." Just as if they started without any regard to the lamp and trimmed it as they went along. But as they are fulfilled, how accurate are all the word pictures of Jesus.

Now it is a fact that in this division, between those who trimmed their lamps at the midnight cry, that those who have no *new supply* of light in relation to the *continuation of the movement*, *have* separated themselves, and are now no more identified with this present "going out," in response to the midnight cry, than were the M. E. church identified with the '44 movement. They believed him near, and so did the foolish virgins in the parable; but only the wise had *light* to go out; and they alone *met* the Bridegroom, while the others did not *go* to meet him; *they* went to buy *oil.*

Again, "While he tarried, they *all* slumbered and slept." This never was clear till now. We used to modify his words, in explaining this part of the parable; they all were in darkness, (for that is clearly what the slumbering and sleeping means), during a *part* of "while he tarried;" some of them were awake and got the light "at midnight,"

etc. But *his* words were exactly *right*. As the slumbering of *this parable*, does not mean natural sleep, or, the sleep of death, nor the loss of christian character, since both wise and foolish are alike in this; it *must*, and as we have seen in the *history* of the movement, evidently does mean, that while he tarried, they were *all* in darkness as to the true *time* and *manner* of his coming. And until the midnight cry ended, we *were* in such darkness; neither the manner of his coming, nor the time, the last half of the harvest, had then been seen. And if they all slumbered and slept, for ten or fifteen years after '44, *because* they did not see the *true* time; then the same condition' and for *the same reason*, must have obtained clear to the spring of '78, since not till then, did we see either the true time or manner. And as the *tarrying*, is all the time between the end of the *first* going forth, and the *beginning* of the last "going out," in response to the midnight cry; and darkness in relation to the *truth* concerning his coming, obtained during the *same* length of time; it follows that while the bridegroom tarried, they did, "*all* slumber and sleep."

Nothing in the parable demands that the true *time* of his arrival should be given in the midnight *cry*. Nor did the oil then in their lamps; *reach* to his coming; else why should a *new* supply be necessary, in order to *go out* to meet him.

The whole parable is *now* transparent; it is complete in every part. And the fulfilment has no feature with even the shadow of obscurity clinging to it; and with this clearness, the beauty of the parable is seen as never before. Even the *parallels* of the flesh and Spirit dispensations are enriched. Jesus tarried in the flesh *after* he began to preach, just as much as before. He tarried until he began his own work; what he did prior to his crucifixion, was his *Father's* work, (John 9: 4). While doing the works of his Father, in the flesh, he was "not sent but to the lost sheep of the house of Israel." His crucifixion, which broke down the middle wall of partition between Jew and Gentile, was the beginning of his own work, and the rending of that "vail," was the end of his tarrying in the *flesh* or earthly tabernacle, and marked the *apparent* end of their age. And yet there was the last half of the seventieth "week," still due to them. Hence that tarrying time ended in the middle of that harvest week. Now this tarrying, should, as a parallel to that, be an equal length of time, or 33 1-2 years, and end in the middle of *this* harvest "week." And so it From the autum of 1844, to the spr 1878, is not only 33 1-2 years, but w middle of this harvest week, and was *apparent* end of the gospel age, (as by the two dispensation argument, fa the Jews, etc.). After that tarrying, the *last* half of that "week," the whe chaff of the Jewish church was separat fore turning to the Gentiles. And th half of *this* harvest "week," and afte tarrying time, is for the separation wise and foolish virgins, and may God per the work!

It does seem to me that our brethren were lately with us, and have now sepa themselves, must see these facts, and in hearts recognize their own position; or renounce the whole application of the ble. They cannot ignore *this* division; its two distinct parties, and entirely op teaching. Or the fact that *they* have the light the HERALD advanced on the ing of the Bridegroom, *before* the separ and *no more*. While we at least *claim* fect flood of light on the *coming* of C Nor can they any longer, with *this* div staring them in the face, claim that the ion between the foolish and the wise, red *prior* to 1874. It is true many dr off at that time, and so they did betwe and '44, many thousands; but *this* is tw tinct parties, and divided for the very *given* in the parable, viz. an *increase* o for one side, and which the foolish cou appropriate. While in the falling off and 4, or in '73 and 4, no two parties formed, which could answer to *this* div and certainly not at the latter date, an than the former. We say, they can no deceive themselves in relation to the of this division, nor to the fact that the ish virgins have no part in the "going meet the Bridegroom," in response to midnight cry; (perhaps this is saying much; but at least they can no longe ceive, or bewilder others). And now God help those not yet fully establishe see and hold fast to the truth.

EXTRACTS FROM LETTERS

ELYRIA, OHIO APR. 19t

Dear brother & sister Barbour: I write and tell how much good, how much good your short visit has done

The next friday evening after you away, I attended the prayer meeting,

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nd "all with one accord in one place." d what was better still, of one mind, and oicing in the *light*. And I must say, it s good to be there. One staid substan- l brother who is always very quiet in his meanor, rose and said he never felt so re- ced in his life as he did while going home m meeting sunday night; said he, "I could t walk steady, I felt as if I must leap and mp, it was such a great joy to be out of the ddle of perplexity and darkness, and have e full blaze of light shining once more in y path." And that was the testimony of arly all. You may well believe I am re- icing, for when I came home from my lec- ring tour in the spring, I found Bro. Pa- had been here in my absence, and things re a good deal mixed. I was nearly dis- uraged; but we all feel that the Lord sent here just when you were most needed; d "Thank God," comes heartily, from most every one. There are a few excep- ons, and a small few at that.

We received great light while you were re, on the subjects of faith, and *perfection*, hich clears up many Scriptures, and gives w strength and courage to look and wait tiently for the coming of our High Priest side the vail. O how beautiful and glori- s these late truths are. I can by faith, an- pate the time when "this same Jesus," ll stand in our midst, and our eyes shall hold him. AVIS HAMLIN.

WM. SWINGLE writes: Words but poor- convey the satisfaction I enjoy in behold- g the wisdom and love of God, as shown in HERALD OF THE MORNING.

Jesus left the church in a visible form, . under the vail of flesh; they handled m, talked with him, ate with him, and *saw* m go. And he is to come in the same nner they *saw him go*. And yet, strange y, we have believed that the *manner* of coming to the church was in a spiritual visible body, and which we *could not see*. ppose we had stood by and *saw him* taken , and heard the angels say that he would come in like manner as these Galilee- had seen him go," and had responded, This Jesus will come in an invisible man- r, and with a form which *cannot be seen*." Which of these statements do you suppose pen of inspiration would have recorded? This question needs no answer; but an- er one does; *how could we* have seen so ked, not two years ago? The answer "while the bridegroom tarried, they *all* slumbered and slept." The light we had before the tarrying time ended, though appropriate to the midnight cry message, was not the light which was to lead us out to meet the bridegroom; a *new* supply of oil was required for that; and light is given only as it becomes due. Yes, we *shall see him*, not yet "as he is," but under the vail, even as *they* saw him go. But in a little while, when we are made perfect, and then pass through the vail, "we shall be like him, for we shall see him *as he is*."

CLEANSING THE SANCTUARY.

"Until 2300 days, then shall the sanctuary be cleansed." It has been repeatedly shown that these "days" ended with the 1844 movement, or at *about* that time; and that the cleansing of the *sanctuary*, must refer to the "true sanctuary and tabernacle, which God pitched and not man," (Heb. 8: 2, and 9: 2). And which beyond all question, refers to the *spiritual* house, in which are offered "spiritual sacrifices." That the church are the "living stones" of the sanctuary, is a revealed fact; and that whatever is cleansed at the end of the 2300 days, must be of the spiritual or heavenly order, and not of an *earthly* nature, is proven by the fact that earthly things, which are but patterns of the heavenly, were cleansed by *earthly* sacrifices. And that kind of cleansing, ended with the sacrifices of the law; hence, whatever is *now* to be cleansed, must be that for which Christ died, for it must be cleansed by "the better sacrifice." And Christ died, or this "better sacrifice" was made, not for some literal tabernacle or sanctuary, which is now up in heaven, as our Seventh-day advent brethren claim; since the sanctuary to be cleansed, at the end of the "days," is a something, which with the host, (the Jewish church), was to be *trodden under foot*, during the whole of the 2300 days; nor yet was it the ground on which we tread, or even Palestine, as another class of Adventists claim; but it was for *sinners* Christ died, and it is the church, who are cleansed, or *justified*, (see margin of Dan. 8: 14), by this better sacrifice. "And them that he justified, *them* he also glorified."

The cleansing of these "heavenly things," (Heb. 9: 23), viz. "The kingdom of heaven," (Matt. 13; 24), and which is to be cleansed after the 2300 days, can be nothing else than the gathering "out of this kingdom of heaven, all *things* (or margin, *scandals*),

and them which do iniquity," (verse 41).

In the law, the cleansing, or bearing away their sins by the scapegoat, was the last act of the atonement, and just before the high priest laid off his holy linen garments, to wash his flesh. And this cleansing, according to the parable of the tares and wheat, is in the harvest, or end of the *aion;* and according to our text, after the ending of the 2300 days.

Again, In the law, it was the very last act of the scapegoat work, in which their sins, after being laid on the head of the scapegoat, were borne away, (see Lev 16: 22). And it is in the *end* of the harvest, as we shall show, that the antitypical cleansing, occurs.

The *sins* borne away by the scapegoat, was a kind of wholesale work; their individual sins, each and all of them, were expiated by general and special sacrifices; but this of the scapegoat, was not an individual, but a *national* affair. And another peculiarity, it was not attended either with sacrifice, or suffering of any kind. But was a mere separation of their *sins* from them.

Its fulfilment here in the antitype, also has similar features. The sins of the church are to be separated from them, during *this* closing work of the day of atonement. And it is *Christ* who separates our sins from us; not the devil, as some have taught.

Let it be remembered that this work of separation involves no sacrifice, or penalty, all that was finished *before* this work of separating their sins from them began. And, as in the type, this is not individual sin, but a complete cleansing of the church, not by expiation, but by separation. In short, it is just what is represented as the work of the harvest, in separating error, and the children of error out of his kingdom. And *this* is what is meant by cleansing of the sanctuary, "Unto two thousand and three hundred, days then shall the sanctuary be cleansed." Until the harvest, good and bad, truth and error, were to grow together; but now the true sanctuary, (church, or kingdom of heaven), must be cleansed; hence, he "gathers out of his kingdom all things that offend," and the church, when presented to Christ as his bride, will have on the "fine linen, clean and white,' 'without spot or wrinkle or any such thing." And this cleansing is preparatory to the special washing of the *High Priest's flesh.* This may seem paradoxical, that they must be made clean, *before* they are washed; but not so when understood. The washing of his flesh by the High Priest, is to perfect his own; while the cleansing which precedes the washing, is to separate from the body, such as are to be purified by *fire.* There was a parallel to this, before the first washing of his flesh:—"Now are ye clean through the word which I have spoken unto you," (John 15: 3). But it was after this, that they were washed *as the flesh of the High Priest.* So now, the cleansing of the sanctuary, is preparatory to the washing. All traditions or false views of God, "*things* that offend, and them that *do* iniquity." But a true faith, or faith in the truth, is counted for *righteousness our* righteousness, "The righteousness *of ths saints,*" then an unholy faith, or a belief in that which is *false,* is certainly counted for *unrighteousness.* And it is these sins, the sins of the body, more than of individual trespasses, which are now to be "borne away." And only those who are thus cleansed, will be recognized by Christ as the *flesh* of the High Priest; to the others he says, "Verily I say unto you, I know you not." (Matt. 15: 12).

("We *live* by the faith of the Son of God, while *our* faith is *counted* for righteousness.

☞NOTICE; We can furnish back volumes to July 1878; this is as far back as the present 16 pp. form of the HERALD goes. These three volumes, Vols. 7, 8, and 9, can be had, in *one book,* bound in plain flexible cover, at $ 1, (dollar), sent by mail. This makes a book of 328 pages, containing all the arguments on the atonement, manner of the advent, &c. &c.

We also have one *double* number, Vol. 8, No. 6, containing the Bible chronology and *time* arguments of the "midnight cry," ending in 1878; which we will send for a 3 cent postal stamp. This last, is almost a necessity, in order to *fully* comprehend the present position.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *june i* means June 80. *dec i* means paid to December 188. Thus the italic (*i*) means credit to *this year.*

HERALD OF THE MORNING.
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS,
S. H. WITHINGTON.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 10. ROCHESTER, N. Y. JUNE, 1886. No. 6.

THREE WORLDS

World that was, World that now is, World to come.

THE PARALLELS.

Of all the parallels between the Jewish and the gospel ages, and there are many, that of the *tarrying*, is the most beautiful. Jesus really came as the second Adam, and to raise mankind up to that higher LIFE, the life he entered into, when he "became the son of God with power, by the resurrection from the dead." All know that the Jesus of the flesh, was mortal; and that the risen Jesus who could say, "I am he that liveth, and was dead, and, behold, I am alive for evermore. Amen; and have the keys of hell and death," had entered into a new and far higher kind of life than that possessed by mortal man.

Now, as he came to raise "whosoever should believe on him," from mortality into life, he entered into *our* condition, and remained *thirty-three years and six months*, in the flesh. There was a purpose in this; the work might have been done in thirty years, or in twenty years, without doubt, if God's plans were without system and order. But the Jewish age was, for some purpose, made to be arranged as a pattern. And, as most of our readers know, holds a parallel relation to the gospel church which is almost marvelous, although enacted on an entirely different plane. Take the tabernacle and its worship for instance; there was the golden altar of incense; we have incense ascending with the "prayers of all saints, upon the golden altar which is before the throne," (Rev. 8: 3). In the table of shew-bread, which was in the sanctuary, and which was lawful to be eaten only by the priests, we have the antitype in the Lord's table, and "that bread which came down from heaven." In the golden candlestick, with its seven branches, and by which the sanctuary was lighted, we have the gospel church, in its seven phases; "The seven golden candlesticks are the seven churches." For their earthly, we have our "spiritual sacrifices," (1 Peter 2: 5). For their house, we have our spiritual temple, built up of living stones, a house not made with hands. For their ministry, and sanctuary, and tabernacle; we have our "minister of the sanctuary and of the true tabernacle which, the Lord pitched, and not man," (Heb. 8: 2). Thus in all their worship on the natural plane, there is a parallel with the gospel church on the spiritual plane.

Again, there is a parallelism in other directions, even to some minute points. For instance, the tribes of Israel were founded in the twelve sons of Jacob; he lost one, (Joseph), and chose two in his place, Ephraim and Manasseh, (Gen. 48: 5).

Jesus had twelve apostles; he lost one, (Judas), and chose two, Matthias, (Acts 1: 26), and Paul. In each case there were thirteen, *counted* as twelve, Rev. 21: 12, 14.

Again, the first were the espoused of God, were married to him, and are spoken of as his wife, (Jer. 2: 2, and 3: 14, 20). The gospel church are the espoused of Christ.

The one were the kingdom of God, but as a pattern, or on the earthly plane; the other on the spiritual plane. And so these

details may be paralleled in almost *every* feature, even to the stumbling over Christ: (Isa. 8: 14; Rom. 9: 32; 1 Peter 2: 8). Isaiah affirms that he shall be for a stone of stumbling, to *both* the houses of Israel, *i, e.* the house after the flesh, and the house after the promise. Paul affirms, in the above text, that the Jewish church did stumble. And Peter, who is speaking to the *gospel* church, also quotes from Isa. and applies it to them, that is, to those of *this* age, who stumble at the word.

Again, not only in relation to all these things, are the two exactly parallel, but also in their measurements. There is clear proof from both the law and the prophets, of an equality in this particular also. (This proof having been so often given through our columns in years past, we shall now but merely glance at it, refering the reader to Vol. 6. No. 6, advertised to be sent for a 3 cnt. postage stamp, for this, and other *time* arguments. Our present object being merely to show the last two or three *time* parallels, and why we are looking to the autumn of 1881, as the end of the harvest of the gospel age).

The argument in brief, is this:—The Jewish dispensation is set forth in prophecy and also clearly shadowed forth in the law, as being divided into two parts of equal duration. In the first, they were to be recognized as the favorites of God; in the other, as the cast off, or accursed of God. And it is well known that they have thus existed, prior to the crucifixion, as the favorites of God, and that then, the vail of their temple was rent, and their house was left unto them desolate. Now the point is this; both these conditions were foretold, and the fact clearly revealed that each of these phases was to be of equal duration; and having the measure of the first, we can determine the second.

From the death of Jacob, where the one man order ended, and his twelve sons are first recognised as the twelve tribes, (Gen. 49: 28), to the death and resurrection of Jesus, (the beginning of the *new* ONE MAN age, or, THE CHRIST), was 1845 years, (see Bible chronology, as above referred to). At this time the second phase of their history, (as the accursed of God) began. Then follows an equal period, in which, according to the prophecy, God "would shew them no favor." And from the crucifixion, in the spring of A. D. 33, to the Berlin treaty of 1878, was another period of just 1845 years. (The fact that favor should begin to be extended to that nation in the year 1878, was believed and taught by the writer for years prior to that date. We claimed, from the prophetic measurement, that favor should *begin* to be extended to that people, at the *point of time;* and yet that it could only be a beginning, since "the times of the Gentiles" do not expire until 1914; and hence "Jerusalem must be trodden down of the Gentiles" until then, (Luke 21: 24); but that in the mean time, and beginning in 1878, the work of their restitution should begin. And in the "*Three Worlds,*" a book published the year before, and several thousand of which are in circulation, occurs the following passage, pps. 89, 90:—"The idea may be a little startling, but in the spring of 1878, a point in their history will be reached when this latter half will be just equal to the former. In other words, the measure of the period during which they held a peculiar relationship to God, and the measure of this time during which they have been utterly cast off, will be equal. Double, measure two equal parts; and in the spring of 1878 they will have received "*double* for all their sins." Will not the comforting message then go forth? and the work of their restitution *commence?*"

It is a well known fact that prior to the above date, the Jews had no priviliges to worship in Palestine; while since that time they are again permitted to go and have freedom of worship in Jerusalem. And yet Jerusalem must be trodden down of the Gentiles until 1914, or until "the times of the Gentiles be fulfilled."

The last half of this period, *i. e.* since the crucifixion, the period of "blindness to Israel," (Rom. 11: 25), is the period for taking out from among the Gentiles, the gospel church, spiritual seed; since blindness which then came upon them, was to continue "until the fulness of the Gentiles be come in."

Picture to your mind a circle of 1[illegible] inches in diameter; this represents the Jewish age and worship. Now conceive of another circle joining to it, but a perfect blank; this second circle, of the exact size of the first, is the measure of the duration of the blindness; and during which time God was to "shew them no favor." And this second circle, or during their blindness, the fulness of the Gentiles, or Gospel church, was to be brought in. The measure of the gospel age being thus circumscribed by this measured chastisement of fleshly Israel, gives room for this exact equality, in measurement, as

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er parallels, existing between the Jewish the gospel ages. And for some reason, chose to have the former an exact pat- of the latter. Not in their *history*, but heir arrangment, and measure, and wor- ; making one a pattern of the other.

The manner of closing the Jewish age, is efore made the pattern for the closing of gospel age. And in this are stored up which become of the deepest interest this generation.

The Jewish age ended with an advent of rist, and an entire overthrow of their na- ality. The "fulness of the Gentiles" is pleted by an advent of Christ, and the rthrow of Gentile governments. Each with a "harvest," in which the closing k of the age is consummated. First, the k of separation, then the gathering of the heat," and last, the casting of the tares the fire, is the order of events, in de- bing the ending of both ages. The Jew- age, in its ending, required about forty rs; *i. e.* from the baptism of Jesus, and beginning *of* their "harvest" work, to final overthrow of their nationality at , 70. That the ending of their age be- with the baptism and ministry of Christ, proven as follows:—Of the seventy weeks termined on them, (Dan. 9: 24), "seven eks and three score and two weeks," (vrs.), ended at his baptism; that left the one, commence with his ministry; he preached ee years and a half, or a half week; and se 27 reads, "He shall confirm the cov- nt with many for one week; and in the *lf*, (literal, *the half*) of the week he shall se the sacrifice and the oblation to cease." d that half week, in which he caused the rifice to cease, was certainly the closing k of their dispensation; while the *last* f of that seventieth "week," was requir- to *introduce* the new covenant.

I wish to dwell a little on this *one* week, parallel here, at the end of *this* dis- ation, is the point of special importance. "He shall confirm the covenant with many one week." What covenant? Paul an- rs; "In that he saith, A new covenant, hath made the first old. Now that which yeth and waxeth old is ready to vanish y. Then verily the first covenant had al- dinances of divine service, and a world- ctuary," etc. (Heb. 8: 13,– and on gh the next chapter the subject of the covenants is discussed. (Covenant and ment, are the same in the original).

Remember, Christ's was a two-fold work, he came to do away one covenant, and to bring in another. The first one waxed old. It was based on sacrifices, (see verses 18 to 20), and which were made to cease, in the "half of the week." And by ending that, "He became the mediator of the new testament (covenant). This new covenant, we understand, is not really to take effect until the end of the gospel age. As the first covenant was "dedicated" (verses 18–21), by the sprinkling of the "tabernacle and all the vessels of the ministry," so the tabernacle not made with hands, and all its vessels are to be sprinkled with this "better sacrifice," as *its dedication*, is before it goes into effect. In other words, the whole gospel age is required for its dedication. This is why such confusion has obtained in reference to it; some stoutly maintaining that we are now under it, and others as stoutly, that it belonges to the "times of restitution." And this is why Paul, in Heb. 9, blends the entire work of the high priest, from the doing away of the old, to the completion of the new, when he "appears without sin unto salvation." In other words, Paul includes the entire gospel age, in showing how the new covenant is brought in But this new covenant was *confirmed*, by, or during "the taking away the first, that he might establish the second," (Heb. 11: 38). And it took the whole of that seventieth week promised on the Jews, and hence three years and a half *after* the crucifixion, to completely take away the old, or that which had been covenanted to Daniel's people, (Dan. 9: 24).

The gospel was to "all nations," but was not fully established as belonging to Gentiles, until the end of that last "week" of the "seventy," determined on the Jews. This fully accounts for the lapse of time after Pentecost, and before the Spirit made known to Peter that the good news might be given to them. "In Christ there is no difference between Jew and Gentile; and yet, until a definite time *after* the crucifixion, (evidently the balance of that last half "week" determined on the Jew), it was not permitted to preach to the Gentiles.

From the above, and certain statements by the apostles, (Rom. 11: 1–7; Acts 13: 46, etc.), it seems almost beyond question, that this half week, or three and a half years after their dispensation had ended, was devoted to the work of gathering out of that last generation of the Jewish church a "remnant, according to the election of grace;" in other words, in accordance with Matt. 3:

12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire." The wheat, were the elect remnant, these were separated, by the Spirit, from the chaff, and gathered into the gospel church; but the chaff was burned, in the fiery judgments on that nation, resulting in their final destruction by the Romans in A. D. 70.

So to parallel this, the central point of the harvest of *this* age, should be thus marked; and so it is; and the spring of 1878, *was this central point*. The gospel age ended at that time, just as did the Jewish age at the crucifixion; and there is the half week, or until the autumn of 1881, for the *separation* of wheat and tares, and before the tares are "cast into the fire:" the first half of the harvest, here, as at the first advent, being only a preparatory work.

The beginning of the *harvest* of the Jewish age was marked by the ending of a prophetic period, the 69 weeks of Dan. 9: 25; and three and a half years before the end of their dispensation. The beginning of the harvest of the gospel dispensation was also marked by the ending of a prophetic period, the 1335 days of Dan. 12: 12; and three and a half years before the end of *this* dispensation. (The first date being the autumn of 1874, and the latter the spring of 1878). And these dates, be it remembered, to the harvest of each dispensation, and to the *end* of each, are an equal length of time from the beginning of their respective ages; that is, from the death of Jacob to the death of Jesus was the same length of time, as from the beginning of the *gospel* age to 1878, and the same equality exists as to their measurements to the beginning of their respective harvests. Again, the tarrying of Jesus, in the flesh, for a preparatory work, before the real spiritual life-giving work for which he was sent, began, (since he came to give LIFE to the world, and his resurrection was the first-fruits of, being "*made alive* in Christ), this tarrying was 33 1-2 years; and ended in the middle of the "week" of harvest, and before the real work of a visible separation betwen the "wheat and chaff" of that Jewish church was accomplished. (No permanent separation occurred between that "elect remnant," and among which body Paul himself was reckoned, (Rom. 11: 1), until during the last half of that seventieth week, or on, and after the day of Pentecost; notwithstanding the vacillation of the people who were sometimes for, and sometimes against Christ during his whole personal ministry.

So the tarrying of the bridegroom *here*, in connection with the movement at the end of the gospel age, (Matt. 25: 5), is, as Bro. Adams' clearly shows in the last HERALD, a period of 33 1-2 years; the tarrying being from the end of the first going out, Matt. 25 1, and the beginning of the second going out, verse 6, and which *followed* the proclamation, or cry: in other words, from the autumn of 1844, to the spring of 1878, and middle of *this* "week" of harvest. And as at the end of the Jewish age, the first half of the harvest was merely a preparatory work, so now the real separation between "wise and foolish," belongs to the last half of *this* harvest, or from the spring of '78, to the autumn of '81. Then follows the fiery judgments with which the times of the Gentiles are to end with the year 1914, and which, according to the chronology, ends in the spring of our Roman year 1915. An equal period, as may be seen, as from the end of that last week of the "seventy," to the final overthrow of Jerusalem.

This system of parallels between these two dispensations has been seen ever since the beginning of the "midnight cry" proclamation in 1870; but the number and beauty of these parallels have increased as the facts connected with this movement have been developed. But never until the last half of the harvest was seen, were these parallels, or the parable of the "ten virgins" fully and complete. When we saw only the first half of the harvest, or prior to 1878, we had to crowd events at the first advent to have them correspond with the then imperfect parallel fulfilment here. But this has been the peculiar feature of this whole movement, from the ending of the 2300 days, and '43 disappointment, to the present time. Never have we been forced to renounce a single application or argument. And yet they have, excepting that of the chronology, been modified, enlarged, or filled up, as events of our history, as a prophetic people, have developed. When we saw only to '78, in order to make the parallels complete, we called the tarrying time, 30 years, instead of 33 1-2. And it looked very plausible; Jesus "began to be about thirty," at his baptism, and after that, began to preach; hence, in a certain sense, there *was* a tarrying of thirty years before the *harvest* began; and there was a parallel to that with us. There was no special change with them, only that light on the

harvest of their age began, did with us, in '74, a years of this tarrying. 'I pointing to Christ's anoi and a prophetic period e that, marking the be ... There was a chan as at that time; and w that occurred in the the sanctuary," by our exact corresponding tim ght then and there be ding of the age, and rapidly disappeared. T rest, from the ending early that of cleansing 2300 days, then sha cleansed.,' And this is al scapegoat work, en the closing work of the preliminaries, and its of their sins. And at th do a cleansing work, through the words I hav Again, Jesus was no years engaged in that the temple, and about h before the harvest bega (Luke 2: 49). It is tr the harvest was prelimi scarcely perceptible; sti misness, and the same before, as after the har parallels to each and all ars of the first advent carrying of the whole p sides; and every para There were stages in fulfil the type of a "st thou prepared me ages in the scapegoat not *as such*. And *this* visible presence, seen that he comes to h Priest, in an *invisible* m scriptural. *We all kn* church in a visible body having flesh and bones, is, that he will come whatever others may th except, *I* can no longer coming to his church in and without flesh and b in which they *can* in the manner they know of no system of p teaching that should absolute contradiction of

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arvest of their age began to shine; and so did with us, in '74, at the end of thirty ears of this tarrying. The sixty-nine weeks ointing to Christ's anointing, ended there; nd a prophetic period ended as the parallel o that, marking the beginning of *this* harvest. There was a change in the work of Jesus at that time; and we believe a parallel o that occurred in the work of "cleansing he sanctuary," by our High Priest, at that exact corresponding time; since a flood of ight then and there began to shine on the ending of the age, and old traditional ideas rapidly disappeared. The work of our high priest, from the ending of the 2300 days, is clearly that of cleansing the sanctuary, "Unto 2300 days, then shall the sanctuary be cleansed.,' And this is clearly the antitypical scapegoat work, enacted, in the law, as the closing work of the atonement; having its preliminaries, and its actual bearing away of their sins. And at the first advent it was also a cleansing work, "Now are ye clean through the words I have spoken unto you."

Again, Jesus was not 3 1-2, but 33 1 2 years engaged in that work. He was in the temple, and about his Father's buisness, before the harvest began, as well as after, (Luke 2: 49). It is true all that preceded the harvest was preliminary work, and was scarcely perceptible; still it was his Father's buisness, and the same character of work, before, as after the harvest. And now the parallels to each and all these points and features of the first advent can be seen, and the *tarrying* of the whole period of 33 1-2 years besides; and every paralel *seems* complete.

There were stages in the coming of Jesus to fulfil the type of a "sin offering," a body hast thou prepared me, etc. so there are stages in the scapegoat work, or his coming not *as such*. And *this* I can accept as an *invisible* presence, seen only in its effects. But that he comes to his church as High Priest, in an *invisible* manner, is simply unscriptural. *We all know* that he left the church in a visible body, under the vail, or having flesh and bones, and that the testimony is, that he will come in that manner; and whatever others may think, or be ready to accept, *I* can no longer convince myself that coming to his church in an invisible body, and without flesh and bones, and in a manner in which they *cannot* see him, *is* coming in the manner they *saw him go*. And I know of no system of *parallels* or other Bible teaching that should make us accept such absolute contradiction of terms. Our *application* of parallels is not inspired, and as prior to seeing the last part of the harvest we were yet in darkness, as to the *real manner* of his coming, is it surprising that some of our applications should require readjusting? More especially as at every other time to which we have come, in the fulfilment of the Elijah type, a similar readjustment of some of the closing features of each and every argument has been made.

Every event at the first advent, does not have its parallel here; for instance, his baptism; nor does his riding into Jerusalem as King; since, first, he does not come as king to his church, but as Bridegroom and head of his own body or flesh; and second, because his riding into Jerusalem, and their crying "Hosanna! Blessed is he that cometh in the name of the Lord," was a prophecy to be fulfilled when he comes *as King*, and the Jews, they whose house was then left desolate, shall *see him;* and "shall say, Blessed is he that cometh in the name of the Lord," (Matt. 21: 9, and 23: 39). And when he comes as *King*, he comes in glory, and with his church. Hence, if the riding into Jerusalem has a counterpart here, as it evidently does, it belongs to the Jews, and not to the gospel church.

The *paralles* are now complete; the tarrying, at the first advent, before be began the real work for which he came into the world, and of which he himself was the first fruits, was 33 1-2 years. (This does not touch the question of his coming as Prophet to the Jewish church; for we know "that God sent his Son into the world, that the world through him might have life.").

The tarrying here, as the great Antitype of the scapegoat, in cleansing the spiritual *sanctuary*, and which was due, at the end of the 2300 days, was also 33 1-2 years, before the *real* work of cleansing, (separation of tares and wheat, truth and error), began. And as at the first advent, *thirty* years of this tarrying passed before light on their harvest began to shine; so here an equal period passed before the harvest began. Nor does this touch the question of his coming as High Priest, to the gospel church.

The scapegoat work in cleansing the sanctuary, is an invisible work, seen only in its manifestations; but the appearing of our High Priest, "unto them that look for him," is never spoken of directly or indirectly, in a way in which we have the least authority to suppose that he will come in an invisible manner. But always the contrary; "He

will appear to (*optomai*, be *seen* of) us;" he comes in the manner they *saw him go*, etc. It is true, He will not shew himself to the *world*, when he comes to his church, but he will "*be seen*" by them that look for him, is the teaching of the law and the testimony.

I warn our readers not to be deceived in this matter; Christ left the church as her High Priest; and he returns to her as such. And after ascending into the presence of God there is no intermediate personal coming in any way, to his church, until he shall appear unto them that look for him, Heb. 9: 28.

Again, there was a separation of chaff and wheat, and a gathering of the wheat out of that rejected Jewish church, *after* the crucifixion: and there was a remnant of time still due, for that purpose. And although that half week was left obscure, and there is an equal want of absolute Scripture here pointing us to the end of *this* last half of the harvest, still the *parallel*, and the clear indication that the *work* belonging to this part of the harvest is in process of fulfilment, in the cleansing of the sanctuary, not only by the separation of wise and foolish virgins, but between the letter and the spirit, in *all* our views; is, all together, evidence enough to make us "look for him, to appear to us in the autumn of 1881.

Let no man deceive himself, that he is "looking for him," according to the *spirit* of Heb. 9: 28, *unless* he is looking for him Scripturally, and *believes* that he is coming. The Jews were looking for him, "all men were in expectation;" but not understanding the *manner* of his coming, they stumbled. And so all but an exceedingly little flock, are again to stumble, is the unmistakable teaching of Scripture.

God is not mocked; you cannot be recognized as of this movement, the going out to meet the Bridegroom *after the division*; a movement in which the "wise virgins" *alone* take part; nor can you have the light, and hide it for fear of giving offense; there will be no Nicodemus's in this last "going out," no wavering ones who know not *what* to believe, will meet the Bridegroom. The *sanctuary will be cleansed* of all "the fearful and unbelieving." If this movement is what we have every reason to believe that it is, God is at the helm, *He* inspects the guests, and it will be a clean work.

"The seventh trump is sounding, and will
never call retreat,
'Till he's sifted out the hearts of men before
his judgment seat."

WHOM GOD HATH SENT.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," (John 17: 3.

Little is revealed of what Christ was before he was made flesh; we only know him as the Melchisedek Priest, the "Spiritual Rock, that followed them" (the Abrahamic seed), and the framer of the worlds,—etc. Little is known of what he *now is*; except that he is *again* Priest after the *same order* that he was before he was made flesh; "Beloved, It doth not yet appear what *we shall be*, but we know that when he shall appear we shall be like him for we shall see him as *he is*." The truth is, that which is beyond the vail is not revealed; human language too feble, human understanding too gross. In refering to it, the Spirit, through the apostle, calls it glory; a weight of glory; and "a far more exceeding and eternal weight of glory." But it doth not yet appear what we shall be, "for secret things belong unto the Lord our God; but those things which are *revealed* belong unto us and to our children, for ever."

We know absolutely nothing of the interior life of God, or Christ, or even the angels; or of the conditions which surround a *spiritual* being, or obtain in the spiritual world. When they have appeared to us they have come down to us; that is, to our earth nature, or *this side* of the vail, and they have *appeared* as men in the flesh.

All we know of "what God hath prepared for them that love him," and it is much, is "God hath revealed it unto us by his Spirit," (1 Cor. 2: 10), is only what is to us, and what we are to do, and be, when we shall come this side the vail, to minister as kings and priests to mortal man. *This*, so to speak, will be our work shop; but in the twinkling of an eye, we pass beyond the vail and *that* will be our real condition, home and heaven. Jesus was there before the world was. He did not *appear* under the vail of flesh; he was "*made flesh*, for the suffering of death." "Though he was rich yet for our sakes he became poor, that we through his poverty might be rich." And when he had finished the work his Father had sent him to do, he "ascended up where he was before." He was divine, he laid aside *that* life and was made flesh, and by obedience to the law which was ordained to life, *i. e.* divine spiritual LIFE, he won back the LIFE he sacrificed in being made flesh.

God so loved the wo[illegible] begotten Son, that [illegible] him might not peris[illegible] lasting life." "And t[illegible] might know the[illegible] Jesus Christ who[illegible] Think of him as he [illegible] flesh, and as he now is [illegible] as he was while he [illegible] Jesus;" or in other w[illegible] [illegible]," (earth man), an[illegible] [illegible], you see *the* Jesu[illegible] "sent" of God. He[illegible] [illegible] in the flesh, "m[illegible] [illegible] fleshly Jesus was [illegible] return to corruptio[illegible] [illegible] Jesus who partook [illegible] nature, until he [illegible] [illegible]corruptible *man*, "[illegible] [illegible]ffering," that, accor[illegible] [illegible] to know, if we w[illegible] Christ as the second [illegible] character in which [illegible] as such, his is pu[illegible] [illegible], or bringing man [illegible] which he fell. [illegible] [illegible]vine being he was, [illegible] make man in our [illegible]keness," will not do [illegible] complete that or[illegible] [illegible] bring us to their [illegible] [illegible] like unto Chris[illegible] (Christ), is "the exp[illegible] [illegible]er's person." Th[illegible] [illegible]me, or second stage [illegible] [illegible], and afterward [illegible] [illegible]ing the true order [illegible] [illegible]mplished by Christ [illegible] [illegible] sinned; since th[illegible] [illegible] and afterward [illegible] [illegible] two kinds of life, an[illegible] [illegible]me. But if man h[illegible] [illegible] would have been a s[illegible] [illegible]ords, the "man Jes[illegible] [illegible] have been born. [illegible] [illegible] save sinners, henc[illegible] [illegible]ners, he would no[illegible] [illegible]rld. "Forasmuch [illegible] [illegible]kers of flesh and bl[illegible] [illegible] took part (or wa[illegible] [illegible] through death [illegible] [illegible] had the power o[illegible] [illegible]." Hence, there c[illegible] [illegible] *man* Christ Jes[illegible] [illegible]ould have had no [illegible] [illegible] had not fallen. [illegible] *man* Jesus, Chri[illegible] [illegible] the first Adam

God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but might have everlasting life." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Think of him as he was before he became flesh, and as he now is; and then think of him as he was while he was "the *man* Christ Jesus;" or in other words, "the second *Adam*," (earth man), and in the second *earth-man*, you see *the* Jesus Christ who was the "sent" of God. Hence it is the Jesus who came in the flesh, "made sin for us," until that fleshly Jesus was quickened, "no more to return to corruption;" or in other words, the Jesus who partook of our fallen corruptible nature, until he came forth the perfect incorruptible *man*, "made perfect through suffering," that, according to our text, we are to know, if we would have life eternal.

Christ as the second Adam is, therefore, the character in which we are to know him; and as such, his is purely a work of *restitution*, or bringing man back to the condition from which he fell. Not that Christ, as the divine being he was, when they said, "Let us make man in our image, and after our likeness," will not do *more* than that for us, viz. complete that originally begun work, and bring us to their complete image, "fashioned like unto Christ's glorious body; who, (Christ), is "the express image of his Father's person." This impartation of the divine, or second stage of life, ("First the natural, and afterward that which is spiritual," being the true order), would have been accomplished by Christ, just the same had man not sinned; since the plan of "first the natural and afterward the spiritual," involved two kinds of life, and two workers, just the same. But if man had not sinned there never would have been a *second* Adam; in other words, the "man Jesus Christ," would never have been born. He came into the world to save sinners, hence, if there had been no sinners, he would not have come into the world. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part (or was *partaker*) of the same, that through death he might destroy him that had the power of death, that is, the devil." Hence, there can be no question, that the *man* Christ Jesus, the second Adam, would have had no existence, if the *first* Adam had not fallen. Therefore the work of the *man* Jesus, Christ, is to *undo*, or restore what the first Adam lost. And this "Second *man*," is He that was sent of God.

Elijah, as most of our readers have seen, was a type of THE CHRIST, or the gospel church, Christ and his body. And the work of Elias (Elijah), is to *restore all things*, all that was *lost*,—"Elias truly shall first come and restore all things, (Matt. 17:11). It therefore follows that the work of the second Adam (and his wife), is to raise fallen man up to that condition from which Adam fell. This, and this alone, constitutes a *restitution*. What is beyond that, viz. passing from the lower, but *perfect* condition of man as he came from the hand of his Maker, into the second and higher life in which God, and angels exist, is no part of restitution, and therefore no part of the work of Christ, *as a second earth man*.

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." Christ was born of the Spirit; but the Christ of the *flesh*, the sent of God, was not born of the Spirit, *He*, the "man Christ Jesus, "was made *flesh*," and became the Son of God with power, by the *resurrection*, (Rom. 1:4). Hence, he was born of the Spirit, *after* he was born of the flesh; when born of the flesh, *he* was flesh, as truly as is any man. But "the last Adam was made a quickening Spirit," when he was born of the Spirit, not before. And during the time he was *flesh*, he was not a quickening Spirit.

If these things are true, must we not recognize them, in order to "know Christ"? Can we know him whom the Father sent, and yet be ignorant of these things? Then what of all who have fallen asleep in Jesus without really knowing him? Have *they* not got eternal life? Not yet, I answer; they do not live until our great High Priest shall come the second time. The order of being made ALIVE IN CHRIST, is, "Christ the firstfruits, and afterward, they that are Christ's, at *his coming*;" these "live and reign with him a thousand years, but the *rest* of the dead lived not again until the thousand years were finished." And these dead in Christ are to have their mortal bodies quickened, stand upon the earth in their flesh, and be made perfect, by Christ in person, before they, with us, will enter into life eternal; the whole body must come to the unity of the faith, and *knowledge* of the Son of God, by this washing of the High Priest.

We praise thee O God, for the Son of thy love,
Who died for our sins, and ascended above.
Allelujah! thine the glory, allelujah, amen.
Allelujah! thine the glory, He cometh again.

QUESTIONS AND ANSWERS.

Some one has suggested that perhaps the washing of the high priest's flesh, on going in to make atonement, was merely to shadow forth the *purity* of Chirst; if this is true, may not our expectation of the washing of the church, as our High Priest is about to "come forth," be a delusion?

A—, The appearing of our High Priest, "unto them that look for him," in accordance with the real meaning of Heb. 9: 28, is just at this time of vital importance, if that appearing is impending, as we all believe; since the fulfilment of this Scripture, is the hope of the church. And the caution, "to let no man deceive you," was therefore never more important than now.

No fact is more clearly established, than that the Jews stumbled because they expected Christ to come in his royalty, instead of coming merely as Prophet. And as there are two clearly marked stages of his coming, after that; Scriptures which clearly show that he comes to the church, or *for* his saints, before he comes to the world, and *with* his saints; it is wise, in those who are looking for Christ to come in his glory, to take heed lest they deceive themselves.

The manner of his coming to the gospel church differs as widely from that of his coming to the world, when every eye shall see him, as his coming to the Jews differed from what *they* had expected. Christ went away not in his royal glory, but as our high priest, and is coming in the same manner that he went away. And we know he did not go away in an *invisible* manner. It is true he was not seen of the world, but he *was* visible to the disciples and brethren, and they *saw him go*. It seems to me that unless men love to be deceived, they cannot accept the idea, on the one hand, that his coming in power and great glory, is coming in the manner he went away; nor yet that his coming in an *invisible* manner, is "in like manner as they *saw* him go." Truly the "foolish virgins," must be exceedingly foolish, to persist in holding to the latter, or *invisible* manner, as the way they *saw* him go.

The fulfilment of the washing of the high priest's flesh must be our guide as to what it represented. The high priest washed his flesh, after he went into the "holy place," and before he passed beyond the vail. Now something must be done, to fulfil the law. What did Christ *do*, just at that point of the going in? is the question, not what *was* he? He washed his flesh, we answer. Nothing that was done before the vail of the temple was rent, can be associated with his going into the sanctuary and true tabernacle which God pitched, and not man; because the way in, *i. e.* the true manner of going in to make the atonement, "was not yet made manifest while the first tabernacle was standing" (Heb. 9: 8).

Now what Christ *did* do while on his way in to the holiest of all, is certainly the true interpretation of these types. And he did remain in the "holy place," the true sanctuary (or church), during that forty days and not to show his own purity, but to wash his flesh. And that manner of intercourse enabled them to become witnesses of his resurrection. The vail represents his own literal flesh, (Heb. 10: 20); but *that* was not washed by the high priest. The church represent his flesh on the spiritual plane (Ephe. 5: 30); and they are "washed with water, by the word," (verse 26). And so, then, "opening their understanding, and beginning at Moses, and in all the prophets, and in all the Scriptures, and explaining to them things concerning himself," was certainly a washing of his flesh, in the sense, and at the exact point of time demanded, as the fulfilment of the washing on the way in to make the atonement, (Lev. 16: 4). And this *before* he puts on the "holy" and glorious garments, and *after* he had laid off his ordinary garments. Thus Christ himself has interpreted the law in relation to the manner of the going in of the high priest to "the holiest of all." All this ceremony must be observed by Aaron, prior to his going in beyond the vail; and he was permitted to go in in no other manner.

Now how will verses 23, 24, be fulfilled? "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; and he shall wash his flesh with water *in the holy place*, and put on his garments and come forth."

Thus the high priest came out in like manner as he went in; and the manner of going in, we have seen fulfilled. Now will Christ fulfil the law in relation to the coming out of the high priest, as he did in going in; or will he disregard it? Let those answer who are not thus looking for him.

Christ came to fulfil both the law and the prophets; and his every act was in fulfilment of Scripture. Tell me, you who so persistently oppose these things fulfilled during that work of *washing his flesh* he did; not what else during that period, but of his *flesh*, after ascension, and before that did *that* fulfil? Wash under precisely on his way in, to and again on his way out. Those who are in darkness concerning those who are in the light the "foolish" must be: may the Lord open their eyes.

Q—, Is not the ex[illegible] washed by the High [illegible] to the teaching th[illegible] the church into [illegible] *Christ* open our [illegible] to us the Script[illegible] with the work of [illegible]

A—, This washi[illegible] an extraordinary [illegible] provision in the h[illegible] The brazen lave[illegible] or in the *court* [illegible] from this spec[illegible] atonement, it wa[illegible] priests while off[illegible] or other worshi[illegible] experienced *th*[illegible] "spiritual sacrifi[illegible] from the gold[illegible] prayers of all sa[illegible] Rev. 8: 3), and [illegible] ordinary worship of [illegible] this washing [illegible] for such ord[illegible] outside, while [illegible] Lev. 16: 24), whe[illegible] other provision [illegible] the special occasi[illegible] on the coming [illegible] it ever permitted [illegible] washings, and [illegible], or *continual* [illegible] quite a different [illegible] not be confoun[illegible] who are enabl[illegible] of truth."

Again, that this [illegible] distinct from [illegible] himself teach[illegible] misunderstood. "[illegible] unto you, bu[illegible] Howbeit, w[illegible]

tly oppose these things, *what* Scripture he filled during that time, in the special rk of *washing his flesh*, which he certain- did; not what else he might have done ring that period, but what did the wash- g of his *flesh*, after laying off his *earthly* ndition, and before he put on his glory, hat did *that* fulfil? The high priest was to sh under precisely those circumstances, th on his way in, to make the atonement, d again on his way out; and although men ho are in darkness cannot see, neither can ose who are in the light be blinded; and t the "foolish" must be separated from the se: may the Lord of the harvest hasten the rk.

Q—, Is not the expectation of being thus shed by the High Priest in person, contra- to the teaching that the *Spirit* is given to d the church into all truth? How then *Christ* open our understanding, and ex- in to us the Scripture, without interfer- g with the work of the Spirit?

A—, This washing by the high priest as an extraordinary and exceptional work; provision in the holy place was made for The brazen laver for washing was out- e, or in the *court* of the tabernacle; and, ide from this special act connected with atonement, it was never to be enacted. he priests while offering their daily sacri- es or other worship, in the holy place, ver experienced *this* washing. Hence, in r "spiritual sacrifices," and offerings of in- nse from the golden altar, ascending with e prayers of all saints, (see Exo. 30: 1–7, d Rev. 8: 3), and which is certainly the dinary worship of the church through the irit, this washing finds no place. The shing for such ordinary worship was at the ver outside, while this was *in the holy place*, Lev. 16: 24), where there was no laver, other provision for washing. And only the special occasion, at the going in, and ain on the coming out of the high priest, as it ever permitted. The "daily," or *con- nual* washings, and which answer to the ily, or *continual* work of the Spirit, was quite a different character; and the two ust not be confounded; nor will they be by those who are enabled to "rightly divide the ord of truth."

Again, that this washing is to be kept en- ely distinct from the work of the Spirit, Christ himself teaches, in a manner not to misunderstood. "I have yet many things say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, *he* will guide you into *all* truth," "and bring all things to your remembrance, whatsoever I have said unto you, (John 16: 12; and 14: 26). Here Jesus apparently transfers all further work, all he did not teach them prior to his crucifixion, over to the Spirit. He had "finished the work his Father had sent him to do." Now what does he do? After finishing the work to the *natural* seed, those to whom he had been sent, having chosen out of them the nucleus of the new system, he distinctly transfers the work of leading into the truth, to the Spirit. And yet, notwithstanding that, he steps in, during that forty days, and from an entirely new standpoint, seems to forestall the work he had transfered to the Spirit; he explained all; both in Moses, and the Psalms, and in all the prophets, and in all the Scriptures, the things concerning himself, and the kingdom of God.

Why did they need this? for notwithstanding this washing, and "opening of their understanding," they must tarry, until "endued with power from on high." Evidently the washing of the high priest's flesh; *by his own hand*, opening their understanding, ect. was a work to precede, in this case, and follow that delegated to the Spirit.

Now if this special washing of the high priest's flesh was in order, on his way in to make the atonement, notwithstanding he had transferred the work of leading "into all truth," to the Spirit; we can understand that a similar work, on his way out, will also be in order. For if the second washing will be out of order, certainly the first one was. And we leave our brethren who are gone out from us, and who are so eager to discover some vulnerable point where they may strike a blow at these beautiful truths, to find fault with the Master for that *first* washing of his flesh.

The work of the Spirit, in leading into all truth, has its limit; all that is due during the gospel age, is clearly the meaning. That during the cycles of eternity, we shall learn truths outside of, and beyond what the Spirit was to lead the church into, will be readily admitted; hence, "all truth," is, all that is due during the administration of the Spirit. Now the Spirit, (as the Comforter), was given to lead the church, in the absence of her real head and Bridegroom,— "It is expedient for you that I go away, for if I go not away, the Comforter will not come," said Jesus. From which it would appear, that during Christ's personal intercourse

with his church, no other Comforter is required. Hence, we expect the Spirit will be withdrawn, and the nominal church, or second house of Israel, left desolate, when Christ comes out this side the vail, as were the first house, at the rending of His flesh, and *their* vail. The Spirit being sent to lead in Christ's absence, will take its flight when the Bridegroom returns; one head or leader being all that will be required.

Now as the Spirits's work began after the first washing, and provision was made for its *delay* until that work was done, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified;" and the High Priest must *wash his flesh*, before putting on the holy linen garments, "made for glory and for beauty;" is it strange that its special work to the body and flesh of Jesus should end, when he shall again appear, "in like manner as they saw him go," and for a similar purpose? To us, this seems beautiful and scriptural. And our brethren who are "ordained" to oppose these grand spiritual truths, while yet ignorant of their strength, truly have a hard task imposed upon them.

Though the leadership of the Spirit ends, when Christ again takes personal control, still the bride does not bid farewell to the Spirit, for in the millennial age they are to be co-workers. The river of the water of LIFE shall flow, and "the Spirit and the Bride say, Come."

Again, how perfectly this accords with the Rebekah type: The "faithful servant," and ruler over all of Abraham's possessions, sent to get a wife for Isaac, leads her all the way till "she lifted up her eyes and saw Isaac." This was prior to the marriage; and yet the servant's mission was ended; Isaac himself took charge of her and led her home to "his mother Sarah's tent, and took Rebekah, and she became his wife." O, what rich experiences are just before us!

When our great High Priest appeared the first time, commencing the very day he re-entered upon his priestly office, did not their hearts burn within them? "And unto them that look for him (the Priest and Bridegroom, not the King), he will appear the *second* time, without sin unto salvation;" and will not our hearts burn within us?

Walk softly; "To the law and to the testimony." "Let no man deceive you."

Q—, Is the word *appear*, "Unto them that look for him, will he appear the second time," (Heb. 9: 28), the same Greek word as that in Col. 3: 4, "When Christ our life shall appear, then shall ye also appear with him in glory"?

A—, They are not the same; the one in Heb. is *optomai*, and is generally rendered *shall see*, "Pure in heart *shall see* God," "Holiness, without which no man *shall see* the Lord," are examples of its meaning. The same word is used by Paul in 1 Cor. 15: 5 to 8, where reference is made to the first time he appeared, as High Priest. And it is there rendered *was seen*, "*Was seen* of Cephas, was seen of above five hundred, was seen of James," etc. While the word used in Col. is *phaneroo*, and is generally rendered *manifested*, but never, was *seen*, or shall be *seen*. It occurs twice in Ephe. 5: 13, "whatsoever doth make manifest," is from the one word *phaneroo*. Also in Col. 1: 2, "*Is made manifest* in his saints," the italics are all from the one word, *phaneroo*. 1 Tim. 3: 16, "God was *manifested* in the flesh." 1 John 3: 2, "But we know that when he shall appear, we shall be like him," is also *phaneroo*, or *manifested;* the same as Rom. 16: 26, "The mystery kept secret, but now is made *manifest*."

Now although *phaneroo* is used in some cases where it means optical vision, just the same as *optomai*, even in reference to seeing Christ after his resurrection, (thus used in two instances in Mark), it generally occurs in passages where mental understanding, rather than physical sight, is implied:—thus "It doth not yet appear (*phaneroo*), what we shall be," *i. e.* we do not yet understand or comprehend it, "but when he shall appear (*phaneroo*, be comprehended), we shall be like him: for we shall *optomai*, (see him) as he is, (1 John 3: 2). And it is *optomai* where he *is seen* by them that look for him, (Heb. 9: 28, also 12: 14), "Holiness, without which no man shall *optomai* the Lord." But "when he who is our life shall be manifested, then shall ye also be manifested with him in glory," *may* mean that Christ and his saints will be understood, in his judgments, "All nations shall come and worship for thy judgments are made manifest," Rev. 15: 4, is also *phaneroo*. This word judgment, is the same as in chap. 19: 8, "*righteousness* of the saints, and *faith* is counted for righteousness.

Christ is to be manifested (*phaneroo*) "in his saints," "and admired *in* all them that believe. in that day," (2 Thes. 1: 19), but "without holiness, no man shall *optomai* the Lord."

From the above, it seems that only those who "look for him," while his High Priest, will have a [illegible]ration of his presence, until the earth see him coming in glory. And possibly that [illegible] him *in power, and glory;* [illegible]an sees God in the trees [illegible] Christ's kingdom is to be [illegible]dom, we have our doubts [illegible]ver to literally see him a[illegible]yes; but *will* see him as [illegible] judgments, and in mer[illegible] shall be thus *manifested*, [illegible]im; for *we* shall see him [illegible]

Q,— Are those who di[illegible]ious to the first advent, t[illegible] first resurrection? 2nd, I[illegible] the call during the thousa[illegible] incorruptibility before the [illegible] the end of the thousand [illegible]

A,— To the first quest[illegible] give testimony that the sa[illegible] of former ages do have pa[illegible]rrection. Not only do w[illegible]ham, Isaac, and Jacob, an[illegible] are to be "in the kingdom [illegible] 13: 28), *during the time* [illegible] *know* Christ, but do not, [illegible] Lord, open to us," are sh[illegible] prophets are especially na[illegible]warded under the soundin[illegible] trumpet, (Rev. 11: 18); [illegible] the kingdoms of this wor[illegible] hands of our Lord, and of [illegible] certainly makes them sha[illegible]rrection, since the seven[illegible] at the close of the gospel [illegible] who have part in the first [illegible] be "priests of God and [illegible] shall reign with him a tho[illegible]

As to the second questi[illegible] the opinion that men w[illegible] condition of *complete resti*[illegible]re of *incorruptibility*, an[illegible] live until they are made [illegible] with power by the change [illegible], at the end of the thou[illegible]

Adam was a perfect, bu[illegible] undeveloped man on this [illegible] Christ, who entered our *fa*[illegible] made perfect through su[illegible]ame forth from Joseph's [illegible] Adam, as free from the ev[illegible] was the first Adam when [illegible] hand of his Creator; havi[illegible] of attaining to that perfect[illegible]nce of *imperfection*. ([illegible] their hands in holy horror [illegible]

who "look for him," while on his way out, as High Priest, will have an optical demonstration of his presence, until "the tribes of the earth see him coming in power and great glory. And possibly that may be *seeing him in power, and glory;* even as "the Indian sees God in the trees and brooks." As Christ's kingdom is to be a spiritual kingdom, we have our doubts if the *world* are ever to literally see him again with mortal eyes; but *will* see him as he reveals himself in judgments, and in mercy. But when he shall be thus *manifested*, we shall be like him; for *we* shall see him as he is.

Q,— Are those who died in the faith previous to the first advent, to have part in the first resurrection? 2nd, Do those who obey the call during the thousand years, receive incorruptibility before the final resurrection at the end of the thousand years? *C. R. C.*

A,— To the first question, there is positive testimony that the saints and prophets of former ages do have part in the first resurrection. Not only do we read that Abraham, Isaac, and Jacob, and all the prophets are to be "in the kingdom of God," (Luke 13: 28), *during the time some who claim to know* Christ, but do not, and say, "Lord, Lord, open to us," are shut out; but the prophets are especially named as being rewarded under the sounding of the seventh trumpet, (Rev. 11: 18); and this is when the kingdoms of this world pass into the hands of our Lord, and of his Christ. This certainly makes them share in the first resurrection, since the seventh trumpet sounds at the close of the gospel age. And those who have part in the first resurrection, are to be "priests of God and of Christ, and shall reign with him a thousand years."

As to the second question, I am inclined to the opinion that men will arrive at the condition of *complete restitution*, and therefore of *incorruptibility*, and will not die, but live until they are made the sons of God with power by the change from mortality to life, at the end of the thousand years.

Adam was a perfect, but uneducated, or undeveloped man on this lower plane of life. Christ, who entered our *fallen* condition, was "made perfect through suffering;" and so came forth from Joseph's tomb, a *perfect* Adam, as free from the evil *effects* of sin, as was the first Adam when he came from the hand of his Creator; having the advantage of attaining to that perfection by the experience of *imperfection*. (Some may hold up their hands in holy horror at such a doctrine, but that the experience of the weakness imperfection, suffering, and temptation, incident to a *fallen* nature, were of positive advantage to Christ, in some things, is asserted in Heb. 4: 15. Hence we have an high priest who can be touched with the feelings of *our* infirmities, he having experienced the same).

"This corruption must put on incorruption, and this mortal must put on immortality," are the two stages through which *fallen* humanity must pass, in attaining to the image of God. If man had not sinned, or fallen into corruption, only the latter, the mortal putting on immortality, would have been required for man to have attained to the complete image of Him "who only hath immortality." And the work of Christ, as a second *Adam*, or earth-man, is solely, to "restore all things;" or place man back to the perfect condition from which he fell. While as the divine co-worker, who said, "Let us make man in our image, and after our likeness," his province was and is, to give *eternal*, or divine life.

The above being true, *restitution*, or this corruption putting on incoruption, precedes our being raised into possession of spiritual life. And Christ being the forerunner, "the firstborn of every creature," (for the limitation of the meaning of "every creature," see Mark 16: 15), *he* was first "made perfect," his *flesh* was quickened, "no more to return to corruption," (Acts 13: 34).

In his case, restitution was immediately followed by his *natural* body being changed, in the twinkling of an eye, to a *spiritual* body. In other words, he ascended to his Father, viz. from the natural to the spiritual condition, after Mary saw him, and before the evening of that same day; or between the command, "touch me not, *for* I have not yet ascended," and "handle me," (John 20: 17; and Luke 24: 39).

The church are evidently to remain a longer period in the restored, or perfect Adamic condition, viz. during the "sea of glass" condition of the church, and the pouring out of the "seven last plagues" upon the world. This class, on "as it were a sea of glass, mingled with fire," being made up of Job, and all the prophets, and patriarchs, and overcomers of the gospel age, who will stand upon the earth in their *flesh*, and see God. (Not in sinful flesh, but in the perfect restored, or Eden condition, in which man could walk and talk with God). "The time cometh when I shall shew you plainly of the

Father." "Blessed are the pure in heart, for they shall see God." These enter into life, *spiritual* life, at the beginning of the millennial age, or times of restitution of *all* things, (Acts 3: 21); the "church of the firstborn," being only a preparatory step, in the plan.

Now we come to "the groaning creation," (Rom. 8: 18–22). "For we know that the whole creation, (margin, *every creature;* of whom Christ was the firstborn, *i. e.* first to attain to the image of God, –Col. 1: 15), groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we groan within ourselves, waiting for the redemption of our body." To redeem, means to "purchase back, or deliver from bondage." Our future spiritual body or the spiritual body of Christ, was never in bondage, and could no more be *redeemed*, than it could be *restored;* and that which has not been lost, cannot be restored. It is the flesh, the mortal body, that rests in hope; we must have that, redeemed, restored, made perfect, and step from that condition into the higher, or spiritual life. This is the "new and *living* way" through the vail, and which was consecrated for us, because Christ, the forerunner, went in that way; *his* flesh rested in hope, even as does ours, for the redemption of which "we groan within ourselves." And Job said "his reins were consumed within him," with desire for that day, when he should stand upon the earth, in his flesh, and see God. Hence he also groaned within himself, and for the redemption of his body.

The creature was made subject to vanity, not willingly, but in hope; "for the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." To be delivered from the bondage of corruption, is restitution, *i. e.* to be restored to the condition from which man fell. The children of God, during the millennial age, are to reign on the earth. And will therefore be under the *vail.* This, we believe will be their normal condition, so far as "the creature," (men in the flesh), will see or know them. They will have dominion, (see and compare Gen. 1: 28, Micah 4: 8, Dan. 7: 27, Matt. 8: 27, Heb. 2: 5–7). The wind and waves, every thing that hath life, as will the elements, will be completely subject to them. The creature itself shall also be delivered into this glorious liberty from the effects of the fall, as they shall arrive at maturity in the process of regeneration; *they* will therefore then be incorruptible, as was Adam before he sinned, and remain so, *if they remain sinless.* But as they do not enter into LIFE, that is, the eternal condition, until the thousand years are finished, they are evidently on trial till then, and *may* fall into death. And from this second death there is no deliverance. But "Blessed and holy is he that path part in the first resurrection; on such, the second death hath no power."

If, in the millennial age, men do not die except for the sin which hath never forgiveness, but the whole race are, in some order, being restored to the Eden condition, and then live till the end of the thousand years before entering the spiritual condition, will not the earth be over populated within a brief period? This question presented itself to my mind; but with it, came the answer. Man was condemned to "till the ground" for his subsistence, only because of the fall (Gen. 3: 23). A necessity which will no longer exist, after he is restored. Power absolute over the forces of nature, means almost creative power. It is not dificult to believe that such God-like power would leave man no longer dependent for sustenance on the cultivation of the earth. But it is only such as are delivered from the bondage of corruption, who enjoy this liberty.

Q,—Bro. Paton makes the objection, "If Christ's sacrifice was in laying aside his pre-existent spiritual life, it makes the spiritual first, and afterward that which is natural."

A,—The above order of the natural fall applies to *humanity*, not to *divinity.*

Q,—How do you explain, in harmony with the manner of the going away, and the return of Jesus, those texts which say, "If they shall say, Behold he is in the desert, or secret chamber, believe it not," etc. "For as the lightning that shineth from the east even unto the west: so shall the Son of man be, *in his day*,"?

A,—None of us look for Christ in the sky darting from point to point like the electric flash; his is *spiritual* light. Now, how does the lightning manifest itself? for Christ compares his presence, and manner of appearing, to that of the lightning. No one makes an appointment to go to the desert, or secret chamber to find it; it is seen only when and where it manifests its brightness. But it does manifest itself, and enlightens on the natural plane, and without a moment's warning. So Christ appeared to the disciples during that forty days. He would suddenly appear in their midst, and vanish from their sight.

[illegible] that any one left his p[illegible] and invite a friend who [illegible] come to the secret cham[illegible] to see him. It was his [illegible] openly, or of the peop[illegible] own selection, as to wh[illegible] would appear. And in [illegible], "with water by the [illegible] like manner." The [illegible] was by the angels [illegible] which Jesus had made [illegible]xion, (Mark 16: 7); h[illegible] "See here, or see the[illegible] place, or that. And so it [illegible] who is in the light, an[illegible] *manner* of the High Priest [illegible] to this place or that; [illegible] *appointment* can be made [illegible] than with the lightni[illegible] lightning *enlightens* those [illegible]. And will not Chr[illegible] compares his *parousia*, to [illegible] *shineth.*" His presence [illegible] church, so as to light up th[illegible] "As the lightning, that lig[illegible] part under heaven, shi[illegible] part under heaven; so [illegible] man be in his day." N[illegible] whom the light has becom[illegible] enlighten his church; [illegible] shine from him, the H[illegible] into *all* truth, hence [illegible] the work. They tell u[illegible], that his presence, o[illegible] the Spirit's work as th[illegible] church expires; and if so, [illegible] order for Christ to enli[illegible] How is this, brethren? [illegible] as the *leader* of the [illegible] certainly the Spirit's [illegible] all truth;" in this we h[illegible] late brethren. Now, [illegible] to impart *natural* li[illegible] light? He certainly s[illegible] *something*, even as the [illegible] that on which it shine[illegible] sent "another Co[illegible] all-truth, *i. e.* all that [illegible] Star should rise; that [illegible], in the absence of [illegible] church, when *he* shall [illegible] his church will illumin[illegible] as much beyond the [illegible] Spirit, during "the ni[illegible]," as the lightning th[illegible] even unto the west, is

ppear in their midst, and anon, he would anish from their sight. There is no rec- d that any one left his presence, or could o and invite a friend who was not present, come to the secret chamber, or to the des- t to see him. It was his purpose not to be en openly, or of the people; but to make is own selection, as to when and to whom would appear. And in again washing his n, "with water by the word," it is to be, in like manner." The only appointment ade, was by the angels reminding them of e which Jesus had made, prior to his cru- fixion, (Mark 16: 7); hence, none could y, "See here, or see there," he is in this ace, or that. And so it is to be now, no e who is in the light, and understands the *anner* of the High Priest's return, will say me to this place or that; knowing that no *ppointment* can be made with him, any ore than with the lightning. And yet the ghtning *enlightens* those upon whom it hines. And will not Christ enlighten? he ompares his *parousia*, to the lightning that *shineth.*" His presence will *enlighten* the hurch, so as to light up their whole horizon, "As the lightning, that lighteneth out of the e part under heaven, shineth unto the oth- r part under heaven; so shall also the Son f man be in his day." No, say those in hom the light has become darkness, he will ot enlighten his church; not a ray of light an shine from him, the Holy Spirit was to ead into *all* truth, hence *Christ* has no part n the work. They tell us he has already ome, that his presence, or *parousia*, is *be- ore* the Spirit's work as the Comforter of the hurch expires; and if so, it certainly *is* out f order for Christ to enlighten his church.

How is this, brethren? until the Spirit's ork as the *leader* of the church, expires, it certainly the Spirit's work, to lead into all truth;" in this we heartily agree with our late brethren. Now, is the *presence* of Christ to impart *natural* light, or is it spirit- al light? He certainly shines, and *lighten- th something*, even as the lightning lighten- th that on which it shines. *We* claim that Christ sent "another Comforter," to lead into all-truth, *i. e.* all that was due, until the Day Star should rise; that as the Spirit was to lead, in the absence of the great Head of the church, when *he* shall rise, his presence with his church will illumine their understan- ding as much beyond the ordinary work of the Spirit, during "the night that is now far spent," as the lightning that shines from the east even unto the west, is brighter than the "night" through which we have passed.

We believe the Spirit's work, *as the Com- forter*, will end at the coming (*parousia*) of Christ; that as it could not be sent until *he* went away, so its mission, as leader of the body of Christ, will terminate at his return. The Spirit of God has been in the world from the genesis of creation; and will be at and after the birth of the *new* creation. But the *Comforter*, given to lead the espoused virgin to her Princely Consort, the antityp- ical *Eliezer*, lets go her hand, when she meets the heir and Bridegroom. And *this*, according to the evidence, is just before us.

Think, brethren, of the darkness of those whose lamps could not receive *the new sup- ply* of "oil;" that which was to light us on, in this movement to meet the Bridegroom. Think of the *midnight* darkness of those who can only see the midnight cry proclamation, a cry, during which we had not one drop of the "oil" in our lamps, which was to light us to the *end* of the movement.

Let us suppose, as they claim, (and *we* too, before the new oil was put into our lamps), that the Bridegroom came in 1874; and that since then, we have been, "in the day of the Son of man." During the Spir- it's dispensation, *It* enlightens the church; in the day of the Son of man, *he*, not the Comforter, is to enlighten "*as the lightning that shineth*, etc. and yet Christ has been here, and we have been for *years*, "*in the day* of the Son of man," and he has *not* en- lightened his own, *even as* the lightning that shineth from one part of heaven, to the oth- er part under heaven, etc. for *thus far*, all the light we have had, is through the Spirit. Under these circumstances, ought we not to admit that while the *midnight cry* was being given, and the real truth in reference to the manner of his coming was not yet due, that our ideas on *that* particular part, were pre- mature and imperfect, rather than persist in claiming that we have been "*in the days* of the Son of man," that is, that he has been personally present, and has not manifested himself as he promised that he would? Can it be that he has been thus personally pres- ent and not shed one ray of light? Nay, ver- ily! when he shall come, he will be "as the lightning that *shineth*, God pity those who have not of the new "oil," the real truth as to the manner of his coming.

A CONFESSION.

Eld. Paton called on us last week and in

conversation, made a statement which was both an agreeable, and a sad surprise to me. He informed me that he believed many of the views advanced in the HERALD; that he believes in the preexistence of Christ, that, as we had taught, Melchizedek *was* Christ; that he agreed with me in more points than he did with C. T. Russell.

This, of course, was an agreeable surprise. But the sad feature is this:—In what he has written for their paper since it started, who could have surmised that he believed, and was in sympathy with more of the views now being taught in the HERALD, than with those of the man he is so zealously supporting, in *opposing* almost every idea advanced by us? Certainly no one could have learned from their paper, of this similarity in our views.

Why he has and is opposing (to all appearance), what he himself believes, or why he would even assent to what he thinks is *error*, by keeping silent, is a mystery; and one which savors of bondage, either temporal or spiritual.

THE LORD OF THE HARVEST.

Is it the Father or the Son? "A certain King made a marriage for his Son. . . . And when the King came in to see the guests he saw there a man which had not on a wedding garment, . . . Then said the *King* to the servants, Bind him hand and and foot, and cast him into outer darkness. . . For many are called, but few are chosen, (Matt. 22: 2–14).

That this represents just what the "tares and wheat," or "good and bad fish," in the parables of the kingdom represent, is evident, because it is plain they all have their fulfilment in the gospel church, and all alike terminate with the harvest of the gospel age.

That the King who makes the marriage for his Son, is he who inspects the guests, and commands the separation of the one without a wedding garment, represents the Father, no one will deny. And this agrees with the statement in John 15: 1, 2; "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away."

According to the figure of the first Adam, Christ does not receive dominion until after the marriage. According to Dan. 7: 14, he does not receive dominion and glory until he comes in the clouds of heaven. And according to his own statement, "When the Son of man shall come in his *glory* (which cannot be until he "receives dominion, and glory, and a kingdom,") then shall he sit upon the throne of his glory." And neither the marriage, nor any of these things are due until after the harvest. And in no sense does Christ exercise authority, until he has received the kingdom, (Luke 19: 15), "It came to pass that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money," etc. *Servants*, remember, not his *friends*; "I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known to you,', (John 15: 15).

"When he *was returned*," etc. How will that some texts speak of his *coming*, and associate that coming with an entirely different class of events, and belonging to a different stage of the advent from those of other texts, and yet seem to lack any distinguishing feature by which to place them? Because we do not read carfully, I answer.

When speaking of his coming, in reference to his elect body, or in reference to his servants, and the world, *very* different language is used. In going away, Christ left the world *first*, (at his crucifixion), and having entered into the spiritual condition, (under the vail, even as the Lord appeared to Abraham,—Gen. 18 :), remained with and appeared to his church during that forty days, (Acts 1: 3). In this appearing to the church, there was a two-fold purpose, first, that they might witness to his resurrection, and second, to fulfil the law in reference to the manner of the high priests going in to make the atonement. Now as he is to come out, in the same manner that he went in, and the church are the sanctuary, or "true tabernacle," and in which he remained, during that forty days, after he left the world, it follows that he cannot be said to have come to the world, until he came out of the sanctuary. That is, as he left the world, before he left the church, on his way in; so he comes to the church, before he comes to the world, on his way out. And those passages which speak of his appearing to his church, and those of his return to the *world*, have no relation to each other. And not seeing this beautiful distinction, is the reason so much confusion has obtained.

Until Christ returns to the world, he assumes no authority or control of human affairs, any more than he did at the first;

ent; or rather, any more than he did during that forty days, after he had left the world, and yet lingered with his church.

To have a throne, means to reign, or exercise authority, "When the Son of man shall come in his glory, then shall he sit on the throne of his glory, and before him shall be gathered all nations." But during his absence, he is not on his throne, and therefore not in the exercise of kingly authority; he is with his Father, in *his* throne, (Rev. 3: 21). He did not leave the church in the character of a King, nor does he return to her in that character; but returns in the manner he went away.

It is at the end of the harvest, the branches in Christ, and which bring forth no fruit, are "cast into the fire;" and it is the Father who takes them away. But the objection may be urged, that in the time of harvest, Christ says, "I will say to the reapers, Gather ye together first the tares," etc. So he sent forth the reapers at the first harvest, "I send you to reap," (John 4: 38); and yet he denies that he worked by his own authority, "The works which I do are not my works, but the works of him that sent me." He did not claim to be Lord of the harvest, "Of myself I can do nothing," "I must work the works of him that sent me." He never taught them to pray to him, but always to his Father, "Our Father who art in heaven." And when laborers were wanted, his instruction to his disciples was, "Pray ye therefore to the Lord of the harvest, that he send forth labourers into his harvest, (Matt. 9: 38). Because Christ sends forth the reapers, no more proves him to be the Lord of *this* harvest, than did his sending forth "reapers" at that time, prove him to have been the Lord of *that* harvest. It is the King who made a marriage for his Son, who is Lord of this, as well as of the former harvest; and every branch in Christ that beareth not fruit, *He* taketh it away.

Christ was in the flesh, and sent forth the reapers in the flesh: but as the Agent of his Father. He is now in the Spirit, and sends forth the spiritual reapers. But this demands no *coming* as Bridegroom, and certainly not, as *King*. The Bridegroom does not come until the bride is "ready," (Matt. 25: 10); and he does not come as King, till he comes in his glory. And he comes neither as Bridegroom *or* King, until the sanctuary is cleansed, and "without spot, or wrinkle, or any such thing;" and hence, not until she is arrayed in "fine linen clean and white." And when THE CHRIST is complete, Bridegroom and Bride, the second federal head will have "dominion," "from sea to sea, and from the river to the ends of the earth."

("KINGDOM OF THE HEAVENS.")

It may not be known to some of our readders that in the various parables in Mathew's gospel where in the common version "the kingdom of heaven," is referred to, in the original the last word is in the plural, "The kingdom of the *heavens*." In the various parables in chap. 13, concerning the kingdom, it is so in each case. So in the parable of the ten virgins we read, "Then shall the kingdom of the heavens be likened," etc.—Now we ask, has this plural use of the word any significance? and if so what is it?

In answer to the first question I will simply say, I do not believe the Spirit uses any form of speech, especially such a peculiar form as this, without meaning something by it. I take it for granted at the outset that it has some significance, albeit the translators of the common version seem to have thought there was none, and so have rendered it by the singular, "kingdom of *heaven*." But what *is* the significance of the phrase?

This phrase "kingdom of the heavens," occurs seventeen times in St. Mathew's gospel. Outside of this gospel, wherever the kingdom is referred to it is styled "the kingdom of God," or simply, "the kingdom."

The above we think is significant, and is explained by the following considerations.—The four gospels present four different aspects of Christ. Mathew's gospel presents Christ in his official relation as Messiah and King. Mark presents him as Servant. Luke as "Son of man," *i. e.* the *humanity* of Jesus; while John presents him as the Son of *God*, *i. e.* his *divinity*. These four aspects of Christ, presented in the four gospels, are typified by the four "living creatures," of Rev. 4: 7; improperly rendered "beasts," the lion, the calf or ox, the man, and eagle. The lion, a symbol of royalty, "Lion of the tribe of Judah," answers to Mathew's gospel of Christ the King. The ox, a beast of burden, "much increase is by the strength of the ox," (Prov. 14: 4), answers to Mark's gospel of the Servant. The man, "I drew them with the cords of a man," (Hosea 11: 4), answers to Luke's gospel of "the Son of man." The eagle, "whose way is in the

air," says the wise man, "is too wonderful for me," answers to John's gospel of the Son of God. (Those who wish to pursue this interesting subject further, will find great help thereto in Andrew Jukes' Characteristics of the four Gospels).

Now since Mathew's gospel presents us with a picture of Christ in his official relationship as King, it is highly proper that the *nature* of Christ's kingdom should be set forth in this book; and this point is fully elucidated in the phrase under consideration. Heaven is the spiritual world, a state or condition, and not a locality. The kingdom of heaven is equivalent to the kingdom of the spiritual world, or a spiritual kingdom; that is to say, the word heaven, coupled with kingdom, makes that kingdom composed of, not men in the flesh, but in the spirit, that is having spiritual bodies, like unto Christ's glorious body, who was "put to death in flesh, quickened in spirit," (literal translation), "sown a natural body, raised a spiritual body," "made a life giving Spirit."

The phrase, "kingdom of God," does not indicate the *spiritual* character. God once had a kingdom on earth composed of men in the flesh, fleshly Israel. The phrase, kingdom of God, would not indicate whether Christ's kingdom was such an one as that of ancient Israel, or whether it was of a spiritual nature. The phrase, "kingdom of the heavens," fully indicates the spiritual nature of Christ's kingdom, and it is eminently proper that this phrase should be used in Mathew's gospel, and there alone, because that gospel presents that particular aspect of Jesus that has to do with his kingdom.

Now we come to inquire as to the significance of this word being in the plural, "the kingdom of the *heavens*." The reason for this seems to be found in the fact that in the spiritual world there are several orders or grades of rulers. The word seems to teach that there are three. Of course God is over all; but he has committed all power to the Son, hence he is the *chief* of the spiritual world. Because of the profound depths of humiliation to which he descended to redeem the race, "therefore God hath also highly exalted him and given him a name that is above every name." After the marriage of the Lamb, John sees heaven open, and the heavenly Bridegroom rides forth, (Rev. 19: 16), "and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. This indicates two things:—1st, just what Paul tells us in the passage quoted above, viz. that Christ is to have a name above every name. Not only is he to rule over subjects, but over rulers, "King of kings and Lord of lords." 2nd. The name indicates the three grades of spiritual rulers, Christ the chief, then kings, then lords. These orders are also referred to as "principalities and powers," or literally, sovereignties and magistracies; terms that exactly correspond respectively to kings and lords; kings being the rulers over sovereignties, and lords over magistracies. Here are three orders in the rulership of the spiritual world; the divine order, then sovereignties, then powers or magistracies. (The lower order of rulers are chosen from among the most faithful *servants*, —see parable of the servants, Luke 19: 13. These are made rulers over magistracies, "Be thou ruler over ten cities," etc.).

Now mark, and the thought is glorious (blessed be God), Christ, the divine order, is the complete Christ; not alone the Jesus of Nazareth, but the whole mystical body of *sons* "For if sons, then heirs, heirs of God.

Continued: A P. ADAMS

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HERALD OF THE MORNING.

Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY

NELSON H. BARBOUR.

Corresponding Editors;

A. P. ADAMS,

S. H. WITHINGTON.

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Entered as second class matter at Rochester P. O. Rochester, N. Y.

HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 11. ROCHESTER, N. Y. JULY, 1880. No. 1.

THREE WORLDS

World that was, World that now is, World to come.

HAS CHRIST COME?

If we say he has, and he has not, we deceive ourselves; if we say he has not come, and he has come, then are we in darkness.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," (Matt. 24: 27).

Here is Scripture which affirms that the Son of man will be, at his *parousia*, as the lightning that *shineth*, etc. in other words, his personal presence will enlighten those to whom he appears, even as the lightning that shines from the east, unto the west, enlightens the physical world. And *therefore* his presence or coming, is not due until the Holy Spirit's work, as the leader of the church, is ended. And this, we have every reason to expect will take place at the end of the harvest of the gospel age.

Christ is the light of the world, and when he went away the Holy Ghost was given to lead the church during his absence. If I go away I will send you another Comforter, even the Spirit of truth and he shall abide with you. That the Spirit was given to be the head, or leader of the church, only during Christ's absence, is clear, first, because the Spirit, as the Comforter, to lead into all truth, (all that was due, during Christ's absence), could not come until *he*, the real head of the church should go away:—"If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you," (John 16: 7). And second, because Jesus, who makes a clear distinction between his own presence, and that of the Holy Ghost, claiming that the latter could not be in the world until he had left, positively asserts that when he is in the world, he himself, not the Spirit, is the light of the world:—"As long as I am in the world, *I* am the light of the world," (John 9: 5). And if I go away, I will come again. But how? As the lightning that lighteneth the whole expanse, "shineth from one part under heaven, to the other part under heaven; so shall also the Son of man be in his day," (Luke 17: 24).

The manner of the coming of Christ, so far as the coming to the church is concerned, is now so clearly made known, by the light shining from both the law and the testimony, that only those in this movement, whom God hath blinded, need longer to remain in darkness on this subject. Christ is our High Priest; he entered into the immediate presence of God "there to appear for us;" and he is coming back again. There was a definitely prescribed *manner* of going in, and of coming out. And Christ fulfilled that of the going in, in every particular; and *will* fulfil "every jot and tittle" of the law, in coming out. And hence, will come in "like manner as they saw him go."

He was on his way in, and they saw him go, from the day he arose and was with the church, "the true tabernacle," until he ascended to the immediate presence of God. And he thus went into heaven, in exact fulfilment of the law, as to the manner of the go-

ing in of the high priest; washing his flesh, etc. And more, they saw him go in, under the *vail of flesh.* And he will come back to the church, in like manner as they saw him go; and not in an *invisible* manner. Hence, he will again *wash his flesh* with water by the word, just as he washed it, during that "forty days," after he entered the true tabernacle or sanctuary, and before he entered the *Most* Holy, *i. e.* while on his way in. And we know the true tabernacle, called the sanctuary, (Heb. 9: 2), and outside the "second vail," is not the glorified church as some affirm, since the *sanctuary* was to be cleansed after the 2300 days, and a glorified church requires no cleansing.

When our High Priest comes, the church "bone of his bone, and flesh of his flesh," are again to be "washed with water by the word, even as they were washed on his way in. And *this* is when and how the whole horizon of the church is to be lighted up, by the coming, (*parousia*, presence) of the Son of man; even as the natural horizon is, by the lightning which shines from one part under heaven, to the other part under heaven.

OUR MISTAKE.

In the spring of 1875, when we first saw the "harvest" of the gospel age, as covering a definite period of time; and that it began in the autumn of 1874; our immediate conclusion was, that Christ had come. The assumption was,—as the prophetic periods fully warrant us in believing that the "time of harvest" of the gospel age has commenced, Christ *must* be here,—"In the time of harvest I will say to the reapers," etc. (Matt. 13: 30). Again, in the system of parallels between the Jewish and gospel dispensations, we taught that Jesus came as a sin offering at his birth, as *reaper*, at his baptism; and as *king*, just prior to his crucifixion. Thus making three stages, at the first advent.

Now, the *parallels*, (so we said), demand three stages, (no more, no less), at his second coming:—As the scapegoat, at the end of the 2300 days, or in 1844; as *reaper*, in the autumn of 1874; and as *king*, in the spring of 1878; and which three stages *should* have completed the *second* coming, if the parallels were perfect, and our *application* correct, (as our brethren, whose lamps went out when the *new supply* of "oil" was required in the spring of 1878, still claim). But unfortunately *for them*, that particular arrangement of parallels, and to which they, having no advanced light, still cling, has a fatal weaknes, viz. It makes three stages coming, to close up the Jewish, and introduce the gospel age, and *four* stages, at the advent; for we were even then preaching a fourth stage, or the coming *with* his saints to complete the second advent, and introduce the millennial age. But admitting the four stages in this harvest and time of trouble, ending in 1914, and which completely closes the times of the Gentiles, are necessary, while but *three* stages were necessary in the corresponding and parallel period, of closing up the Jewish economy, still, I had never supposed that our expectations looking to the spring of 1878, as the *third stage of the advent* were realized; I was not aware that any one *claimed* that Christ came as King in the spring of 1878; much less that any one has *proved* it. In that case, the coming of Christ, in all its stages, all that he is yet to come, is in the past. For there is no Bible to prove that Christ comes *as King*, twice. If he is to come as King twice, perhaps he may so come, a third, or perhaps a fourth time. But as there is no proof that Christ came in a *third* character, in 1878, when the time passed, we had to renounce that arrangement of the parallels, just as we had to renounce our expectation of translation at that time. But this does not weaken the system of parallels between the law and gospel, because *that system* is a scriptural fact. It only proves, what has been true in each and every phase of this whole movement from '43, to the present time, viz. at each point, where we expected translation there has, of necessity, been a premature arrangement, or crowding of events. How could we expect translation, unless all the events due *before* translation, could be incorporated into our applications? In 1843 we had all the events of the whole "day of the Lord," crowded into a nutshell, as it were. And so, as the movement has gone on, and light has increased, there has been less and less of this crowding of events; because, as the movement was fulfilled, the increased light enabled us to detect those parts which were spurious. And so, as each phase of the movement has passed, those who have been in a position to do so, have seen the entangled web of confusion, mixed with the little truth we had in 1843, gradually unravel and fall into a true Scriptural position.

This grand readjusting among the close features and details of each and every movement, (and this of the *parallels*, is no exception), cannot of course, be so fully ap-

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The parallels are between the dispensations of the law, founded on the twelve tribes, and that of the gospel, with its twelve apostles, as all know. The one having its worship on the plane of the *natural*, with its tabernacle, its washings, its sacrifices, its altar, its candlesticks, its vail, its mercy seat, etc.; and the other on the spiritual plane. Each also ending with a harvest, or time of separation, the disposal of the fruit, and an advent of Christ.

That these parallels exist, and are perfect in themselves, and were designed to throw a flood of light from the ending of one age, to the ending of the other, there can be no doubt; but that we should make mistakes in our application of these parallels, and have to *grow* into the truth, as on all of these positions, is not surprising.

There are no parallels in prophecy; parallels are drawn from facts of their history, or between the *law* and the gospel. Now the advent of Christ is made up of so many features, that is, he fills so many different types and prophecies, that careful discrimination is required to distinguish between those things which belong to this system of parallels, and those which do not. Or, failing in this, we have to wait until *time*, and the increase of light, sets it right.

Christ fulfilled the law, in the end of the Jewish age, as a *sin* offering, "a body hast thou prepared me," etc. He fulfills the law in the end of the gospel age, as scapegoat, the office of which was to *separate* the Jewish people and their sins; and its antitypical work, is, the cleansing of the sanctuary, (Dan. 8: 14); or, in other words, it is harvest work, gathering out of the kingdom, or church, "all things that offend," the tares). And it is between his work as a sin offering, and the scapegoat, things pertaining to the law, and to the gospel, in which the parallels are found; and not in his character of Prophet, or Priest, or King. He did not come to the Jews as a Prophet, in fulfilment of any part of the law, but in fulfilment of prophecy, "a prophet like unto me, shall the Lord your God raise up unto you." But as a sin offering, he fulfilled the law, even as, in the end of *this* age, he separates his people from their sins, as the antitypical scapegoat. But this seapegoat work does not require his personal *presence* here, any more than does other parts of the atonement work. The garments of the high priest represent his condition; and he did not change the garments worn in the immediate presence of God, until after the scapegoat work was ended. *Then* he laid off those glorious garments, and washed his flesh. Hence, we cannot expect Christ's presence, or *ang* change in relation to him, until the *sanctuary* is cleansed.

Now, as a sin offering, he tarried 33 1-2 years before he was offered. "God sent his Son into the world, that the world through him, might have life," and he himself was the firstfruits of that life, reached after that 33 1-2 years of tarrying. Here is one clear scriptural fact, connected with Jesus and his coming; and it has its parallel here in the spiritual work of Christ, as the scapegoat. From where the cleansing of the sanctuary was due to begin, or in the autumn of 1844, to the firstfruits of the *actual* separation between wise and foolish, tares and wheat, truth and error, was also 33 1-2 years. And this cleansing work *began* with the removal of the God-dishonoring dogma of substitution, and the separation named in the parable of the ten virgins, in the spring of 1878. All previous work, being preparatory in this, as it was during the 33 1-2 years with the sin offering, We have now done with the *parallels* as fulfilled in Christ; the harvest of that age, in both time and measurement, is the parallel to the harvest of this age; the tarrying ending in the middle of that harvest, even as does this, in the middle of this harvest. But why not look for parallels to all the work of Jesus, and phases of his advent? Because such an application has been proven to be untrue. The spiritual work of Christ as the scapegoat, is a perfect parallel to Jesus as the sin offering, that is, in measurement, and their relative relation to the ending of each age; and his sending forth reapers there, and here, make another parallel. But the parallels are not endless, and in his character as Prophet, to the Jewish church, there is, and need be no parallel, any more than to his baptism, or crucifixion.

We *claimed* that he came as *reaper* of the Jewish harvest, at his baptism; and therefore he came as reaper, at the beginning of this harvest. But that claim was purely assumption; he did not come as "reaper," at the first harvest; the *Father* is never called a *reaper;* and he came to do his Father's work. He sent his disciples to reap, (John 4: 38); and in this harvest, the angels, not Christ, are the reapers, (Matt. 13: 39).

The "harvest of the earth," (Rev. 14: 15), is an entirely different work from the harvest of the gospel age. In one, the bad are first gathered; in the other the good are first gathered; in Matt. it reads, "Gather ye together first the tares," while in Rev. the "earth was reaped," by one like unto the Son of man, before the "cluster of the vine of the earth" were gathered to be cast into the winepress. The harvest of the gospel *age*, is a mere preparatory work, on the spiritual, or mental plane; a separating process, such as we now see going on; and under the supervision of angels. But the harvest of the *earth*, and the gathering of the clusters of the vine of the earth, is, evidently a later and final disposal of the *persons* there refered to; and *may* call for the personal presence of Christ. But his saying to the angels, and who have been to us "ministering spirits," all through the age, "Gather ye together first, the tares," etc. does *not* necessarily require his *parousia*.

The parousia, or presence of Christ, when "he shall appear (*optomai*, be *seen*)," by "them that look for him," demands his personal presence; and *this* is his return in, not the invisible antitypical scapegoat work, but as the High Priest in *person*. And this coming of Christ, or his parousia, we have reason to expect, will occur in the autumn of 1881. That he did *not* come, in the autumn of 1874, or at the beginning of the gospel harvest, as we once supposed, is as certain as is the word of Jesus himself. Remember, the only proof we ever offered, to show that Jesus came at that time, was, we assumed that *he* was the reaper, notwithstanding he had told us that the *angels* were the reapers, in *this* harvest of tares and wheat; and, as *he* is the reaper, he *must* be here in person; *therefore* he *is here*. And on this kind of evidence we arranged and magnified parallels, which were entirely unscriptural, viz. "As he came in the character of *reaper*, (for which we had no Scripture), to the Jewish church at his baptism; so he must come as reaper of *this* harvest, in 1874, or thirty years after the beginning of the scapegoat work; and this, notwithstanding *he* affirms that the angels are the reapers.

The next parallel was, that as he came as *king*, when he rode into Jerusalem, (and for this we had Scripture,—Zech. 9: 9), therefore he will come *as king*, in the spring of 1878, or at the end of the gospel age; and there we looked for translation. But translation did not come; nor was there any *evidence*, *spiritual*, or natural, visible or invisible, that Christ came as King, making a third stage of his advent, in the spring of 1878. Indeed, we have never claimed, (since 1878 passed), and as far as we can learn, even our brethren of the *Watch Tower*, and HERALD OF CHRIST'S PRESENCE, have never claimed that Christ came in a *third* stage at the above date. And if he did not come *as King*, in 1878, and the third point in our supposed parallel *stages* of his coming, was a failure; that arrangement of parallels is overthrown. And if Christ has come as King, the last, and complete stage of the second coming of Christ is in the past; and we may as well turn our watching, and our investigations, to some new subject; the second advent being a thing of the past.

"THE DAYS OF THE SON OF MAN."

The Holy Spirit was given to lead the church in the *absence* of the Bridegroom. And while the Comforter remains in his character, *i. e.* as leader of the church, to lead the church "into all truth;" (a quotation made by our brethren, and which we heartily endorse). Hence, while the Comforter remains, as leader, the church is to receive no light except by and through the Spirit; this also we believe. But in the days of the Son of man, *he*, Christ, is to be "the lightning that lighteneth." Now Jesus makes a clear distinction between himself and the Comforter, "As long as I am in the world, I am the light of the world;" "If I go not away the Comforter will not come unto you." Now, as our brethren claim, it is unscriptural that Christ should personally enlighten the church during the administration of the Spirit. Hence, all the advent light now shining, or that is to shine, until the Spirit's dispensation ends, is from the Spirit, and not from Christ's presence. "As the lightning that shineth, etc, so shall the *parousia* (presence) of the Son of man be."

Is it true, brethren? has the "Day" arisen? Is the *parousia* a fact? Have we been, since 1874, "*in the days of the Son of man*"? Is it possible that he *has* come, and has not emitted one ray of light, either temporal or spiritual? How different it has been from what he *said it would be*. But there is no *proof* that he comes, until we are caught away to meet him; *not one scriptural proof*.

THE REASON WHY.

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dence could be stronger. The *parousia* of rist cannot transpire, until the Spirit's k, as the *Comforter* and leader of the rch, has accomplished that for which it sent. But when the antitypical Eliezer led the espoused virgin to the Bridebom, the "faithful servant's work is ended, d she will "go in to the marriage, with Bridegroom." Being born of the Spirif that is receiving eternal life, is the escial work of Christ, he who was made a ickening Spirit, (John 10:28). If it is version, or growth in grace, or any thing receive *during the gospel age*, then it is work of the Comforter. But what God by his Spirit, from the time it "moved the face of the deep," until the day of ntecost; or what Christ may do by his irit, after *he returns*, does not touch the estion as to the work of the *Comforter*, in leading the church, in Christ's absence, ceasing to lead it, on his return. "All uth," clearly means, not all that will be own in the infinite future, but all that the ly Ghost, sent on the day of Pentecost, commissioned to do, during its dispenion, or the time between the washing of *flesh* of our High Priest, while on his y in to make the atonement, until he reats that washing, while on his way out.

Now why were these errors, as to the pasia of Christ, resurrection, etc. permitted? "Let tares and wheat grow together unl the harvest; lest while ye pull up the tares root up the wheat also," is the answer.

When, in 1875, we claimed that the resrection had commenced; that claim was sed on the fact that the 1335 days of Dan. 12: were ended; and the fact that they *are* ded, is now one of the clearest proofs that "time of *harvest*" has commenced. If t prophetic period had been taken from net-work of evidence, and which proves truth of our present position, it would re shaken the whole structure. And we just as confident those "days" ended at t time, as of any one of all the time arguents; and that they reached to THE END, the harvest. "Thou shalt rest, and nd in thy lot, at the end of the days."

"*At the end of*," is from *one* Hebrew word ketz), and should have been translated, fter," "stand in thy lot, *after* the days," ring the exact time, unrevealed. *This*, had not then learned. And with the imfect knowledge we then had of *anastasis*, entering into life, *i. e.* that the "mortal dy" must be quickened, before "this mortal, shall put on immortality," but supposing that it was to be "raised a spiritual body," without this intervening step, we were just where we *could* believe the spiritual body had "come forth," and was invisible, as easily as to believe that Christ had come in a spiritual body, and was invisible. The two ideas were twin brothers; if the coming of Christ was to be in a spiritual body, and invisible; and it was unscriptural for him to communicate with his church, or in any way to "shine as the lightning," and the dead saints were to be raised in a similar condition, why should we know any thing of the resurrection, any more than of the coming of Jesus? Certainly if it was unlawful for Jesus to give any light concerning his own presence, it would be unlawful for *them* to do so. Hence, the two events could transpire, and the church know nothing of it, except what light the Spirit should give on the prophetic measurements; the resurrection, as *well* as the coming of Christ, why not? Now in this there was a truth and an error; it was *true* that the "days" were ended; it was *not* true that the resurrection had begun. Now suppose an angel of God had been sent, and said, "The resurrection has not commenced," and after delivering that message, had disappeared. He would have pulled up a tare; but he would have rooted up the wheat also, for on again reading, "Thou shalt rest, and stand in thy lot *at the end of the days*," the inevitable conclusion must have been, that the days were not ended. Thus error is *inseparable* from an *imperfect* knowledge of the truth.

But wheat and tares, truth and error, and those who cling to them, are to be separated in the time of harvest. Not necessarily the moment the time of harvest begins, but at the proper time; and as these beautiful parallels show, this *actual* separation is due, at the end of the 33 1-2 years of *tarrying;* or at the middle point of the seven years harvest; and hence, was due to *begin* in the spring of 1878. And this separating of the tares and wheat, is the *cleansing* of the sanctuary. And as the tarrying of the "Sin-offering," was 33 1-2 years, before it was offered; and in which time, a *preparatory* work was done; so the antitypical scapegoat work of "bearing away," or *separating* the spiritual "sanctuary" or church, from that which poluted her, and to follow the ending of the 2300 days, (Dan. 8:14), is preceded by a tarrying, and preparatory work of 33 1-2 years; or from the autumn of 1844, to the

spring of 1878, where the real cleansing of the sanctuary began.

THE SANCTUARY BEING CLEANSED.

The church is to be presented to Christ, as a chaste virgin, without spot, or wrinkle, or any such thing. In other words, the sanctuary must be cleansed, before he takes possession, in his character of Bridegroom: the Bridegroom came, and they that were *ready*, went in with him to the marriage. (Isaac led Rebekah to the marriage; so here, the Bridegroom leads the espoused and spotless virgin, they that were ready, go in *with* him).

The cleansing of the sanctuary, or gathering "out of his kingdom all things that offend and them which do iniquity," is really a *cleansing*, or separating work, to get rid of evil; while the antitypical washing of Christ, or his flesh, is to enlighten. Prior to the first washing of his flesh during that forty days, he had pronounced them clean, (John 13: 10), but not all; Judas was not yet separated from them. So now, all tares must be separated, before the High Priest will again "wash his flesh," hence, the cleansing of the sanctuary precedes the coming of the Bridegroom. For his coming (presence), is to *enlighten*, "even as the lightning that lighteneth from one part under heaven, to the other part under heaven."—When the light that is in a man becomes darkness, how great is that darkness. How strange that one who has been in the light, and therefore when light is set before him, ought to recognize it, should try to maintain that Christ has come, that we are in his *parousia*, and yet admit that we are still under the leading of the Spirit; and that all the light now shining is from that "other Comforter," sent to lead the church, during Christ's absence, would be a mystery, if God had not enabled us to recognize what spirit they are of. And how any reader of the HERALD can assist in the work of such a spirit of darkness, by lending it their countenance, surprises me. "Ye cannot serve" a spirit of light and a spirit of darkness. "Touch not, taste not, handle not." One must be very strong, not to be shaken by persistent opposition. And *spiritual* truths, if seen and held, require all your powers, and to search as men search for gold.

But *you* once believed and taught that Christ had come, and that since the autumn of 1874, we have been "in the days of the Son of man," a time in which he is to shine "as the lightning;" some may say. I did, and can give a true scriptural reason for it.

Truth is given only as it becomes due. While the midnight cry was being given, or from 1870, to 1878, we did not have one drop of the "oil," (or light) which was to light us in the last and successful going "out to meet the Bridegroom." The true light [illegible] made. Hence, [illegible] the cry was being made, was the light which pertained to that message, or the giving of those arguments, and *not* the light which could lead us to the Bridegroom; *that* light was not due, nor could we have it, until it was due. And yet we could not expect to be translated *before* the Bridegroom came, and we expected translation in 1878. Under those circumstances, it is easy to see that we must have *some* idea of the manner of his coming, and could not possibly have the truth, because it was not yet due; hence, we must have error. And until *the time* to separate should come, it was God's own arrangement that tares and wheat, truth and error, should grow together. But when the *time* to separate should come, *His* plan demands the separation. This fully accounts for the errors the church have always had, and mixed as they have been, with truth.

In the 1844 movement, light on the ending of the gospel age began to dawn. There was a little light; about parallel, perhaps, to what the Jewish church received at the birth of Jesus. But notwithstanding that increase of light, we were encumbered with a vast weight of traditional error; the events reaching from the end of the 2300 days, at that time, clear down to the end of the times of the Gentiles in 1914, were no more understood by us, than were the events of the first advent, and closing up of the *Jewish* age, understood, at the birth of Jesus. And we had *no* correct knowledge of what was coming until the 33 1-2 years of tarrying had ended and the first half of their harvest had passed. We all know how exceedingly ignorant the disciples were; they did not know what he meant, when he told them, that the Son of man must suffer, and be put to death, and rise again the third day, "they understood not his words." This is a complete parallel to our ignorance: Jesus said to us, "As the lightning that *shineth*, etc. *So* shall the coming of the Son of man be." And we, knowing that the Spirit gives all the light *now* due, still claimed that he had come, and yet had not given a ray of light. Truly, *we* "understood not his words." The time had not then come to separate the wheat and chaff

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and error, with the children of each, who belonged to *that* age; that work was served for the *last* half of their harvest, as its parallel here, belongs to the last half of this harvest.

Remember, the parallels have no bearing on the events belonging to the introduction of the gospel age, or the introduction of the millennial age; but purely to the Jewish age, and its *ending*, as compared to the gospel age and its ending. That is, the parallels do not touch any thing that belongs to this third, or incoming age. Now it is a fact, that during the harvest of that age, the *gospel* age was only introduced, that harvest including, as we said, the last half of that seventieth "week." But it does not follow that the *millennial* age should therefore be introduced, during the harvest; since there are no parallels between the gospel and the millennial ages. But that which pertains to the *ending* of this age, without infringing at all upon what is outside of, or beyond this *ending* work, is as far as we can build on parallels.

The preaching of John was realy the beginning of the *new* order of things, (Luke 16:16); and therefore has no parallel here. Christ's baptism, or resurrection, or ascension; or *any thing* belonging to the introduction of the gospel of the *new* creation, has no parallel here. If you look for parallels to events belongiog to the introduction of the gospel age, you must go back to the introduction of the *Jewish* age to find then; since the twelve apostles, and beginning of the gospel age, are the parallels to the twelve tribes and *beginning* of the Jewish age.

I refer to this, lest some should get confused; the gospel age began on Pentecost, or in the middle of the week of harvest; so, some might suppose, the incoming age here, should begin in the middle of this harvest; but that would be a parallel between the second one of the two parallel ages, and a third age. If you can rightly divide between just what belonged exclusively to the ending of the Jewish age, so as to hold it distinct from all that Jesus did, as introductory work to the *gospel* age; and then keep just what belongs to the closing of *this* age, entirely distinct from what belongs to the "times of restitution," you will see the true parallels; but not otherwise.

Take away the gospel age, and let that age end in a blank, the great blank of blindness in which they were to be left, (all but an elect remnant to be taken out during that last half week after the crucifixion, and end of their age), and you will see not only that last half week, standing out clear, that in which the elect remnant were to be gathered. (no matter what for, the parallels would not tell *how* gathered, or make us, [illegible] knowledge must come from some other quarter), but you will see that merely to *end* that age, the antitypical *sacrifice* must come; he was "to cause the sacrifice and oblation to cease, in the midst of the week;" and *that* would end their age. That *harvest*, and its "reapers," belonged to the ending work of their age; but *Christ* was not a harvester or reaper. It is true, in one of the parables, he is represented as coming to receive the fruit of the vineyard, (Matt. 21: 33), but the heir of an estate which has been let out to "husbandmen," does not go into the field to *gather* it, he sends his servants; and Jesus sent his servants, "I send *you* to reap" the harvest, etc. (John 4: 38).

The work of Jesus was two-fold; all that pertained to healing physical diseases, was on the plane of the flesh, and belonged to the closing work of that age; and was therefore continued, in a limited degree, by his Jewish disciples, clear to the end of that seventieth week, and find their parallel in healing the church of her spiritual diseases here, during the cleansing of the sanctuary. But the spiritual teaching of Christ, was almost entirely gospel work, preparatory to the then incoming age; and has no place in the system of parallels, since, if it had, it must be found in a preparatory work to the *Jewish* age.

I think the reader will see that much obscurity has obtained in relation to these parallels; they are true and Scriptural, when scripturally applied. But we had arranged a set of parallels on the *stages* of Christ's coming, and which had no foundation; and on the strength of that arrangement, taught and believed that Christ had come. But as the real light on the coming of Christ, was not due, until the division; and then, only to such as had a new supply of "oil," (not on "THE TABERNACLE," but on *the coming of the Bridegroom*), we *necessarily* had false views, prior to that division.

It is truly wonderful how blind people can be, before their eyes are opened; or in other words, before the Spirit illuminates the "letter." When Jesus told his disciples in the plainest possible language, that he would be put to death, and would rise again the third day, I have often thought they were particularly thick headed. They had not

the slightest idea of the meaning of what he said; and were just as surprised at his death and at his rising again, as if they never had heard a word about it. And what a perfect parallel there has been in our own case. *No language* could be plainer:—"As the lightning that *shineth*," the shining, or giving light, is made the special point of resemblance; as that lightens up the whole heavens, from east to west, "So shall also the parousia of the Son of man be." And yet, notwithstanding this plain statement, of the glorious light which would emanate from his presence, "So shall the Son of man *be*, in his day," we could hold that silly idea, that Chirst came in 1874, and yet *necessarily* attribute all the light there is, to its true source viz. the Holy Ghost. If the disciples were dull of comprehension, "understood not his words," what shall be said of us? But the explanation is the same in our case, as in theirs, "it was hid from them," (Luke 9: 45). And so these precious truths concerning the *presence* of Christ *under the vail*, appearing to (*optomai*, being seen by) his own, opening their understanding, and leading them to the marriage; were not due, until the midnight cry message had been given, and the *new* "oil" put into our lamps.

Never before has every part and phase of the movement been so perfectly scriptural, and satisfactory as now. During the 33 1-2 years of tarrying, and preparatory work of the "sin offering," and before that offering was made, there was, notwithstanding the harvest, and its proclamation concerning the kingdom, and other advanced truths, a complete ignorance as to the *change* that was before them. Even at the time Jesus was leaving them, they show their utter ignorance, "Lord, wilt thou at this time restore the kingdom to Israel"? The last half of the harvest, there, as well as here, was the time to separate between truth ard error. Hence, notwithstanding Christ himself was their teacher, until the middle point in their harvest was past, they had but very little truth, and a great deal of error. But, it may be said, the Holy Spirit came, and the gospel age was fully inaugurated in the middle of that "week;" and that accounts for their great increase of knowledge, at that time; and if the parallels were a true guide, ought not the parallel to the descent of the Spirit, or glory of the millennial church, commence at this corresponding point, and so account for the great increase of light due at the end of *this* age? So we once thought; and therefore looked for translation at the middle of this harvest, or in the spring of 1878. But this was looking for a parallel in the beginning of the times of restitution, to that which marked the beginning of the gospel age; whereas, if there were parallels to the events which introduced the gospel age, they should be found, not here, but at the beginning of the *Jewish* age. All the light belonging to the last 3 1-2 years of *this* harvest, including the fact that there *is another half* to the harvest, is necessarily withheld from those who asked for, but could not obtain the new supply of oil for their lamps. Before the last half of the harvest commenced, no light due in *this* 3 1-2 years, was then shining; hence those who have no *new* oil, are in as gross darkness on all that is now "meat in due season," that is, due in this part of the harvest, as we all were before the light was due; in other words, they are in total darkness on all which the true light, the oil that lighted the "wise virgins" to the Bridegroom, was designed to give. Hence, from necessity, this glorious light, as to the manner of Christ's coming, how his presence is to enlighten the church, "even as the lightning that lighteneth from one part under heaven, lighteneth to the other part under heaven," is as thick darkness, to them. And *seeing* no truth in it, they *must* oppose it.

Most of our readers know that what has been taught for the last year, through the paper which leads those who have gone "to buy oil," has opposed, almost without exception, *every* thing taught in the HERALD. And now it appears that the one from whom all the real opposition worth naming, has come, has during all the time believed most that the HERALD was teaching. We leave him with his own conscience to determine the honesty of giving his influence against his convictions. But am fully satisfied that before another year shall pass, *all* who have gone "to buy oil," will believe a good deal *more* than the HERALD is teaching, and which they now oppose. The foolish virgins evidently found the true light, not on the *tabernacle*, which they now claim as *their* "new light," but on *the coming of the Bridegroom;* since they eventually found him, and expected to go in. Thus proving that at last, they found that which they went to buy; but found it too late. On the strength of the above, we can feel assured that they will learn the truth *before* they learn that it is too late. In other words, we expect to see them gradually endorse all this light in reference to the com-

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We cannot expect them to renounce their whole platform at once; the "HERALD OF CHRIST'S PRESENCE," cannot give up a position so entirely unscriptural as that must now appear, even to themselves, without renouncing *all* they have or even *think* they have, in relation to the coming of the Bridegroom. Hence, we shall not be surprised to see them still *try*, for a time, to maintain, that Christ has come, that we are "in the days of the Son of man," where *he* affirms, that he is to shine as the lightning; while at the same time, they are fully aware that all the light now shining, is as truly from the Spirit, as is any light the church has had since Christ went away. Christ has come as *Reaper*, as *Bridegroom*, as *High Priest*, and as *King*, they tell us; has come all that he is to come to us; hence *they* are no longer looking for him. If they could only claim that the light on the *harvest* was from him, that it was the light he promised should emanate from his presence, it would be some relief; but they well know that to claim light from the *parousia* of Christ, until the Spirit's work is done, is unscriptural. Hence *their* parousia, is one of darkness. And yet they must labor to support it, or give up all, and confess the truth, viz. that they are in total darkness, as to the time and *manner* of the advent. Since, if he has *not* now come, in this dark and unscriptural manner, and without shedding one ray of light on his church; and they are unable to see the Scriptural manner, what have they left? and are they not, "Blind leaders of the blind"?

How clearly this proves that their "lamps have gone out." Our mistake on the *manner* of Christ's coming, an idea entertained before light on that subject was due, a position based entirely upon inference, having not so much as one text to support it, a position so palpably wrong, that the first ray of light thrown upon it, leaves it without a shadow of foundation; and this midnight darkness is all they have in relation to the coming of the Bridegroom. And on the strength of this, they publish a book, called "*The Day Dawn*." They were ready to renounce the idea that the resurrection had commenced, just as soon as they were made to see that Dan. 12: 13, would bear a different rendering; and have since then, thrown it in our face, as a weakness, from one who claimed to be a teacher, to have taught any such thing; and we admit it; having no excuse, only that we did not then understand the *manner* of the resurrection, any better than we did the manner of Christ's coming. But believing as we did, about the coming of Christ, and knowing that *he* must come, before the resurrection could take place; and if *he*, the great Head of the church, could be here and be recognised only by the light *given by the Spirit*, on the prophetic measurements, *why* could not some of the members of his body? If we led you into error in regard to the resurrection, we certainly did in leading you to believe that Christ had come. And in leading you out of the one, *can* we not lead you out of the other? As you went thus far with us, and saw the light on the midnight cry, (the meat then due to the household), still mixed as it was, and *was to be*, with error, until the separation of tares was *complete;* why did you not continue with us where the light on the coming of Christ, and the resurrection was *due*, and not *stay* in the darkness which obtained on these subjects, while the midnight cry was being given, and *before* the new oil, which was to light us to the Bridegroom, was put into our lamps? The question for every one who reads your paper to decide, is, are *you* teaching the truth in relation to the coming of Christ, or are you teaching error? The midnight cry is ended, as we *all* admit; and hence, the coming of Christ, and the going in *with him*, to the marriage, is all which belong to *this* movement, or which is *present truth* to us. Now if you are not teaching truth on *this* subject, you are teaching *no* truth relating to the movement; and in that case, you are being used, (no matter how much truth you may have on *other* subjects), to weed out the children of error. Look at the subject carefully, and remember how quick you were to renounce the idea that the resurrection of the prophets occurred in 1875; and can you still hold to the twin idea that Christ's personal coming was in 1874?

After reading the foregoing, if our brethren cannot see that, in rejecting the only light there *is* on the manner of the coming out of our High Priest, they are left without a drop of "oil, in their lamps," on the

coming of the Bridegroom, the purport of the whole movement of that parable, we believe most of our readers can see it. And if you *do* see that they fill the role of "the foolish virgins," and then *follow* them, and let their darkness confuse *your* mind, as it certainly will, if you read and treasure it up; ought *you* not, under such circumstances, to expect to bring darkness upon yourselves? When you see that all they have, or believe, in relation to the coming of Christ, is without a particle of scriptural support; and that if they give up that, it is a giving up of all that gives vitality to the movement in which they are acting their part, and then support them directly or indirectly, and thus help them to confuse and blind others, know that your skirts will not be clear; and if you do not lose "your crown," you will be terribly chastised. We have come to the hour of decision, and "Judgment begins at the house of God."

"*KINGDOM OF THE HEAVENS.*"
Continued.

joint heirs with Jesus Christ." The church. is the body, *i. e.* the *fulness* of Christ, Eph, 1: 23. (The word here translated *fulness*, is a peculiar Greek word having no equivalent single word in English. The meaning as given in the Lexicon is, "That by which a thing is filled, hence a full measure, a filling up, as of a ship's company, completing." In Matt. 9: 16 the whole clause, "*that which is put in to fill up*," is from this single Greek word. The exact meaning is, the church is that which fills up, or makes *the* Christ complete.)

Unless it were clearly revealed it would seem blasphemous to say that without the church, Christ is not complete; but to me this truth seems plain. Hence, the New Man, head and body complete, comes, only when the whole body is redeemed, (Rom. 8: 23). And this mystical being, the Christ, is to be "King of kings, and Lord of lords." Think, beloved, how glorious is our calling! the members of his body, his *flesh*, his beloved bride, exalted "far above principalities and powers," as the Chief of kings and lords, in the heavens, or spiritual world, subordinate only to the eternal Father. "He that overcometh shall sit with me in my throne, even as I overcame, and sat down with my Father in his throne;" the queen and consort, the glory of the heavenly Bridegroom, even as Paul saith, "The wife is the glory of the husband; and as Christ saith, "All mine are thine, and thine are mine; and I am glorified *in them*;" and again, "when he shall come to be glorified *in his saints*, and to be admired *in all them* that believe, *in that day*." If this is the "high calling," surely we can well afford to sell all that we have to secure this "pearl of great price."

With this thought in mind, that there are three grades of rulers in the spiritual world and that the complete Christ is the highest order, we can understand why it is called the "kingdom of the heavens."

We can now understand Paul's "third heaven;" that it refered to the lowest order of spiritual rulers. I take this view for the following reasons:—1st, "Eye hath not seen nor ear heard the things which God hath prepared for them that love him." Paul "heard unspeakable words," in the heaven whither he was caught; hence it could not have been what we have defined to be the first heaven, as the above passage refers to that. 2nd, Paul calls this third heaven paradise, and we think this word refers to the lowest order of spiritual rulers. The word we think refers to paradise restored, the renewed earth, and refers to the spiritual ruling powers over the restitution class in the "ages to come."

I believe these three orders of spiritual rulers will have to do respectively with the following three classes of men in the flesh, 1st, fleshly Israel, restored to their own land, the chief of all earthly conditions, as spiritual Israel is the chief of the heavenly. Fleshly Israel, the bride of the Father, "beloved for the fathers' sakes," just as *spiritual* Israel, the bride of Christ, is loved for Jesus' sake. 2nd, Christians who fail of the "high calling," those who have built on Christ, but with poor material; "their works shall be burned." They suffer loss, the loss of the prize of the high calling, but they themselves shall be saved; "yet so as by fire." That is, they shall be under judgment, (fire) in the age to come, in order to their salvation (*saved as by fire*). They cannot be fully saved, that is, obtain immortality, until the judgment is ended, and after the millennial age, for only those who have part in the first resurrection, (obtain the high calling), will LIVE,—"enter into LIFE,"—"until the thousand years are finished." 3rd, mankind in general, the great restitution class.

Now it is probable that the three orders of *spiritual* rulers have to do respectively with these three earthly conditions.

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It is certain the highest order in the heavens has to do especially with fleshly Israel. When "the fulness of the Gentiles (the gospel church) is come in," blindness shall be turned from Israel, "for there shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob," (Rom. 11: 25, 26). No one will doubt but that this Deliverer is Christ; and that it is the complete Christ, is plain, from verse 31; through your (the gospel church) mercy, they (Israel) shall obtain mercy; also from Isa. 60: 1, "Arise, be enlightened, (margin,—blindness turned away), for thy light is come, and the glory of the Lord is risen upon thee." The glory of the Lord, as we have seen, is his bride; hence, in his glory, his glory cannot "rise" to enlighten Israel, until the body is complete. Thus it appears that the highest order in the heavenlies, has to do with the highest order in the earthlies.

That the second order of spiritual rulers have to do with the second class of millennial people, is rendered probable by certain considerations to be noticed presently. That the third order in the heavenlies has to do with the third order in the earthlies, *i. e.* the restitution class is indicated, I think, by the apostle in this passage we are considering, (2 Cor. 12: 1–4), and also by other considerations.

That paradise is to be restored, *i. e.* the earth restored to its Eden state, is plainly taught, aad that mankind in general, are to be blessed with the enjoyment of this renewed earth. Christ's promise to the thief, who would of course be one of this restitution class, was that when he came in his kingdom the thief should be with him in paradise. It is perfectly appropriate that the lowest order of spiritual rulers should govern this lowest order of earthly subjects; and since the governed are to enjoy paradise restored on earth, it would not be out of place to denominate the spiritual condition of those who govern them as paradise; and thus we should have a spiritual and a natural paradise. In the Jewish dispensation, the *natural* prevailed, and in the gospel dispensation the spiritual. In the world to come, it appears that we are to have the natural and the spiritual; the earthly Jerusalem chief among the nations, and the heavenly Jerusalem chief among the spiritual orders; the one exalted on earth, the other exalted in heaven. And since there is to be a paradise on earth, it would be in perfect keeping, if there should be a spiritual paradise. This is still further strenghtened by a consideration of Rev. 2: 17; and 22: 2. In the former we are told that the tree of life is in the midst of the paradise of God; and in the latter, that it is in the New Jerusalem. The *inference* is that it *is* the New Jerusalem. But we know that the New Jerusalem is not paradise *restored*, that which the great restitution class, the thief on the cross, etc. will enjoy. The New Jerusalem is the glorified church, the bride of Christ, the habitation or tabernacle of God. The *spiritual*, is the paradise of God, just as the natural is the paradise of man.

Another consideration adds still further to the probability of these three heavenly and three earthly orders, because under this arrangment there would be a numerical proportion between the governed and governing classes. The highest spiritual order is the one body of Christ, a unit. This order has to do with the earthly Jerusalem, the least numerous of the earthly classes. In Rev. there are two companies of 144, 000, one is sealed out of the twelve tribes, (Rev. 7:), and the other out of the gospel church, (Rev, 14:). Thus a numerical equality is indicated; and we know that the spiritual seed is to be the light and deliverer of fleshly Israel.

Under this highest order, the complete Christ, there would be many subordinate rulers of the next lower order, the principalities or sovereignties; these rule the next numerous class on earth, christians who do not attain to the high calling; while the lowest spiritual order, which would of course be the most numerous of the three, are over the lowest and most numerous of earthly conditions, the great restitution or paradise class.

Thus there will be system and perfect order in the world to come, in both the heavenlies and the earthlies; and due subordination in the kingdom of the heavens, both as regards its own constitution, as well as in its relationship to men in the flesh. And thus also we understand Paul's three heavens, viz. the three orders or grades of rulers, concerning the lowest of which, the third, Paul had a vision.

With the foregoing in mind, we can understand much other Scripture, for instance, Ephe. 3: 10, and Col. 2: 10. It would appear that there is a similar arrangment in the wicked spiritual kingdom that rules over this present evil world; (see Eph. 6: 12; Col. 2: 15); and even a similar arrangment is referred to as existing now upon the earth (Tit. 3: 1). In fact all governments are

arranged on a similar plan, our own being a good illustration. The general government at Washington is the head, many members in one body; then comes the states, the sovereignties; and then the various officers and magistrates. Thus I think we arrive at the truth in regard to the heavenly orders.

There are three, and only three ever referred to in the Bible. There are two passages however which ought to be noticed in this connection, Col 1: 16, & Eph. 1: 21; these passages speak of four grades of rulers, but two of them belong to the spiritual and two to the earthly, as is plainly indicated.

Thus, if I mistake not, we arrive at the true import of the phrase, "The kingdom of the heavens." It means the chief authority in the spiritual world, the highest of the three spiritual orders. It is called a kingdom because it is made up of many members, and might with equal propriety be called King, because these members are one body.

Dearly beloved, this "high calling," seems to wax higher and higher, the more we understand of God's word. I remember how blessed the thought was to me when I first saw its significance,—to become heirs of the kingdom, to rule and reign with Christ on his throne,—this to me seemed most blessed, a *high* calling indeed. As time went on, I saw that the saints, who attain to the prize of the high calling, are the *glory* of Christ, (John 17: 10; 2 Cor. 8: 23; 2 Thes. 1: 10), that they are not only to *share* in Christ's glory, but to *add* to it. Then the calling seemed higher still. Then I saw that the overcomers are Christ's body and bride; in the former capacity they are a *part* of him, in the latter they are *one* with him, even *as* he is one with the Father; being thus related to him, they must share in all his experiences, both in humiliation, suffering and death; and of exaltation, happiness and glory. Then I saw that Christ was not complete without the church, his body. And finally I see that this same mystical body share in all the honor and power that is wrapped up in the supreme title of "King of kings, and Lord of lords." With him, as members of his body, the church is exalted to that inconceivable and dizzy hight of glory, "far above all principality and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come," (Ephe. 1: 21). This, beloved, is the "HIGH CALLING."

What think you, is it worth striving for?

A. P. Adams,

THE MARRIAGE OF CHRIST.

Isaac is a type of Christ, and in his marriage is embodied the whole story of the gospel church to its final and perfect union with Christ. That Isaac is a type of Christ, we need not stop to prove:—In Gal. 4: Hagar is made to stand for the *natural* seed, and Isaac for the spiritual seed. In the allegory Isaac was the seed of promise, "In Isaac shall thy seed be called." And yet Paul affirms the promise to Abraham was, "Unto thy seed which is *Christ*."

Prior to his marriage, Isaac was put to death; *i. e*, "in a figure," (Heb. 11: 19). He was subject to death three days, "take thy son, thine only son Isaac, whom thou lovest, and go three days journey," etc.

As Isaac was called the only son of Abraham who offered him a sacrifice, though he *had* other sons; so Christ is called the *only* Son of God, though God has other sons, (Job 38: 7). In these figures, as Isaac stands for Christ, and Abraham is made to offer "his only son," even as God "gave his only begotten Son," it necessarily makes Abraham a figure of Him who gave *his* only begotten Son, or the Father of the promised seed. And we know that these figures are maintained throughtou the entire Scriptures, for instance, God the Father sent his Holy Spirit to the Gentiles, (all nations), to take out the church, which in Bible language is called "a chaste virgin, espoused to one husband, even to Christ." And Abraham after he had received his son (in a figure), from the dead, even as did God, sent his "faithful servant," Eliezar, "that ruled over all that he had," to take a wife for his resurrected son. Now if Abraham, in the figure, represents the Father of the promised seed, and Isaac represents the seed "which is Christ," (Gal. 3: 16); and the one next to Abraham and Isaac, "the faithful servant in whose hand was all that Abraham possessed," and sent to espouse the bride, and lead her to Isaac, represents the Holy Spirit, sent to lead the church to her "espoused husband," is it not true that Rebekah, the elect bride of that promised seed, represents the gospel church?

God speaks in figures and types, in dark sayings and parables. In other words, He teaches the spiritual through the natural. And although we would not build on types *alone*, yet when they are found to corroborate other Scriptural testimony, they give strength to any position. Now in the mar-

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age of Isaac, even as in his sacrifice, every part has a special reference to the plan to be worked out in Christ, the most minute details not excepted. Indeed, the minor features being so perfect, is the wonderful part in all these types. Take the parable of the ten virgins, for instance, if only a few leading points were to be fulfilled, it might have an application at different times, and to different movements, and would teach nothing in particular; but where details must be fulfilled, there can never be but one truthful application. This is the peculiarity of Bible types and figures; and is the one feature of safety. When each and every part has a perfect application, we may safely rely on its teaching, while if only here and there a leading part can be applied, we may safely reject the application. Men may talk about making parables go on "all fours, etc," but Jesus himself gives a rule for explaining all parables, (see Mark 4: 13); which read, and then look at the parable there given, and the explanation, which he gives as an example for explaining all parables; and you will see that details have their full significance.

In the espousal and marriage of Rebekah, we find every phase and feature of the gospel church, beginning at Pentecost, and ending with the "quickening of the mortal body," by him who raised up Christ, (even this is there taught), the meeting with Jesus prior to the marriage, and even the fact that the Holy Spirit leads us to see and know that we are thus to meet, before the meeting. All these details, just as we have come to see and know them, from other and more direct Scriptures, as well as the general outcome of the whole plan of redemption, are clearly set forth in this allegory; and in accordance with every advanced step, as now being taught in the HERALD.

Abraham sent the ruler of all his house, to Gentile Assyria to get a wife for his son and heir. "And the servant took ten camels of the camels of his master, and departed, for all the goods of his master were in his hand; and he arose and went to the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day. Behold I stand by the well, and the daughters of the men of the city come out to draw water: let it come to pass that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink: *and she shall say*, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac." How plain is election, God's elect, made to appear:—"Whom he did foreknow he also did predestinate to be conformed to the image of his Son."— "And it came to pass, before he was done speaking, that Rebekah came out. And the damsel was very fair to look upon, a virgin. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and I will draw for thy camels also, until they have done drinking. And the man wondering at her, held his peace. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to lodge in? And she said, I am the daughter of Bethuel; and moreover we have straw and provender enough and a place to lodge in. And he bowed down his head, and worshipped the Lord. And the damsel ran and told them of her mother's house these things, (Gen. 24:).

The Holy Spirit, sent by the Father to bring the elect church, "espoused to one husband, even to Christ," met the virgin church who were come "with one accord" to draw water from the well of life, and bestowed on her rich gifts of pentecostal blessings. And that Syrian damsel, as "she *ran* to tell those of her mother's house," and with flushed face and sparkling eyes, displayed her costly gifts, could not have been more wild with joy, or more eager to display her gifts, than were the disciples on the day of Pentecost. *Their* joy knew no bounds; they "began to speak with tongues," and it was noised abroad until the whole city was moved, and men called them drunken.

This faithful servant of Abraham went to Rebekah s home, but refused to eat,—"I will not eat until I have told mine errand," (vrs. 33). Then he told of the wealth of him that sent him; of his flocks and herds, of his gold and his silver; of his menservants and maidservants, of his camels and asses. And then he told of Isaac, the son of Abraham's love, and "unto him hath he given all that he hath." What a plea for Isaac! Will the damsel consent? will Rebekah go? He who would bestow upon her his darling son, "will he not with him freely give her all

things." What a "high calling" for Rebekah! Abraham, the "friend of God," sends "the ruler over all his house," laden with costly gifts, "the earnest of the inheritance," to lay it all at the feet of Rebekah. How typical of the Spirit's pleadings, as with wooing words it portrays "the unsearchable riches of Christ," and reaches out to us the earnest of that inheritance which is "Incorruptible, undefiled, and that fadeth not away." Who could refuse such earnest wooing? And yet how many make excuses. "And I said to my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee and prosper thy way; and thou shalt take a wife for my son." The plans of God will surely prosper; the elect virgin will be wooed and won, and the bride the Lamb's wife will make herself ready, (Rev. 19; 7). "Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife.

The elect wife of the only begotten son, and heir, having been found, and called, and chosen, "the servant brought forth jewels, (margin, *vessels*) of silver, and vessels of gold, and raiment, and gave them to Rebekah; he also gave to her brother and to her mother precious things." The rich gifts to the espoused of Christ, chosen out of the world for this high calling, do not exhaust the unspeakable riches of Christ and the Father. The Adamic race, are our brothers; the earth is our mother. The creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God: and the desert shall blossom as the rose.

"And they blessed Rebekah, and sent her away, and said unto her, Be thou the mother of thousands of millions." And in the millennial age, when "the well of water," shall become "the river of the water of life, and the Spirit and the bride say, Come," and all the ends of the world remember and turn to the Lord, will not this be realised, and the New Jerusalem, the bride, become the mother of the groaning creation, "the mother of us all"?

"And the servant took Rebekah and went his way." Now in the meeting of Isaac and Rebekah, we have portrayed, in figure, the meeting of Christ and the church, Bridegroom and Bride. And our readers know what the HERALD has taught, as to the manner of the advent, resurrection, etc. *since* the spring of 1878; or since the *new* "*oil*," that which led the wise virgins to a successful termination of the movement, and a going in to the marriage *with the Bridegroom* was put into our lamps, while the foolish were seeking for light.

The oil now in our lamps, and which is to light us to the *end* of the movement is shining, but until all which is to be consumed clear to the end, is burned, we shall not be in possession of all the light; hence, the pathway will shine more and more; and as light increases, darkness must decrease, and as we advance in the knowledge of the truth *error* must be renounced,—it is only thus the sanctuary can be cleansed. And before this *new* oil which was to light us at the end of the movement, was put into our lamps we had *no light* belonging to the *end* of the movement. Hence, while the midnight cry was *being made*, or until 1878, the manner of Christ's coming was still enshrouded in darkness; since the light on that part of the subject, was not then due; and what light we *thought* we had, on *that* part of the movement, was, of necessity, only darkness; and yet the *midnight cry*, those arguments on the prophetic measurements, the light then due were true, and stand to day unshaken. But some cannot discern, and think that because at this, as at every other stage in the movement from 1843 to the present time, we have held errors, and those *errors* have to be renounced, that the *movement* is being shaken, and so they drop off, and *others* fill their place. There has been a solid ever deepening and widening vein of truth throughout this whole movement; and the reason so much error has to be renounced from time to time, is, at every stage, we have expected translation, and therefore many old things which were not due. And all these must have a place in our platform, otherwise we could not have expected translation, the final consummation of all these things. And it is what has been lugged in, of these premature parts which require so much re-arranging; and this weeds out the unstable and wavering, and foolish virgins.

In this Isaac type, the manner of the resurrection, that is, that the Father quickens the mortal bodies, and that the church meet Christ under the vail, (viz. the flesh), that the Spirit leads the church to the Bridegroom, but no further, and that they go in to the marriage, with *him*, are all clearly set forth, as we shall see.

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ery considerable part of the raiment to be rnished by the bridegroom. The last gift r Eliezer, to Rebekah, was "raiment," d we know the bride of Christ, is also to eet him, arrayed in the precious gifts of the pirit. When Rebekah was about to meet saac, "she took a vail and covered herself," verse 65). The vail is the flesh, (Heb. 0: 20). So the church are, like Job, to be othed in the flesh, when they meet their edeemer. This vail, or garment to cover erself, sent from Abraham by the hand of is servant, is a beautiful figure of the flesh, he mortal body under which the antitypical Rebekah is to be presented to her spouse. And how are the church, who are "waiting r the adoption, to wit, the redemption of heir body," to get this vail, "that is to say, he flesh," under which they are to meet the Bridegroom? The Father, I answer, gives it by the hand of the Spirit:—"He that aised up Christ from the dead, shall also uicken your mortal bodies, by his Spi.it that welleth in you."

Again, we claim that the Spirit is to enlighten the church, so that the meeting will not be a surprise, that they are to be in the light and "look for him," Scripturally.

"And Rebekah lifted up her eyes, (that is, she "looked for him,") and when she saw Isaac she lighted off the camel. For she had said unto the servant, (the Holy Spirit who holdeth all that the Father hath, in his hand) What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail and covered herself."

Thus we see Rebekah had asked, and had been fully instructed, *before* the bride and bridegroom met, and understood the situation. Now take the view that Christ came as Bridegroom in 1874, all that he is to come until the marriage; and how unlike the type. We had not the least suspicion that he had come, until the spring of 1875, or until he had been here six months. I should not refer to a view so entirely unscriptural as that of the Bridegroom having already come in such a dark manner, only that almost every one of our readers has the "*Watch Tower*, and HERALD OF CHRIST'S *presence;* and that almost their entire business is to oppose, and try to keep our readers from seeing these beautiful truths in relation to the *manner* of the coming of Christ; and that their paper is almost entirely supplied with subjects on which to write, by following up the HERALD, and opposing each article in its turn. Now we do not complain, for we believe that is the special work assigned them; and for the purpose of weeding out a certain element from among us. But as the HERALD OF THE MORNING has so much advancing light to present, that we can give neither time nor space to review their criticisms, we have to speak *plainly* as we go. We cannot *blame* them for thus following up the HERALD, since, if the Bridegroom *did not come* in 1874, they have to *admit* that they are in darkness on *that* subject, and know nothing of his coming.

"And *Isaac* (not Eliezer) brought her to his mother Sarah's tent. And she became his wife, (verse 67). "The Bridegroom came; and they that were ready, *went in with him*, to the marriage." How clearly this shows that they meet *before* the marriage. True, say our brethren, but his presence cannot be "as the lightning that *shineth*," that would prove our view of his coming a mistake, and that instead of *his parousia* being one of darkness, it is *we* who have been in darkness on his parousia.

In what way does he come? "And Isaac came from the way of the well *Lahairoi*, or *him that liveth and seeth me*." (see verse 62, and chap. 16: 14, *margin*).

"CAUGHT AWAY."

The church, when all things are ready, are to be caught away, (*harpazo*), in the cloud, (*nephelee*), to meet the Lord, *through* the air, (1 Thes. 4: 17). The above text will bear just this reading; *harpazo* is rendered, *take by force*, *catcheth away*, and *caught away;* the latter, in Acts 8: 39, "The Spirit of the Lord *caught away* Philip, that the eunuch saw him no more." In this case, it was certainly a literal bodily *catching away*, "and Philip was found at Azotus." *nephelee*, is rendered *cloud*, or *clouds*, as pleases the translator; and (*en*) *in*, is also translated *through*, while the having, or not having the comma, after *Lord*, was optional with the printer. The church are to be caught away in a cloud, and through the air, to meet the Lord. This word *cloud*, occurs twenty five times, and in twenty two cases, it is associated with the coming of Christ, or some miraculous demonstration, as, "Our fathers were under a cloud," "baptised unto Moses, in a cloud," "ascended up to heaven in a cloud," "a cloud overshadowed them, they feared to enter into the cloud, a voice out of the cloud, etc. Peter, James, and John, entered such a cloud, and though fearful at first, soon thought it good to be there.

The cloud in which the saints are to be,

"*caught away*," seems to have a two-fold purpose; first, it is a "baptism," God spake from it, at the baptism of Jesus; it was over the mercy seat, it was over the mount of transfiguration, and has always been associated with divine presence. I have myself experienced such a baptism just before the midnight cry proclamation began, 1870. It was a soft fleecy white cloud in which I seemed entirely enveloped, so that all surrounding objects were lost sight of; there was no voice, but an unutterable joy thrilled my whole being; I felt and *knew* that it was a baptism for the work, and have never doubted it, any more than I doubted the Spirit's work, many years before at my conversion.

Second, the *cloud* is doubtless to protect the saints, while being "caught away through the air," from being seen, as with Jesus, "a cloud received him out of their sight."

When all things were ready, Eliezer took Rebekah and went his way. So, we understand "the dead in Christ will rise first, and then we, who are alive and remain, will be caught away together with them, to meet the Lord." This gathering of the saints, by the Spirit, (and the attending angels), we believe will be just as literal a transporting of our bodies, as was the catching away of Philip, or of the two, grinding together in the mill, and one is taken, there will be but one person left in that mill; not *two*, and one in a higher *condition* than the other.

THE PLACE OF MEETING

we believe is revealed. All this type teaches is, that it is by the way of, "*he that liveth and seeth me.* Jesus's answer as to *where*, was, in substance, As the eagles have an unerring guide to the carcass, a guide to this gathering, would be furnished at the proper time. Eliezer, "and the men that were with him," and who conducted Rebekah to Isaac, representing the Holy Spirit and the angels, who are to gather the saints. Truth not due at that time, may now be due; and there are many Scriptures which seem to give the place of this meeting, but we must reserve that part of the subject for another time; and will only add, when we thus meet him "we shall be forever with the Lord." That is, as Jesus was with the disciples, or "was seen of them forty days," so we shall be in a condition, at and after that general gathering, *and washing of his flesh*, to see and communicate with him at any time.

There is evidence that this "gathering of the saints," or meeting, and *graduating* of the church, will cover a period of forty days, after which, in that wondrous "sea of glass" condition, they will range the earth at will, wielding the almighty power of *perfect faith*.

Old Jerusalem was called the "*wife*" of the Father, even as Sarah was the wife of Abraham. "And Isaac took Rebekah to his *mother Sarah's tent*, and she became his wife." Thus the end of the journey will be the scene brought to view in Rev. 14:, "The Lamb stood on mount Sion, and with him a hundred forty and four thousand."

When in 1877, we first saw this application of the Rebekah type, and yet knew nothing, at that time, of the resurrection, that the mortal body is first raised, incorruptible, free from all the effects of sin, before the mortal puts on immortality; and nothing as to the manner of the coming of Christ, except that it was to the church first, we necessarily overlooked many of these details, and could give them no significance. But now, it is wonderful how that type responds to all the advance light which has shone from the new supply of "oil," since the actual "cleansing of the sanctuary" began, in 1878.

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And our gathering together unto Him.

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HERALD OF THE MORNING
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS,
S. H. WITHINGTON.

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HERALD OF THE MORNING
GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 11. ROCHESTER, N. Y. AUGUST, 1880. No. 2.

THREE WORLDS

World that was, World that now is, World to come.

JESUS IS COMING AGAIN.

How sweetly this sounds to the true child of God. He is coming to be glorified in his saints; and to be admired in all them that believe, in that day. As the time for his coming draws near, there has been, and naturally enough would be, a great deal of speculation as to both the time and manner of that event. And doubtless many who read this will see what they may call, more *speculation* on these subjects, (as we purpose to get the number of the HERALD before six or seven thousand of the old subscribers to the *Midnight Cry, and Herald of the Morning*).

We wish to say, first, to our regular subscribers, Be patient brethren, if many things are repeated with which you are familiar, it will help keep you in remembrance of them, and to the many thousands of our *old* subscribers, and whose names were dropped from our list, four, five, and six years ago, we say, if you have had your prejudice aroused, and the fault has been with us, or with yourselves, or both, no matter; we have some Scripture on the one great absorbing subject of the return of Jesus, and you can use your own judgment, as to whether it is correctly applied. It is the truth we want irrespective of what this one, or that one may have uttered, on this all absorbing subject; and if there is light, it matters little who holds the candle, if we are only permitted to walk in the light.

Jesus has been in three entirely different conditions:—He was a "man of sorrows," and partook of our corruptible nature, of the "seed of David, according to the flesh." He was the risen Jesus; his flesh was quickened "no more to return to corruption." In this condition he remained with the church forty days; but not yet glorified. Paul was permitted to see him after he was glorified; and certainly his *appearance* was very different from the Jesus of that forty days.

That he was not glorified until after he left the church, seems clear; the Holy Spirit was not given until ten days after he left, and John 7: 39, says, "the Holy Ghost was not yet given; because that Jesus was not yet glorified." From which, it is proper to assume, that as soon as Jesus was glorified, the Holy Ghost was given.

Jesus, then, has been in, and has been *seen* in these three conditions. Now, there is but one Jesus; and yet it is proper to say, that the Jesus of that forty days, was not the corruptible Jesus, having the nature of *fallen* humanity, he had undergone a change, and was, in some sense, a different being. But he ate and drank with them, and *seemed*, while on his way to Emmaus, for instance, much like any other man. And the difference between what he then was, and what he was before his crucifixion, was certainly not so marked, as was that between the unglorified and the *glorified* Jesus. Hence, the phrase, "This *same Jesus*," (Acts 1: 11), shall so come, in like manner as ye have seen him go; that is, not the Jesus with the corruptible flesh, and not the glorified Jesus, as

he was after he left the church, but the Jesus with the incorruptible, and yet unglorified body.

Jesus is our forerunner, hence, he passed through just the changes we must pass, before we shall be "fashioned like unto his *glorious* body." Man was in a condition before the fall, in which death and corruption had no power over him; and would have so remained, had he not sinned. In other words, he would have remained incorruptible, until he was fully developed, in this first stage of life, and then have passed into the higher life by God's ordained plan, but without tasting death, since "death came by sin." Now, *we* think the Bible teaches that the work of the second Adam, is to *restore* man to that condition from which he fell; the condition in which he will again have right to the tree of life. And that from *that* condition, in due time, he will pass out of *blood* life, into spiritual life, just as he would have done, had he not fallen. (Of course no one believes that man *never* would have passed out of the lower, or blood life, if he had not sinned; if it were so, then sin, which brought death, was a blessing, at least to some; since, in that case, sin and death was the road, and *only* road to spiritual life).

As restitution is clearly taught. (Matt. 17: 11, Acts 3: 21), we claim that man is to be restored to the sinless and perfect condition from which he fell, *before* he enters into the higher, or divine life, which is beyond the vail, "that is to say, the flesh;" and that this explains the three conditions through, or into which Christ passed.

In coming to the Jewish church, he took the *fallen* nature; his form bore the effects of sin, "his countenance was more marred than that of any man." At his resurrection he came forth the *perfect* man; that is, his flesh was quickened, "no more to return to corruption," (Acts 13: 34). He was then a *perfect* "Adam," "*made* perfect, through suffering." And *this* was his condition during that forty days' tarrying with his own chosen witnesses; and is the condition in which he is coming to the gospel church; and yet this condition, is infinitely short of that in which God and Christ now are, and to which we shall eventually attain. This view lightens up many hitherto dark Scriptures, brings great harmony, and we think can be Scripturally maintained.

First, it shows that Christ is coming to the gospel church, in the character or condition the gospel demands of man, viz. the condition of perfection, that from which man fell, and to which he is to be restored, "Be ye therefore perfect," (Matt. 5: 48). Now we know that no man is perfect; and that with the fallen nature, one could not be *perfect* even if he were free from actual transgression. One is born into the world imperfect both physicaly and mentally; hence the warfare of the christian is in part, at least, to overcome the tendencies of a fallen nature. This is how Christ was "tried in all points as we are, and yet without sin." He took upon him our fallen nature, and successfully resisted temptation, until "he brought forth judgment (trial) unto victory;" and he was "made perfect, through suffering." So the gospel demands, not to be as near perfect as we can, but it demands absolute perfection, that which even Christ had to attain. "Be ye therefore perfect, even as your father in heaven is perfect." An insect, a gem may be as perfect as the most beautiful animal, a horse. God made man "lower than the angels;" he does not demand that we become higher than the angels, or "equal to the angels," that is "the gift of God;" but he does demand that *man* should be perfect. God made man perfect, but he fell; and in Christ, the second Adam, he has provided for a restitution, perfect and complete; and from *that* platform, man will progress into divine life, just as if he had not sinned. But no man who is not perfect, "even as our father which is in heaven is perfect," will ever "put on immortality."

"The times of restitution of all things begin at, or are associated with the second coming of Jesus, (Acts 3: 19-21). And now comes the question, How, or in what character is Jesus coming to us, the gospel church? You may say, he is coming as foretold of him, he shall be great and shall be called Wonderful Counseller, the mighty God, the everlasting Father, the Prince of peace (and the government shall be upon his shoulder, etc. So the Jew could have made a similar answer. But you know that prophecy only began to be fulfilled, in his coming to them. True they thought it would be fulfilled at once, and were blinded by such expectations. And may we not be mistaken in some things, as well as they? He did not go away in all his glory, he did not go in flaming fire, he did not go with all his saints; and yet he is coming in his glory some time, for it is so written; but he is so coming, in like manner as they saw him go; and they saw him go as a man in

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In coming to the Jewish church, as the d of David, according to the flesh, he de-nded to their level; having the same fal-corruptible nature. But he met them at highest point to which their system, or , could elevate them. The law, given at ai, if obeyed, could not save man from sical death, the penalty, "Dust thou art, unto dust shalt thou return," being ir-cable. But they could not keep the law. ist came and kept it, to its utmost de-nds; and hence, met them at the highest nt their system demanded. Thus in his n person, he illustrated what the law de-nded that a Jew should be. And Jesus as perfect, during his whole life, as the could make one. "For the law having adow of good things to come, and not the y image of the things, can never . . make comers thereunto perfect," (Heb. 10: But the comers to Christ, are made *per-*, "For by one offering hath he perfected ever them that are sanctified," —verse 14. Now, we have not come to Christ, in the *plete* sense, until we arrive at the full ure; in other words, until the old, or fal-nature is fully eradicated, and the "new n," is complete; just as we are regenera-, not when the process begins, nor *while* in process, but when it is finished.

That faith in Christ is designed to make *perfect*, *i. e*, lift him above the power eath; or in other words, accomplish com *restitution;* is also proven by the fol-ing, "Whosoever liveth and believeth in shall never die." This, we believe, was , from the time it was spoken; viz. faith Christ would prevent a man from dying. that faith must be complete and *perfect;* as perfect as ours will be, when "we are alive and remain," reach the point ctory. It is true, no one ever attained *perfect* faith, nor will they, until He who the author of our faith, shall *finish* it, by second and last "washing with water by word." When the law demanded obe-nce, it demanded *perfect* obedience; and who came short of that, was debtor to the , and lost all that the law promised. when the gospel demands *faith*, it de-nds perfect faith; and no one will ever get that which faith *promises*, until their faith *is* perfect. Hence, notwithstanding the enunciation by the Saviour, of this great truth, no man has yet experienced the ex-emption from death which faith promises; we only *hope* to attain it, (Rom. 8: 25).

The gospel then, or the coming to Christ, is designed to make man *perfect*. And re-member that Christ himself was not perfect until all the effects of the fall were removed when he rose from the tomb, "no more to return to corruption." And of himself he says, "I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." (This doubtless refers, in-directly, to his body, the church; but if so, it certainly applied first and literally, to his own body; even as *did his* statement of the temple, "Destroy this temple, and in three days I will rear it up)." A perfect man is not an angel, nor a *spiritual* being. And the gospel can bring us to perfection, "Un-to a perfect man, unto the measure of the stature of the fulness of Christ." And this implies "*restitution*," a restoring back to the condition, so far as sin and its effects are concerned, in which man was before sin en-tered the world. And *that* is the level to which Jesus descends, when he comes to the *gospel* church. In coming to the Jewish church, he took upon him the fallen nature of man, "was made sin for us," viz. The law of God demands the death of Adam and all his race; hence, every man born of woman, becomes a sin offering, *i. e.* he must be sac-rificed to death, because the penalty of sin, the Adamic sin, demands it. When Christ came into the world, was born of woman, *he* was made a sin offering, "a body hast thou prepared me." And so he took upon him *our* sins, and bare them "in his own body, on the tree." Not *instead* of us, or as a sub-stitute; since every man who dies, is sacrific-ed to death, in consequence of Adam's sin; but Christ *also* took part of the same fallen nature, and like us, became a sacrifice for sin, that he through death, might destroy him who has the power of death, that is the devil.

In coming to perfect the gospel church, (for "he is the author, and *finisher* of our faith"); he comes without a sin offering; it is only the fallen Adamic nature, which is, or *can be* a sin offering; hence, he was born of woman, or took upon him *our nature*, "for the suffering of death." But he was perfec-ted, on the third day; and remained with the church forty days, as the perfected *man*, having "flesh and bones," and *unglorified;*

and is coming back, in the same manner in which he went away.

The Jews, on reading Isa. 9: 6, could not well have expected any less, in their Messiah, than "The mighty God;" and yet he was to be born of a virgin. Who can wonder that the life and death of the "man of sorrows," puzzled them? Now, there is as much, yes *more* Scripture, to prove that he now comes to us, under the vail of flesh, as a perfect *Adam*, and to perfect his mystical body, than that he was to come the first time as a sin offering, and perfect only himself, or "the firstfruits." And there is as much evidence that in coming to *us*, he descends to *our* condition, *i. e.* the highest point to which the gospel, or *faith*, can exalt a human being; as there was, that in coming to the Jew, he would descend to *their* condition.

Christ is divine; he is "The mighty God, the everlasting Father, the Prince of peace." His coming does not mean, travelling down the sky, or coming from some distant place; "Lo, I am with you alway, even unto the end of the age," is true of his divinity. His *coming* to the Jew meant, a descending to their level, the level of "sinful flesh." And his coming to us, means coming to the level of the gospel plane. He comes down, in descending from heaven, (or the spiritual condition), but not quite so low, in coming the second time, as when he came the first; that was to the level of *fallen* humanity; this is only to the level of a restored and *perfect* humanity.

Why does he come the second time? did he not stay long enough the first time to finish his work, and so comes back to complete it? He came the first time, we answer, not "unto salvation;" but when he "shall appear the second time," he appears "unto salvation," (Heb. 9:28); the first, was merely as a sin offering; "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me." He could not be a *second* Adam, without starting from the first one. He could not be "the first that should rise from the dead," without entering into the condition of death, a condition in which the entire race were fallen. He could not he one of *us*, a fallen race, without partaking of *our nature*. Man was appointed unto death, he had become a sacrifice to sin. So Christ, in becoming one of the doomed race, became a sin offering. *That* is what he descended to our low estate for; "that through death," that which is appointed unto all men he might develop out of the fallen, into a *perfect* man; and so be the second federal head, or "second Man." And his own person was the fruit of the first advent; he himself was saved, by having his mortal body quickened and made perfect. Than *him*, no other human being (with certain miraculous exceptions), has yet been made perfect, or saved from (out of) death. And if he does not come to *finish* our faith, and so perfect his bride, the second Adam's wife, there never will be any more fruit; "Christ the firstfruits, and afterward, they that are Christ's at his coming," being the order. "For if there be no resurrection, then they that are fallen asleep in Christ, are perished."

If the coming, does not mean descending to our *condition*, but merely an appearing or being visible in *any* form, then his second coming must have been when Paul saw him, talked with him. But his coming to us is as truly a coming to humanity, restored humanity, as was the first stage of the advent, a coming down to the condition of *fallen* humanity. This gradual development of the race, first the restitution of the *man*, then the exaltation of the perfect man, into the second, or divine life, is the Bible plan.

If you ask for direct testimony that the manner of his appearing to Paul, is not the manner of his second coming, I answer, they saw him go, under the vail of *flesh*; and he with a glorified body "shining above the brightness of the sun; and he is to come, in like manner as *they saw him go*. Is this direct testimony? But in the manner of his going in of the high priest to make the atonement, and his coming out, the manner of Christ's going in and coming out, is set forth. And if men cannot understand and receive the teaching of Moses, neither will they understand the teaching of Christ. The law demanded two changes in going in and two in coming out. The high priest was to lay off his garments, wash his flesh, and then put on the holy linen garments, before entering into the immediate presence of God. And we know that Jesus passed through these changes; that his flesh was changed, "no more to see corruption;" and also that he was glorified. And in coming out, the glorious garments were laid off, and the other garments were again put on. Now if Jesus does not, on coming out, again pass through these two changes, *i. e.* lay off his glory, wash his flesh, (the church), and put on the garment *which he laid off*, *when he went in*, he will not fulfil that part of the law, which

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ers to the *coming out* of the high priest. w we do not expect many to *believe* this, ause only a few are to be in the light; but en we read Matt. 5: 18, and Luke 16: *we* shall believe that every jot of the law l be fulfilled, even if others do oppose. d without fear of contradiction, we can ly affirm, that the law in reference to the ing out of the high priest, cannot have lfilment until Christ, our High Priest, ll come out.

Never, in the history of the church, has *manner* of Christ's coming been explained harmony with the law of the coming out the high priest, or even attempted, until w. The confused ideas on the manner of coming, hitherto entertained, have been ed on this or that *prophecy*; and proph has no perspective, but blends all stages Christ's work, without regard to distance. ad Isa. 9: 6, Luke, 1: 32, 33, or *any* phecy, and see how much of the *manner* his coming, you can detect. No two per could possibly come to a definite idea, as to see alike. The law is a pattern, and you had an intricate piece of machinery ich it was necessary to explain, you could ain it to a thousand people, and no two them get the same ideas. But show them pattern, and a little explaining would them a clear and definite idea. Until w the pattern, though I had investigated prophecies, and preached on the coming Christ, for nearly forty years, still I could er form any thing like a clear idea of the *ner* of his coming. And I am satisfied the gospel church are, and in mass, are e just as ignorant of the manner of the nd advent, as were the Jewish church, his first coming. That both the Old and New Testaments teach his final coming God, and in great power and glory, all st admit; but there is order in this; He e to the Jewish church as a prophet, he come to the gospel church as a Priest; to the *world* he will come as King.

He comes to the world, in a very different nner from that in which he left them; he the *world* at his crucifixion, and *they* saw no more. But he was with the church Priest, forty days; and it is the High , for which *we* are to look, Heb. 9: 28; e, his coming to the church, is to be in e manner" as *they* "saw him go." In *hecy*, all three characters are blended to er; how then can we learn the true man of his coming as *Priest*, only by the law? for his going in, we have both the pattern and its fulfilment; and his coming *out* is an exact reverse, in every jot and tittle.

One must have a clear understanding of the tabernacle of God, in order to fully understand the going in, and coming out of our High Priest: —The tabernacle was one building, but separated into two parts by a vail. All the most holy things were on the further side of the vail from the entrance; it was there God manifested his glory; but none could enter there, that is, into the presence of God, without going through the vail. And while the priests, who did the service of the tabernacle, could worship in the first apartment, the high priest alone was permitted to enter the most holy. And this tabernacle, was a "figure" of the church, or true tabernacle, which God pitched, and not man; and Jesus is the high priest who has gone in, "there to appear in the presence of God for us;" and we *hope* to enter in, "which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever ofter the order of Melchisedec," (Heb. 6: 19). And the vail is the flesh, (through the vail, that is to say, his flesh, (chap. 10: 20). The church, in its present condition, represents that part of the tabernacle, or dwelling place of God, which is this side of the vail; and as yet, no one but Jesus the forerunner, has gone through the vail, and appeared in the presence of God. The *death* of Jesus, on the cross, was not a going through, if it were, then all who have died, either before or since Christ died, are gone through; and Jesus was *not* the first, or forerunner. Fallen humanity must be *made perfect*, before they *can* go through; because it is, "By a new and *living* way, which he hath consecrated for us, through the vail, that is to say, his flesh." This explains why Christ, who took upon him our *fallen* nature, was first "made perfect through suffering," and why his flesh rested in hope; he was "on the third day," to be perfected; "God having loosed the pains of death, because it was impossible that he should be holden of it."

A restitution of all things, means, restoring man back to the condition in which he was, before sin entered the world. The man of sorrows, in becoming a sin offering, that is, entering the condition of humanity, a condition over which death had a legal claim, *necessarily*, in taking our condition, must bear our sins, in *his* body. And he bore

them, not only "on the tree," but through all his life of sorrow; and was made perfect through suffering. Jesus was not *spiritually* imperfect, but he had taken an imperfect human nature, and therefore bore in his body the defects, or imperfections which sin had brought into the world. *This* is just how he bore our sins; not in his Spirit, whatever that may be, but, "*in his own body.*" And not as a *substitute*, since we also bear them. And yet, "by *his* stripes, we are healed."

Christ having entered this fallen condition, must *himself* be made perfect, before he could be the *second* Adam, or the author of our salvation, (Heb. 5:9). Now, a perfect *man*, is no more a spiritual being with a spiritual body, than a *tree*, is a perfect apple *seed*. It is only the perfect seed which produces the tree, at least in this case; hence the necessity of first, a *restitution*, after which we enter in, "through the vail, by a new and *living* way, which he hath consecrated for us." As Christ's *death* was not a "going in *through* the vail," but he went in, through a new and *living* way, it follows that his flesh was quickened before he passed into the spiritual condition.

Now that we have a scriptural idea of the "sanctuary and true tabernacle," viz. that the first part, or that which is without the vail, is the gospel church; and the *most* holy, into which our forerunner has entered, is that which lies beyond the vail, we shall have no dificulty in tracing how Christ fulfilled that part of the law which relates to the going in of the high priest; and having seen how *that* was fulfilled, we shall have a sure guide to a true understanding of how the law in reference to his coming out, will be fulfilled. (I will just remark here, that some, whose calling it is, to *oppose* whatever the HERALD teaches, deny that any part of the tabernacle is represented in the gospel church, but claim that it is all represented by the future glorified church. That is, the vail is the flesh, and the church, in which God dwells, *does not* represent the part of his tabernacle which is in the flesh, or this side of the vail; but that which is outside the vail, represents the glorified church, after they have passed beyond the vail. *Such* an application needs no answering; it only needs to be seen, to see its weakness.

Read 2 Cor. 5: and see if the *sanctuary*, or "holy place," the first tabernacle wherein were the candlestick, shewbread, etc. does not represent the *earthlg* condition of the church; and compare it with Heb. 9:).

Christ "was born under the law, circumcised the eighth day," etc. and was a part of that old system; but when he rose from the dead, it was the beginning of a new order of things. He there entered into his priesthood, after the order of an endless life, and having finished the work to the *natural* life, the work his Father sent him to do, he began to build his own house, or the spiritual tabernacle.

The high priest entered the *holy place* with the sin offering, (Lev. 16: 3); hence, Jesus entered with the sin offering; his body was the sin offering, "A body hast thou prepared me." Therefore his mortal body, that which had been sacrificed, was brought out of the tomb; not simply raised, as was that of Lazarus, but brought out and into the higher new condition to which the gospel leads, the condition of perfection; thus, on the third day," he was perfected. The fallen nature, which Jesus took, had, at that point reached perfect restitution; he represented at that moment, what man would have been when fully developed, if sin had not entered our world. And that is the place every one must attain, before their mortal body "shall put on immortality." Jesus was then incorruptible, his flesh had been quickened, "no more to return to corruption," Acts 13: Jesus the forerunner, started from our world and God made known to him "the way of life," (Acts 2: 28); and he has made a new and *living* way, which he hath consecrated for us. Hence, in the order of the resurrection, this corruption must put on incorruption. *This* is restitution; and from which we pass into life, *spiritual* life, by a new and living way, viz. by the "twinkling of an eye" change, when "this mortal, shall put on immortality."

Jesus therefore, entered the "holy place" or *gospel* part of "the true tabernacle," that which had been offered for sin, but in its *perfect* condition, (the highest condition to which the church militant are to attain). Then, after Mary saw him, but before the evening of that same day, he as our forerunner, passed through the twinkling of an eye change into the spiritual condition of his father. At that moment, he passed "through the vail," the *end* of the way which he, our forerunner, consecrated for us. On having entered into LIFE, his next work as High Priest, was to "*wash his flesh.*"

The *literal* flesh, is the antitype of the vail, that which separated between the holy place, and the "*most* holy," or the ter[illegible]

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and *eternal* conditions. But Christ's spiritual, or antitypical flesh and body, is the church, (Eph. 5: 30). And verse 26 says, "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." And again, Jesus "is the author, and *finisher* of our faith, (Heb. 12: 2).

During that "forty days" intercourse with the church, during which he "opened their understanding, and expounded to them in all the Scriptures, the things concerning himself," our High Priest "*washed his flesh.*" In that washing, the beginning of the faith of the church was securely laid; and they were prepared for the baptism of the Holy Ghost. (The Holy Ghost never came upon any one, until the foundation of their faith was laid, by hearing and *believing* the Scriptures.) And before his resurrection, Jesus never expounded Scripture. Nor was the *unconverted* Peter, who could "curse and swear," a proper subject for Holy Ghost baptism. After Pentecost, the disciples preached the word, and the Holy Ghost fell upon others; but how were *they* prepared for it? Christ was the first preacher of the gospel of the *new* covenant, I answer; and it did not begin, until his resurrection. And after that forty days' "expounding of Scripture," the Holy Ghost was poured out, on them who heard it, as it never has been since; and the reason is, since then there has never been heard so mighty an expounder of Scripture. But be patient, brethren, He who was the "*beginner*," (margin) of the faith of the church, and prepared her for the Spirit's baptism, by that first washing of his flesh, is soon coming as the "*finisher* of our faith," by a second and more glorious work.

After the high priest had entered the holy place, with the *sin offering*, he changed his garments, washed his flesh, and then put on the glorious linen garments, "made for glory and for beauty," (see Exo. 28); "He shall wash his flesh in water, and put them on," (Lev. 16; 4). As these glorious garments with which Aaron entered the most holy, represent "Christ's glorious body," so those he laid off before he washed his flesh, represent what Christ laid off, after he said to Mary, "Touch me not, *for* (or because) I have not yet ascended to my Father," and that same evening, when he said, "Handle me." That his mortal body was quickened and came out of Joseph's tomb, is as certain as that "He that raised up Christ from the dead, shall *also* quicken *your* mortal bodies, by his Spirit that dwelleth in you." And that his mortal body was changed to a spiritual body, that same day, (the change that all must pass through, in the twinkling of an eye), seems clear, not only from his words to Mary, but because the law demanded such a change at that exact point, in the going in of the high priest.

This change from mortality to immortality, or passing out of the flesh, *after* his flesh had "come forth," was the laying off of the "garments" with which he had entered the *gospel* condition, or "holy place;" (the part of the tabernacle which is *outside* of the vail). Jesus entered this gospel condition, on its highest level, that is, at the point of absolute perfection, the level demanded by the gospel, and to which *we* must eventually attain, before our mortal can "put on immortality." And it is to *this* level, he will descend in coming back to us, as we shall show. Then, when he passed out of this perfect *flesh* condition, he "ascended (not in locality, but in the scale of being), to his Father." And *this* change, from mortality to the condition of his Father, was the laying off his "garment" with which he entered the "holy place," and which *garment* he is again to "put on," (Lev. 16: 24), when he shall "come forth," to the world, *after* the second *washing* of his flesh.

The true condition of the Adamic race, is to be clothed in a *perfect* natural body; and the true condition of a heavenly being, is to be clothed in a spiritual body; ("There *is* a natural body, and there *is* a spiritual body," —1 Cor. 15: 44). After Jesus had laid off the perfected *natural* body, by that "twinkling of an eye" change, he *appeared* to the disciples, under a vail of flesh. This, vail, is neither the *natural* body, nor a spiritual body, [for description of a spiritual body, see Dan. 10: 6], it is only an assumed or temporary flesh-condition of a spiritual being, such as the Lord and the two angels assumed when they appeared to Abraham, and Lot, (Gen. 18:). In this *vailed* condition, vailed with literal flesh, Jesus washed his church, or mystical body, "with water by the word;" after which, he was glorified; or "put on" his glory, that which the "holy linen garments" typified.

This being the manner of the *going in*, of our High Priest, we have both the "*law*, and the testimony" of the two "men in white apparel," that he will come out, in the same manner. And if men "speak not according to this word, it is because there is no morn-

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a cloud to meet Christ

ing in them," (Isa. 8: 20, *margin*), even if they have a deceptive "*Day Dawn.*"

How then is Jesus coming again?

He is coming *through*, or this side of *the vail*, appear to us (who are caught away to meet him), in a cloud, just as they saw him go. He will then wash his flesh, or "Sanctify and cleanse it with the washing of water by the word, that he might present it to himself (when he enters *their condition*), a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy *and without blemish*," (Ephe. 5: 26, 27). *This* will be complete restitution, made *perfect*. And it is of the entire body, including the ancient worthies, and martyrs of Jesus, and whose *mortal* bodies will be quickened, and come forth *incorruptible;* all these, together with, us "who are alive and remain," will be caught away to this "general assembly of the church of the firstborn, at the *spiritual*, or antitypical Sinai. And whose locality will, for the time, be over old Sinai. This gathering, and washing, brings the entire body, including us who are taken from the "mill," the "field," and the "bed," to perfection, "God having foreseen some better thing for us, that they without us should not be made perfect."

When the washing is ended, Christ will pass through a change, such as he passed after Mary saw him, and before the evening of that "third day;" *i. e. re*-pass that twinkling of an eye change, and thus "put on his garments," (the incorruptible flesh, which came out of Joseph's tomb, the garment with which he entered the "holy place," and which he laid off, prior to the first washing). "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: (these represent Christ's glorified body), and he shall wash his flesh with water in the holy place, (this will be fulfilled in the perfecting of the body, at the gathering), and put on his garments (those he first laid off, or his perfected natural body), and come forth, (Lev. 19: 23, 24).

NOTE

In this restored, incorruptible and *perfect* condition, Christ *and* the church, his body, "come forth," the perfect CHRIST, head and body united; and come forth to execute the judgments written. As the first washing, during the forty days, prepared the church to be "endued with power from on high," for the work of introducing the *gospel*, so *this* washing prepares them for that victory that overcometh, "And this is the victory that overcometh the world, even your faith." "And he that overcometh, to him will I give power over the nations, . . even as I received of my Father," (Rev. 2: 26),

From this meeting, (and which for reasons known to most of our readers, there is very strong evidence, in perfect harmony with all of this movement from 1845 to the present time, to prove that it will be realized in the autumn of 1881), we look for 33 1-2 years of triumph, in which each member of the complete body of THE CHRIST, will do greater things than did Jesus during the 33 1-2 years of his humiliation. This measurement brings us to the *end* of 1914, viz. the spring of 1915, when "the times of the Gentiles," or 2520 years, begining B. C. 606, will end.

The above, is the only Scriptural view of the coming of Jesus, and which claims to be based upon the fulfilment of the law, not one jot of which can fail. It is in harmony with not only the law and prophecy, but also with the types of Isaac, Moses, etc. and all Scriptural statements of facts associated with his advent. It shows that he comes to the gospel church in perfect character with its dispensation, even as he came to the Jewish church, in keeping with their dispensation. That as he then descended to man's fallen condition, and for a brief season, suffered with them, "and in all their afflictions he was afflicted;" so he now descends to our restored condition, that in which man was to have dominion, to subdue the nations, and organize the kingdom of God.

There is really but *one* advent of Messiah, foretold in prophecy; and this advent is accomplished in various stages; and Jesus will be "The *man* Christ Jesus," with the fallen, or the *restored* human nature, in every stage of his coming, until the complete second Adam work is consummated.

As there are various stages to the advent, and he came in perfect harmony with the Jewish system, or met them at the highest point of their plane, is it not consistent that in coming to us, he should meet us at the highest point of the gospel plane? As there are stages in man's redemption,—from the fallen, to the perfect man, and afterward to the divine; and we *know* Christ was here forty days, having "flesh and bones;" that he was entirely different from what he had been before the crucifixion; that as he was then subject to all the weakness of fallen humanity, his flesh was quickened, "no more to return to corruption," and during that

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forty days, he was *not* subject to the *weakness* of flesh, does it not prove that there is a condition of perfection which can lift man above the effects of sin? And while Jesus was on earth, there is positive Scripture that he was not glorified. And yet he was glorified, before the Holy Ghost was sent; and was seen of Paul, *after* he was glorified.

Now, no one who believes the Bible, can pretend to doubt, but that Jesus has been in these *three* conditions; and he is our forerunner, and we are to follow, in the way he has consecrated for us, through the vail. And in due time, *we* too are to be glorified, and to attain to the condition in which Paul saw Jesus:—"Them that he sanctified, them he also glorified." And again, "We shall be fashioned like unto his glorious body;" "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Some may say, Christ remained that forty days, in the flesh, and unglorified, to prove that he was risen. No matter, he was in that perfect *flesh* condition; and it certainly did not require forty days, to prove to them that he was risen; hence, there must have been some other reason why it should be just that period of time. But it seems that *Paul* could be satisfied that he was risen, by seeing him *after* he was glorified, and so, doubtless, could all of the disciples. But, whatever the reason, he certainly remained under the vail of the flesh, that period of time, and they saw him go away in that manner, and he is coming back in the same manner that they saw him go.

What the Bible clearly teaches as perfect restitution, or bringing man back, by a second Adam, to that which he lost through the first Adam, is as far as a very large part of Christendom see, as the future eternal condition. While others see nothing between this *fallen* condition, and the great ocean of infinite glory, a few flashes from which have now and then been permitted to penetrate our dark world, and blind, with its radiance, a few poor fallen, but highly favored mortals. These entirely fail to see the *restitution*, or middle ground, and what the others are ready to accept as the full fruition of all their hopes. One class, overlooking what is revealed concerning *man*, and his redemption; accept of what lies beyond the vail, and of which Inspiration is almost entirely silent, as all there is. These lose the benefit of much Scripture, which is given for our instruction, and "which is able to make us wise unto salvation;" While the others, fail to discern the deep spiritual things and which are to be seen only *through* the natural; and content themselves with the *perfect natural*. But the road to a *true* knowledge of "the only true God, and Jesus Christ, whom he hath sent," is (as yet), very narrow, and few there be that find it.

As Jesus came in the flesh, to the Jews, and was made perfect, at the first stage of the coming of Messiah; so in the completing of the advent, he comes in the perfect condition of the flesh, to the gospel church. And, as above stated, there is proof that in the conquest of the nations, (see Ps. 2: and Rev. 17: 14; 19: 19, etc.), he will remain, for a period equal to that of his humiliation. The law *demands* that he should, when he comes out, put on the "garments" with which he entered the holy place. And we know that he was clothed with *flesh*, when he came out of Joseph's tomb.

Some suppose that the law is a little imperfect here; that because Paul informs us "he shall appear without sin (or a sin offering), unto salvation," that although he entered with the sin offering, (which he certainly did, with the identical body that was sacrificed, if he fulfilled the law), he will come out, after having completed the atonement, and *not* "put on" the garment of flesh, with which he entered the part of the tabernacle which is *without the vail*.

Who will venture, in the light of Matt. 5: 18, to deny that this part of the law will be fulfilled? [He that denies that our High Priest will thus come, is scripturally declared to be antichrist, as we shall presently show.] Jesus entered the antitypical "holy place," in the body which had been sacrificed. It was a *sin* offering, only in its imperfect condition, but was made perfect, in the act of entering. Hence, he laid off a *perfect* and incorruptible "garment;" and which is not, and *could not* be a sin offering. And our High Priest will put on this garment, (that he wore in) and "come forth;" and yet "appear without sin unto salvation," and thus fulfil every jot of the law.

Objections. 2 Cor. 5: 16;—"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no ~~more~~." longer

This has been thought a strong scriptural objection, and is used by our late brethren, in their denial, that Jesus is coming in the flesh. The word (*kata*), and which is here rendered "*after*," is rendered *according to*,

no less than fifteen times in Ephe. and *after*, only in two cases. In 2 Cor. 10: 7, "Do ye look on things *after* the outward appearance," and in verse 13, "*According to* the measure," etc. are from the same word *kata*, and in verse 7, "Do ye look on things *according to* the outward appearance"? would be equally correct. Again, Christ was "of the seed of David *according to* the flesh," is the same word. And when Paul says, "Henceforth know we no man *after*, or according to the flesh," he means the same as in Gal. 3: 28, "There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus." That is, in the *new* Adam, all the old nationalities, and classes are merged into the one body of the *new* man. His argument is, "For if one died for all, then were all dead," and their old relations are extinct, "*Wherefore* henceforth know we no man after the flesh," no difference between Jew or Greek, bond or free, "yea, though we have known Christ after, (or according to) the flesh, yet now, henceforth know we him no more. Therefore if any man be in Christ, he is a new creature;" we recognize no Assyrian christians, no Jew christians, no Benjamite christians, no Ephramite christians; in Jesus, the new man, all the old Adam relations cease. But when did you know Christ after the flesh? I knew "this man was of the tribe of Judah," "made of the seed of David according to the flesh," but when Christ died, he laid down his relationship to them, and rose, a "new man." What has *this* to do with the great Bible doctrine, that Messiah "*cometh in the flesh*"? and which, to deny, "is antichrist."

Objection 2. "And so it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit," (1 Cor. 15: 45). This also is urged as an objection, by those who deny that "Jesus is coming in the flesh." The Scriptures fully sustain the fact of the preexistence of Christ, that he is, and was, divine. "He took upon him the form of a servant, was made flesh." When he went "through the vail; that is to say, his flesh," he was *again* "a quickening Spirit," "a Spirit hath not flesh and bones." But he is *coming again*. It going away, was passing through, or beyond the *vail*, which is certainly true of our High Priest, when he entered the "*Most Holy*," then "coming out," is to again come on *this side* of the vail. If coming once, was coming *to us*, *i. e.* this side the vail, where we are; then coming *again*, is a coming to us; and "If I go away, I will come again, and receive you to myself." And we never shall go in "with him," to the marriage, until he first comes to us. I see nothing here that conflicts with our High Priest, who has entered "through the vail," coming *out* again.

That the Scriptures teach the coming of the Messiah, *in the flesh;* first to the Jewish church, in a corruptible body as a sin offering, and to "bear our sins in his own body," and second, as the *perfect* man, to restore "the first dominion," (that lost by the first Adam), is too apparent to be any longer ignored. So intimately woven together, are these two phases, that prior to the first stage it was impossible to separate the humiliation from the triumph, the imperfect from the perfect, his fallen *nature*, from his restored humanity. As he came to suffer, so he comes to restore, (Matt. 17: 11); if he was "cut off from the land of the living," the prophet also declares, "He shall *prolong* his days, and the pleasure of the Lord shall prosper in his hand." One phase of his character and work, is as clearly taught as the other. And if he came to our suffering condition, to suffer; he will come to the restored condition, to restore.

The coming of Messiah in the *flesh*, (not the begining of his advent, the first stage but his complete advent, head and body), is unmistakably, a Scriptural doctrine; and the Greek word used in reference to his coming *in the flesh*, is without tense; "For many deceivers are entered into the world, who confess not that Jesus Christ *is come* in the *flesh*, this is a deceiver and an antichrist." (2 John 7). [The word (*erkomai*), and be rendered "*is come*," is rendered *cometh*, and *is coming*, or *will come*, in very many more cases than *is come*. Indeed, these texts in John which speak of antichrist, are quite exceptional; for the word *erkomai*, in almost all other cases as applied to Christ, has the future tense. "The Lord *cometh* with ten thousand of his saints," (Jude 14), is the exact word which in these three cases, (1 John 4: 2 and 3, and 2 John 7), our translators have rendered, *is come*. In 2 Peter 3: 4, it is rendered "*shall come* in the last days." The following are still more examples of the future, or present future tense; "The day of the Lord so *cometh* as a thief in the night." "I *will come* to you shortly," 1 Cor. 4: 19. "*Shall* so *come* in like manner," Acts 1: 11. [If the King James' translators had supposed the *return* of Christ had been in the past they would have rende[illegible] Jesus, *is* so *come*, in [illegible] "For many *shall come* [illegible] the world *to come*," "[illegible] and now is," "He *that* [illegible] "When the Son of m[illegible] glory," Matt. 25: 31. [illegible] is, and *is to come*." A[illegible] these, and in scores of [illegible] give, are from *erkomai* [illegible] ally rendered *cometh*. [illegible] lators supposed the ev[illegible] ture, they have given [illegible] yet the literal renderin[illegible] ate to every one of the [illegible] *reader* to determine by [illegible] the event was past or [illegible] led. There was no re[illegible] *shall come*, in Matt. 25 [illegible] 1 John 4: 3, only the [illegible] lators. "When the S[illegible] his glory," is the litera[illegible] in 2 John 7, "For ma[illegible] tered into the world, [illegible] Jesus Christ *cometh* in [illegible] deceiver and an antich[illegible] rendering. Probably [illegible] a professor of christian[illegible] Jesus *had* come in *the* [illegible] man have *professed* to [illegible] ns, and not acknowled[illegible] antichrists were in the [illegible] out from us," 1 John [illegible] have never been troub[illegible] antichrist; even the ar[illegible] es that "Jesus Christ [illegible] But, as the church be[illegible] *restitution*, and claim n[illegible] man; and the kindred [illegible] instead of resurrection. [illegible] antichrists who deny t[illegible] d in the flesh, are mu[illegible] lost sight of the true pl[illegible] faith once delivered to [illegible] have mystified, unt[illegible] away with the necessi[illegible] of our High Priest, *un*[illegible] "*Deceivers and antich*[illegible] selves, that we lose n[illegible] we have wrought, but [illegible] *reward*. If there com[illegible] ring not this doctrine, [illegible] *erkomai*, (*cometh*) in th[illegible] not into your house, [illegible] eed: for he that bidd[illegible] partaker of his evil d[illegible] 18.

To deny that Jesus

they would have rendered it, "This same Jesus, *is* so *come*, in like manner," etc.]. "For many *shall come* in my name," "In the world *to come*," "The hour *is coming* and now is," "He *that cometh* from above," "When the Son of man *shall come* in his glory," Matt. 25: 31. "He that was, and is, and *is to come*." All the italic words in these, and in scores of other texts, we might give, are from *erkomai;* and which is generally rendered *cometh*. But where the translators supposed the event to be past, or future, they have given it that tense. And yet the literal rendering, *cometh*, is appropriate to every one of these texts; leaving the *reader* to determine by the context, whether the event was past or future, or *being* fulfilled. There was no reason for rendering it, *shall come*, in Matt. 25: 31; and *is come*, in 1 John 4: 3, only the opinion of the translators. "When the Son of man *cometh* in his glory," is the literal rendering; and so in 2 John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ *cometh* in the flesh; this is a deceiver and an antichrist," is the *literal* rendering. Probably there never has been a professor of christianity, who denied that Jesus *had* come in *the flesh*. How could a man have *professed* to be a follower of Jesus, and not acknowledge that? And these antichrists were in the church, "They went out from us," 1 John 2: 19. The church have never been troubled with *that* kind of antichrist; even the arch antichrist, confesses that "Jesus Christ *is come* in the flesh. But, as the church began to lose sight of the *restitution*, and claim natural immortality for man; and the kindred doctrine, that *death*, instead of resurrection, was the way to life, antichrists who deny that Jesus Christ *cometh* in the flesh, are multiplied. They have lost sight of the true plan of salvation, "The faith once delivered to the saints"; they have mystified, until they have done away with the necessity of the coming *forth* of our High Priest, *unto salvation;* and are "*Deceivers and antichrist*. Look to yourselves, that we lose not those things which we have wrought, but that we receive a *full reward*. If there come any unto you, and bring not this doctrine, (that Jesus Christ *erkomai*, (*cometh*) in the flesh), receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. *Amen*. (2 John 7-13.

To deny that Jesus *cometh* in the *flesh*, is to deny the "restitution of all things," and the Scriptural plan of redemption. It is *the* mark by which we are to know the spirit of antichrist, "Every spirit that confesseth not that Jesus Christ *erkomai* in the flesh is not of God: and *this* is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world. . . . Hereby know we the spirit of truth, and the spirit of error," (1 John 4: 3-6).

Now I ask the reader, you who believe that antichrist has come; that it is found in the system headed up in the Roman church, and we are to *know* the spirit of antichrist, *by this one test*, whether we must not give up that view concerning the papacy, if this is the true test, and the true *rendering*, as it now stands? Certainly no Romanist, or *Jesuit* even, ever, by word or act, denies that Jesus *is come*, in the *flesh*. And it is *this denial* by which we are to know that spirit. Now they can *deny* the Father and the Son, by their *works*, (Titus 1: 16); but here is a simple fact to confess, or to deny; and has nothing to do with works; and every papist, and every human being who even *pretends* to christianity, have always confessed to the above, and have never pretended that he *is come*, in any other way. But we find that whole system centered in Rome, and all her daughter churches, including one part of the "ten virgins," who "deny that Jesus *cometh* in the flesh. But if Nathan Goodrich, George Hall, Simon Kilpatrick, and thirty seven more of the church-men of king James, had chosen to render *erkomai*, *shall come*, *or cometh*, as they have rendered it in so many other cases, the true light on the *manner* of the advent would have been seen before it was due, and by those who were to remain in darkness.

Read 1 John 4: 2, and see if the rendering of *erkomai* as there given, is true. And remember that the "woman drunken with the blood of saints," and all the Jesuit crew most strenuously confess to it, and tortured Jews and all others, who would not: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God." Now read it the other way, and remember that Jesus Christ, complete, head and body, thus coming, is that of which antichrist knows nothing: he that confesseth that Jesus Christ cometh in the flesh, in the true scriptural sense, is one who sees the great plan, or, "the truth as it is in Jesus."

OBJECTION.—It may be said, this render-

ing, would unchristianize almost the whole church. No, I answer: the spirit of antichrist, is the spirit of error, (1 John 4:6). And every christian has held both truth and error, from the beginning; and will do so, until the sanctuary is cleansed. And so far as we hold to error, we are *anti*-Christ, for he is the truth. Antichrist is headed up in the great system of error embodied in papacy; and is based on its three cardinal errors, —The immaculate conception, Transubstantiation, and Substitution. The latter, virtually claiming that man does not die, since Christ died *instead* of man. Now we are compelled to believe that in the main, christendom hold antichristian doctrines; in other words, that error obtains to a far wider degree, *in the church*, than truth; that every christian has both truth and error, and to be separated "in the time of harvest."

Bible statements are positive; when the law demanded obedience, it demanded *perfect* obedience; when the gospel demands faith, it demands *perfect* faith. And yet no man has attained perfect faith. So of truth and error; truth is given only as it becomes due; and until we have truth, we hold error. Now the great truth of the Bible, one which embraces all others, including both the first and second advent, as one complete coming, is, "That Jesus Christ *cometh* in the flesh." It is a truth not designed to be understood in its complete sense, until the end. And yet God manifested in the flesh, is the great central truth of Scripture; not alone in Jesus, the head, but in THE CHRIST, head and body, complete. To confess this, in any degree, is of God; to deny it, is the spirit of antichrist. All the errors of the church, are directly or indirectly opposed to this; and all Bible truths cluster around it. This manifestation of THE CHRIST, began at the first advent, and is completed only when He shall come to be glorified in his saints.

This complete advent of the Messiah, *in the flesh*, the *imperfect Jesus*, at the end of the Jewsh age; and the *perfect* CHRIST, viz. "the manifestation of the Sons of God," *i. e.* Jesus and his entire body, to the groaning creation, (Rom. 8: 19–22), at the end of the gospel age, being the one great burden of Scripture, the apostle makes it the one test or standard of truth; whatever is opposed to this, is opposed to the complete truth of, "God manifested in the flesh," and is antichrist in spirit; and whatever is in harmony with this great fundamental truth, is of God.

MOSES AND AARON.

That the deliverance from Egypt, and its *seven last plagues*, are typical of the deliverance, and "seven last plagues," (Rev. 15: 1); there can be no doubt:—"According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things; the nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." (Micah 7: 15–17).

This, evidently, refers to the execution of "the judgment" on the nations, and by the saints, when "they shall bind their kings with chains, and their nobles with fetters of iron, and execute the judgment written," (See Ps. 149: and 1 Cor. 6: 2). [Here is positive Scripture that the saints are to execute the judgments on the nations; and these statements are in harmony with innumerable Scriptures concerning the "day of the Lord," and the subjugation of the nations, which must have a literal fulfilment. And in the above passage, the coming out of Egypt is made the type.]

Who executed the judgments on Egypt? Moses and Aaron, I answer. Who are to execute the judgments, and subdue the nations? Christ and the church, I answer: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful," (Rev. 17: 14). "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army," (Rev. 19: 19). How literal this is, I know not; but I do not know how to symbolize "the kings of the earth, and their armies," so as to make any thing but kings and armies of them.

Ps. 2, looks very much like coercion of some kind:—"Why do the heathen rage (*margin*, tumultuously assemble)," is this not like the grand gathering of the kings of the earth and their armies, at Armageddon? "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." This looks like conquest. And in Rev. 2: 26, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall

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This work of subduing the nations, we understand, will be a literal subjugation of the earth, by the "second man Adam," as was required of the first Adam: "And God said unto them, (Adam and his wife), Be fruitful, multiply and replenish the earth, and subdue it, and have dominion." And Christ, of whom the other was but a figure, (Rom. 5: 14), with his saints, will subdue the earth, and have dominion. The earth was made for man, "the upright shall dwell in the land, and the *perfect* shall remain in it; but the wicked shall be cut off from the earth." This has not been fulfilled here, nor does it belong to the gospel age, but to "The times of restitution." And it is the work of Christ and the saints, to judge the world, restore all things, and "rule the nations with a rod of iron," until every knee shall bow, and every tongue confess to God.

That Moses was a type of Christ, is certain:—He came twice; the first time a man like themselves, and was rejected; he then waited another forty years, and came again, but with the power of a God, and wrought their deliverance. A special point is made in Acts 7: 23, 30, of the two forty years, or two *equal* periods. Moses left the courts of Pharaoh, prefering to suffer affliction with the people of God. So Christ left the courts of his Father, came to "his own, and his own received him not;" this was at the end of a definite period of Israel's chastisement, (see *Time* arguments in Vol. 6, No. 6, advertised in this paper). At the expiration of another equal period, all of our *Time* arguments go to prove, that Christ was due to come a second time; and that time has now expired. (*Note*—Our regular readers will appreciate a very beautiful point here: The measure of the twelve tribe dispensation, until they rejected Jesus, and said, Away with him, was 1845 full years. And another equal period, from his crucifixion, ended in 1878; at which time we looked for Christ. And you know how Bro. Adams has shown that the tarrying of the Bridegroom ended there. And the cleansing of the sanctuary, the real work connected with his coming, began at that time. Now, there is something here, in exact harmony with the above idea:

The first forty ended at the time Moses fled from Egypt, "And when forty years, (the second forty) were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush, (Acts 7: 30). The point is this, It was at the end of the second forty, that he was sent to Egypt. He was not due, in *Egypt*, at the end of the second forty; but his tarrying in Midian had ended, and the *preparation* for his coming began, and the Lord sent him to Egypt. The idea is this, one is said to tarry, while he stops, but when he starts to go, he no longer tarries, even though he is not at his destination. Now the coming of Christ is, a descending to our condition; and as there is a preparatory step, when he begins that, he is on the way, and therefore, from that time he no longer tarries. In the spring of 1878, the second half or the period in which God would "show Israel no favor," ended. And in the application, that date should find the Deliverer, "who shall come out of Sion," just at the corresponding place to that of Moses, at the end of the second forty, of *his* absence. Now, for reasons known to our readers, it is evident that the special work which must immediately precede the meeting of Christ and the church, viz. the cleansing of the sanctuary, began in 1878; or at the end of the second half of that "double," determined on the Jews, and also how the ending of the *period* was marked by the Berlin treaty.

After Moses started for Egypt, and the scene at the bush transpired, the next thing was the sending of Aaron to meet his brother; "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him," (Exo. 4: 27). [Notice this; Aaron represented the Levites, who were afterward chosen in place of the firstborn, (Num. 3: 12), he being the head of the Levitical priesthood. And was therefore a type of "the church of the firstborn," the "royal priesthood," Heb. 12: 23; 1 Pet. 2: 9). See also Mal. 3: 1, 3, "The Lord shall suddenly come to his temple; sit as a refiner, and purify the sons of Levi," etc. As Moses is a type of Christ, so Aaron is a type of the church. As Aaron went to meet his brother, so we are to meet our Brother; and be brought to the full stature of a man in Christ; that is, be, "washed with water by the word," (the washing of the High Priest's flesh, before he "comes forth" to the people,—Lev. 16: 24). This washing is explaining the word of the Lord, as he "washed his flesh," during the forty days after his resurrection, or

while on his way in, to the holiest of all.

Now notice how perfect is the type, And "Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him." Just what is implied in the *washing* of the high priest's flesh. Again, "he met him at the mount of God;" just where the evidence is that we are to meet Christ, [see "*Manner of Christ's coming, and our gathering together unto him*," enclosed with this number of the HERALD).

This meeting at Sinai, was while Moses was on his way to Egypt, and before the judgments were executed. And Aaron is prepared for the work of executing the judgments, not before he starts, but after he had met his brother. Even as we, when taken from the mill, and field, are prepared by the *washing*, after we meet our Brother.

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet," Exo. 7:1. "And Aaron spake all the words, and did all the signs." It was *Aaron* who executed the judgments; *he* "stretched out his hand and smote the dust of the earth, and it became lice," it was he who smote the waters, and they were turned to blood, it was he "who spake all the words, and did all the signs," (chap. 4:30). And "know ye not that the saints shall judge the world"? That "they shall execute the judgment written. This honor have all his saints. Praise ye the Lord."

After this meeting, Moses and Aaron are always together; where ever one is spoken of, you are sure to find the other. And when we are caught away to meet the Lord, "So shall we ever be with the Lord. Wherefore, comfort one another with these words."

Once more, This meeting, "at the mount of God," was *before* Moses returned to Egypt, and before Aaron entered into his priestly office. They returned together, executed the judgments, delivered the people, sang the song of Moses, at the Red Sea, (a song to be sung from the "sea of glas," Rev. 15,) and not until they reached Sinai, the second time, was he enstalled in his priestly office.

Now, like the Rebekah type, which so perfectly agrees with all we are teaching as to our meeting Christ, under the vail, *i. e.* in the flesh, and *prior* to the marriage, &c. &c. so this agrees in *every detail*, with what we are teaching, as to the manner of Christ's coming, and teaching from Scripture entirely independent of these types, and before their supporting testimony was seen. Thus the entire Scriptures, these special types, the law as to the manner of the going in, and coming out, of the high priest, and the *direct* testimony that he comes out, in like manner as they saw him go, and hence, in *the flesh;* together with all indirect scriptural teaching, prophetic measurements, etc. agree and sustain the following conclusion

OR SUMMARY IN BRIEF:

viz. that Christ is due to appear, not in his glory, and not to the world, but "unto them that look for him;" and in the following manner:—While we may be about our ordinary avocations, in the shop, field, mill, etc. we shall be enveloped in a cloud of glory, such as always attends the *manifestation* of divine presence, or personal communication; when the voice came out of the cloud, and Peter, James, and John, entered into the cloud and which cloud is referred to in very many other Scriptures. In this cloud, we shall be "caught away to meet the Lord;" and probably, as has been proven, this meeting will be at, or over mount Sinai. But before we "who are alive and remain," are thus taken, the dead in Christ rise, (their mortal bodies will be quickened), and we, together with them are to be caught away in clouds

This is not the time of the twinkling of an eye change to immortality; but we meet the Lord, and are *made perfect* by the washing. The Saviour also comes in a cloud, to the place of meeting, and we shall see him, and talk with him, as literally and truly as did the deciples during the forty days after his resurrection.

OBJECT OF THE MEETING.

The church are to be made perfect, before "this mortal shall put on immortality," viz. "Come into the unity of the faith, and to the full stature (spiritually) of a man in Christ." And this will be accomplished during this forty days' meeting of Christ and the church; during which he will open our understanding, and explain all the mysteries of the kingdom of God. Faith comes by hearing; and it is thus our faith will become *perfect*. Faith as a grain of mustard seed would accomplish much, (more than any one except Jesus, has yet experienced), but perfect faith, will give the victory that overcometh the world. This victory is over all that sin has brought into the world, hence it is over sickness, corruption, and death.

This is RESTITUTION: placing man back to where he was, before sin, and its dire effects, entered the world. And "the times of restitution of all things," begin *with* the

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urch, and at the coming of Christ. Adam was not a spiritual being, but had blood life, *before* he sinned; and *restitution*, is to get back to the condition from which man fell. When that meeting breaks up, every member of that body will have been endued with power, not merely to say to wind and wave, Peace, be still: and they shall obey; to drive a fierce rabble in terror, as Jesus drove them from the temple; but they shall "do greater things than these." In this hour of temptation, this baptism of fiery judgments that "shall come upon all the world, to try them that dwell upon the earth;" a time when "there shall be no hire for man, nor hire for beast; and when every man's hand shall be against his neighbour," a time when war and blood and havoc shall be let loose; a time when human passion is drunken to madness, and violence, rapine, and murder, not confined to the darkness, but boldly stalk abroad at noon day, until "the reign of the Lord is from one end of the earth to the other;" there will be a power before which the brutal mob, glutted to madness, with all the hellish passions of the human heart, though it be, will yet shrink with terror, even as the fierce Jewish rabble fled, they knew not why, at the rebuke of Jesus. "The nations shall see and be confounded at all their might. They shall be afraid of the Lord our God, and shall fear because of thee." It is these, who shall "execute the judgment written," (Ps. 149:). THE CHRIST, triumphant Zion. Like Moses and Aaron, they shall walk forth as Gods; and have but to lift their hand, to bring, or to stay the judgments of God. This is the victory of perfect faith; and this is how and when it will be realized.

THE RESULT.

Read in Rev. 15: 4. Read it in Zeph. 3: 8, 9. Read it in Isa. 26; 9. Read it in Ps. 22; 27, 28; and know that "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the people." See also Dan. 7; 14; and read it and believe it.

THE TIME.

For reasons which appear Scriptural and clear, and with which most of our readers are acquainted, we look for the cloud-chariot, in the year 1881, but of the day and hour we have no knowledge. When the event transpires, and the one body, THE CHRIST, is perfected, we believe there is proof that this body will remain on earth, in this *perfect flesh* condition, until the end of the "Times of the Gentiles," or 33 1-2 years; and then, having subdued the nations, "and taken the kingdom, under the whole heavens," and possessed the kingdom, that it will then be given "to the *people* of the saints of the Most High;" *i. e.* to the Israel of the *flesh*. That this body, THE CHRIST, will then pass through the vail, and enter their inheritance, "which is incorruptible, undefiled, and that fadeth not away; *reserved for us, in heaven.*" And that this complete CHRIST, will be the head of the millennial church, during the "times of restitution," (of which they are the firstfruits, even as Jesus in person, was the firstfruits of the gospel age), and "appear in the presence of God" for them, even as Jesus has, during the gospel age, appeared for us. And that the "well of water," will then have become "the RIVER of the water of life." And then it is, "the Spirit and the Bride say, Come. And whosoever will, let him take the water of life FREELY. Amen. Even so come, LORD JESUS."

QUESTIONS AND ANSWERS.

In your last paper you say, we had no scriptural proof to show that Christ came as Bridegroom, at the beginnig of the "harvest." Does not the Jubilee argument prove that he was due to come at that time?

A,—No, I answer: it proves that he was *not* due at that time. Those familiar with the *Time* arguments, (and they are as clear, strong, and unanswerable, to day, as ever), know that all the arguments go to prove that the *harvest* began in the autumn of 1874. And that the Jubilee argument, which, owing to the fact that the Jewish ecclesiastical year begins near the spring equinox, and so can be determined with astronomical accuracy, shows that the "times of restitution," were due to begin in *April*, 1875. Acts 3: 21, speaking of Jesus, says, "Whom the heaven must receive until the times of restitution of all things." Now, the *times* of restitution, evidently mean the whole of the incoming millennial age; certainly a thousand years, and probably 360,000 years.

If the heaven must retain him *until* the times of restitution of all things, a theory which demands his presence six months before, must evidently be faulty. That the jubilee trump sounded six months before the jubilee year began, or on "the tenth day of

the seventh month, every fiftieth year, is true; and the high priest came out on the tenth day of the seventh month of *every* year. And though we once supposed there was a point here, which could make Christ due six months *before* the times of restitution; it was before the light on the *manner* of the advent (the new "oil," Matt. 15:), was due. And expecting translation in the spring of '78, made the crowding of events, a seeming necessity.

The heaven retaining him *until* the times of restitution, certainly precludes his coming before they begin; and yet does not demand his presence, at the moment they begin. A preparatory work for the incoming age, even if *he* should not come for many years. is all the language in Acts 3: can fairly be supposed to imply. There are tenth days, and seventh months, still future, in which Christ may come. Indeed, he does not "come forth," (Lev. 16: 24), until after he washes his flesh; hence, our High Priest will thus, "come forth," with his body complete; and though it should be on "the tenth day of the seventh month," may be years in the future.

Q—, It is asserted by some, that the Son of man sows the church in the world, and the Devil sows wicked men in the *church*; is this Scriptural, or in harmony with facts?

A—, Christ recognizes but one elect body, and not the various sects, as constituting THE church. And there is no means of entering the true church, except by conversion; "And the Lord added to the church daily such as should be saved." "Christ is the head of the church," etc. We do not believe that because a man of the world for selfish purposes, unites himself with some organized sect, that he is henceforth a part of *the* church; because it is "the Lord," who adds to the church, and none except those who come to Christ, *can* be added to it.

There are those *in Christ* who do not bear fruit, "Every branch *in me* that beareth not fruit," etc. (John 15: 2). "The Sower soweth the word." Some of the seed falls by the wayside, and is lost, but only that which takes root can be said to be in Christ, or in the vine; and yet much of this, brings forth no fruit; some fell on stony ground, and sprang up, some among thorns, and some on good ground. But it all takes root, and is therefore in some degree united to the true vine. *These* are the branches in Christ that are taken away and cast into the fire, (Matt. 7: 19), and hence correspond to the tares.

There are no hypocrites in the spiritual sanctuary, or *in Christ*; that word is never associated with the church. Hence, when men talk about the "bad fish," or "foolish virgins" being hypocrites, it is *talk*, not Bible. The foolish virgins, the bad fish, and the tares evidently represent the same class and share the same fate; they are cast into the furnace. Gold is purified by fire, "He shall suddenly come to his temple, . . . and shall purify the sons of Levi, and purge them as gold and silver." The temple, (the unfruitful part, and "ye are the temple,") is to pass through the fire. And that portion which contains dross, will "suffer loss." faith is the tree, and works are the fruit; "their works shall be burned." Thus the tares, that which comes from the wicked one are burned; "but they themselves, shall be saved so as by fire." According to "the Master" of the parable, the Son of man sows good people, not in the *church*, but in the world, and the devil sows bad people; and they remain unchanged to the end. But we know the tares represent error, and the wheat truth. Christ calls men the children of the devil or children of God, according to their works, hence he says to the Jews, "If ye were the children of Abraham ye would do the works of Abraham; but ye are the children of your father the devil, and his works ye do." It is our works, if we bring forth tares, we are called tares; but it is the works which are burned, (1 Cor. 3: 15).

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HERALD OF THE MORNING.
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS,
S. H. WITHINGTON.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee,"

Vol. 11. ROCHESTER, N. Y. SEPTEMBER, 1880. No. 3.

THREE WORLDS

World that was, World that now is, World to come.

CHRIST, AND ANTICHRIST.

A knowledge of the complete CHRIST, enables us to more fully comprehend the nature of *antichrist;* and answer the questions, Is antichrist a person, or a system? and has it come?

These are questions upon which a variety of opinions obtain; and yet the Scriptures seem to be very conclusive as to *what* it is, and *when* it cometh.

The word antichrist, occurs five times; and always as of a something in process. In 1 John 2: 18, "Ye have heard that antichrist shall come," the word "come," is *erkomai*, the same as that used in relation to the coming of *Jesus Christ*, (see page 26 of last months' HERALD). The literal of *erkomai* is, *cometh;* and in 2 John 7, is rendered *is come*, whereas it should be, "Many deceivers are entered into the world, who confess not that Jesus Christ *cometh* in the flesh; this is a deceiver and an antichrist." As THE CHRIST, head and body, is in process of development, and is not come, in the full sense, until the body is complete; so the same word is used in reference to antichrist, "Ye have heard that antichrist *cometh*; even now are there many antichrists; whereby we know that it is the last time," 1 John 2: 18. Hence, it may be said of antichrist, as of the true CHRIST, that it is a body composed of many parts; that it began to come in the apostolic times, "The mystery of iniquity doth already work," (2 Thes. 2: 7), "even now are there many antichrists," etc. Paul affirms that the "man of sin" could not be revealed "except there come a falling away first;" that is, a falling away from truth, or from the true church; and John in speaking of antichrist, says, "they went out from us, but were not of us, for if they had been of us, they would have continued with us; but they went out, that they might be made manifest;" or, as Paul says, *revealed*, "then shall that wicked, be revealed." And this "wicked," or mystery of iniquity, "shall be destroyed by the brightness of his coming," *parousia*, or presence. That is, THE CHRIST, in the great final struggle between "the spirit of truth and the spirit of error," and to take place in "the day of CHRIST," is to destroy this "mystery of iniquity:" not the people, necessarily, but the system. The "man child," who is to "rule all nations with a rod of iron," is to destroy "the man of sin.' These two mysteries, the "mystery of God," and the "mystery of iniquity," like the "wheat and tares," were to grow together until both were *ripe*, (Rev. 14:); then comes the struggle, and destruction of antichrist.

There have been two views of the coming of Christ, as well as of the coming of antichrist. The "mystery of Godliness," or holiness, is, God "manifested in the flesh." And this mystery, which began in Jesus, as the head, is not finished, until "in the days of the voice of the seventh angel, when he shall begin to sound," (Rev. 10: 7); *i. e.* not until the gospel age is ended, and the *body*, or THE CHRIST, is complete. Hence,

the coming, and which began in Jesus, is not finished until "the manifestation of the sons of God," (Rom. 8: 19), viz. the *complete* CHRIST, that for which "the whole creation groaneth," (verse 22). And this mystical body, is the "man child" who is to rule all nations with a rod of iron, (compare Ps. 2: and Rev. 2: 26).

So with antichrist, or the "man of sin," some teach that he has come, and some that he is to come; while the apostle distinctly affirms that he cometh, "Ye have heard that antichrist *erkomai*," (cometh); and that the coming had, at that early day, already commenced. Hence, what men are still teaching, some that he *has* come; and others that he *is to* come, is all partly true, since all the gospel age is required for the development of THE CHRIST, and *the antichrist;* the mystery of God, and the mystery of iniquity.

NOTE

The world, that is, the pagan nations, or those who make no pretension to christianity are not called antichrist. This is evident from the way the apostle speaks of the antichrist. The Romans had put Christ to death, they had persecuted his followers; but none can read 1 John 2: 18, 19, or 3: 3, and for a moment suppose the apostle referred to pagan Rome, or to the Greeks, or to any Gentile power; and yet in their idolatrous worship, they practically and theoretically denied the very existence of the God of the Jews, and the Sonship of Jesus, (Acts 25: 19). Notwithstanding the Romans, who put him to death, (Matt. 20: 19), and virtually denied the Father and the Son, no one would substitute the Romans for antichrist, and read, "Ye have heard that the Romans shall come, even now there be many Romans, whereby we know that it is the last time." Again, the Jews denied Jesus, or that Jesus Christ (Christ meaning the anointed) had come in the flesh; and yet you could not supply the word Jew, for antichrist, in the above text. Indeed, notwithstanding the Jews positively deny that Jesus *Christ* has come in the flesh, they are *never* spoken of as antichrist.

What then is antichrist? It is the spirit of error which has grown out of christianity, by a falling away from the truth, I answer. And therefore all the doctrines of the professed followers of Christ, and which are not true, are opposed to the truth, or in other words, opposed to the Scriptures. And just to the extent that a professed christian follows the spirit of error, *he* swells the ranks of antichrist. "They (antichrist) *went out from us*," says the apostle. The Greeks were following a spirit of *error* when they cried "Great is Diana of the Ephesians." But *they* were not antichrist, they did not "*go out from*" Christ. But they go out from him who depart from the "doctrines of Christ," "the faith once delivered to the saints;" and these are antichrist. Hence, a working of "the mystery of iniquity," and a *falling away*, must precede the manifestation of an *organized* antichrist, or man of sin.

The apostle gives the test by which we may know the spirit of error, and the spirit of truth, he that is of Christ, and he that is opposed to Christ. "He is antichrist that denieth the Father and the Son."

The surface meaning of the above would exclude all classes in christendom, all harlot churches, and even the mother organization who was found "drunken with the blood of the saints," from the slightest suspicion of being of, or in any way related to antichrist; and leave us to look for it, among Greeks, or Romans, or Jews, or among those who do not profess to be followers of Christ; an entirely unscriptural position. To deny the Father and the Son however, does not mean a denial of their existence, but a denial of their revelation; "They profess that they know God; but in works they deny him, being abominable and disobedient," (Titus 1: 16). In *this* manner these harlot organizations certainly deny God; being abominable and disobedient. To "deny yourself, take up your cross and follow" Christ, does not mean to deny your own existence, but to deny your own natural and corrupt desires; to live and act contrary to them. To deny the faith, is to act contrary to its requirements. "If any provide not for his own (house) he hath denied the faith, and is worse than an infidel." How has he denied the faith? by acting contrary to its teachings, I answer. Then do not those who oppose the truth, as it is in Jesus, deny him? "He is antichrist that denieth the Father and the Son."

He who substitutes false views, in place of the doctrines of Christ, is therefore an *antichrist*. The spirit of truth and the spirit of error, is the Spirit of Christ, and the spirit of antichrist. (see 1 John 4: 1 to 6). And we are the children of truth, or the children of error, to just the extent that we hold to the one, or cleave to the other. To follow after truth, makes us children of God; and to follow after error, makes one a child of the devil. Hence, while in this mixed condition in which we are "putting on the new man

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and putting off the old," or growing up into Christ, the warfare between light and darkness, the Spirit of Christ, and the spirit of antichrist, brings us into continual contact with both; and like Israel and Amalek, when Moses' hands waxed heavy, Amalek prevailed: but when they were stayed up, then Israel triumphed.

This struggle between Christ and antichrist, or truth and error, goes on as long as good seed and bad seed, truth and error, are permitted to "grow together." But, according to the prophetic periods, we are now in "the time of harvest;" and therefore a condition of things obtains, entirely different from that of any other part of the gospel age. *Now* truth and error, and those who cling to them, *must be separated.* After which, in "the great and terrible day of the Lord," the final struggle, and overthrow of the antichrist, headed up in the combined powers of darkness, will be consummated; destroyed "by the brightness of his *parousia.*" It can be nothing less than the spirit of antichrist, having *full* control, that could lead "all nations," and therefore the christian nations, to the "battle of the great day of God Almighty. But when THE CHRIST, is withdrawn, antichrist will, for a little season, glut its hellish passions to the full. Hence, antichrist, like the true CHRIST, has not yet come—in its fulness.

Although the apostle, in 1 John 2: 22, gives a general test, by which to detect the spirit of antichrist, viz. he who acts contrary to the teaching of the Father and the Son, and which really means the spirit of error, no matter whether found with the "mother of harlots," or daughters; still he gives a specific test, one single doctrine, which, if one confess, Inspiration declares him to be of God; and which if he confess not, he is antichrist.

One cannot confess, in a scriptural sense, unless he believes; and he cannot believe, until he can see the evidence; and this one infallible test which the apostle gives, and by which we can know the spirit of truth from the spirit of error, is too deep for the natural man to discern; and hence, can be safely relied upon:—"Every spirit that confesseth that Jesus Christ *erkomai* (cometh) in the flesh *is of God.* And every spirit that confesseth not that Jesus Christ *erkomai* in the flesh is not of God." "For many deceivers are entered into the world, who confess not that Jesus Christ *cometh* in the flesh. This is a deceiver and an antichrist," 1 John 4: 2, 3; and 2 John 7.

The rendering of *erkomai*, as it is given by the translators in these special texts, was merely because of the theology of these Episcopalian ministers. It is the word invariably used by the apostles when speaking of his *future* coming:—"This same Jesus so *cometh* in like manner as ye have seen him go," is the same word, and here rendered, *shall* so *come*, (the italics being from erkomai). "When the Son of man *shall come* in his glory," Matt. 25: is *erkomai.* Behold the Bridegroom *cometh*," "Behold he *cometh* with clouds," "There *shall come* in the last days scoffers," "The Lord *cometh* with ten thousands of his saints," "Which is, and which was, and which *is to come*," (Rev. 1: 4), etc. All these, if the translators had *supposed* that event to be in the past, could with equal propriety have been rendered *is come.* Then it would have read, "Behold, he *is come* with clouds," etc. That this arbitrary rendering in these three cases in John, does not give the true meaning, is evident to any one who will think. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ *is come* in the flesh, is of God." Then the harlot of Rome, drunken with the blood of the martyrs of Jesus, is of God; for she certainly confesses, that "Jesus Christ *is come* in the flesh."

That Jesus Christ *cometh* in the flesh, is a truth so comprehensive that one cannot fully accept it, until he has seen the great plan of redemption, with the intervening stage of restitution, coming in between this *fallen* condition, and the entrance into that spiritual life which is beyond the vail. And seeing this, he must have grasped at least an outline of the whole plan. If there is a second Adam (or earth-man), and his *wife*, to be redeemed out from the fallen race, and made perfect; and the "church of the firstborn" is that *wife*, then we can see that this Adam and his wife, must be perfect *human* beings, or they would not be an "*Adam*," which means, not an angel, or a spiritual being, but *man.* Again, if there is to be a restitution through the "second man," of what was lost through the fall of the first man, this perfect condition, or a reinstating of, first, Jesus, who took upon him our *fallen* nature, and second, "the bride," back to that condition which was lost, is a necessary sequence. And the opening of the plan of redemption, is therefore in this order; viz. "Christ the firstfruits, (and we know how he was made perfect) and afterward, they that are Christ's, at his coming." And all

know that if we passed directly from this fallen condition, changed in a moment, into a spiritual being, that there would be no *restitution* in the case. And if there is no restitution for the second man and his wife, the second federal head, why should there be, with that which is to follow?

This view of the restitution, makes the coming of Christ as the *perfect* man, a necessity; and the same of his flesh, or body. And one cannot hold this view, and believe that man goes to his reward at death; or indeed to any of the great cardinal errors of the church. This true understanding of the manner of Christ's coming, is evidently the last great truth for the church, whose pathway was to shine more and more; that is, the last great truth which should precede the advent itself; and like the last and hardest problems of a school book, the student who has mastered these, under a thorough teacher from the first, can be safely assumed as having mastered the book. So in this process of coming to a knowledge of the truth under the leadings of the Spirit, the church during the separating time, and while the sanctuary is being cleansed, reaches the solution of the last great problem, a knowledge of which is in itself, a test between the spirit of truth and the spirit of error. A truth, which having once been acquired, reflects its light on all minor truths, and exposes all doctrinal errors.

NOTE

The above being true, the very fact that this great key-stone truth, of THE CHRIST, the perfect "SECOND MAN Adam," being the completeness of "God manifested in the flesh," is in itself, proof that the church are about ready to enter that higher condition.

Why has so much light on the plan of redemption been brought out, since the beginning of the harvest, in 1874; and especially in relation to the completeness of this one "NEW MAN," if there is to be no such MAN as the federal head of the restitution? And if that *is the plan*, that THE CHRIST, Bridegroom and Bride, are to be this federal head of the *restored* humanity, then "the manifestation of the sons of God," and for which the groaning creation are waiting, and which *began* in Jesus, can only be completed, by the manifestation of his entire body; who are "bone of his bone, and flesh of his flesh."

As Jesus took upon him our fallen nature, and suffered 33 1-2 years, a period which brings a man to the most perfect physical development; (and the prophetic measurements from the end of the harvest in the autumn of 1881, when we have reason to believe the *body* of the "second MAN," will be made perfect, to the end of "the times of the Gentiles, is also a period of 33 1-2 years), it thus appears, from analogy, that 33 1-2 years is the period during which man would have retained the blood life had he not sinned, before he would have entered the higher, or spiritual condition; God's plan being, first "the natural, and afterward that which is spiritual," —not first the *fallen* natural, but the perfect.—Hence, as Jesus came to the natural seed, and "to as many as received him, to them gave he power to become sons;" so he now comes to make them sons. (Adam "was the Son of God," (Luke 3: 38). But he lost that relation, and became a "child of that wicked one." Jesus was the Son of God, and *we* are sons—by faith, or hope,— and to be realized at "the adoption, to wit, the redemption of our body." And "if sons, then heirs." Hence, we are not even heirs yet, only by hope. During the 33 1-2 years of sonship, we shall be heirs. But we shall not inherit the kingdom, until the end of "the times of the Gentiles;" for it is given to them, until that time. And these heirs, must subdue and conquer those in possession, before they themselves can possess the kingdom "under the whole heavens."

This plan of "the restitution of all things," and of the coming of Christ, to the condition of these sons, to act as their head, in subduing the nations, is certainly Scriptural, no matter from what standpoint it is seen. We have taught for years, that the antitypical Elias, Elijah, who is to "restore all things," (Matt. 17; 11), and which began in John the forerunner, was the complete CHRIST and who was to come, "before the great and dreadful day of the Lord." In this body of sons, therefore, we see the antitypical Elias. And in their work, during this 33 1-2 years, the *work* of Elias. And this period of earthly life, first of Jesus, with the fallen nature, and second, of the complete and perfected body of the "new MAN," is "*The day of Christ*," (2 Thes. 2: 2), or, the "Great and dreadful day of the Lord," (Mal. 4: 5), or "The days (*hemera*, sometimes translated *day* and sometimes days) of the Son of man." And it is not until the end of the "Day of Christ," that the church will pass "through the vail," by that "new and living way."

This manner of the advent, and the subjugation of the earth by the NEW Adam, is becoming more and more a clear and well de-

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fined Scriptural position; and if it is true, it is the great central truth, the completeness of the mystery of God, viz. "God manifested in the flesh," in this complete "NEW MAN," and who is to retrieve the "first dominion," (Micah 4: 8). Hence, the final one and great test of the apostle, and seen, only at the ending of the harvest, where a clean work in separating between tares and wheat, *must* be accomplished, is, "Every spirit that confesseth that Jesus Christ cometh in the flesh, is of God. And every spirit that confesseth not that Jesus Christ cometh in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now is it already in the world," (1 John 4).

The coming of antichrist, is cotemporary with that of the true Christ; *i. e.* it requires the whole gospel age for its development. But, as the "man of sin," it has nearly run its course; its destruction is at hand; and is to be accomplished by the NEW MAN, in the "day of Christ," and before the church enters her spiritual and eternal condition.

OBJECTIONS.

An Orthodox man, says this would not satisfy him; that nothing less than at death, to enter immediately into the presence of God, where there is fulness of joy, could satisfy him. Another man, whose lamp has gone out, thinks that this manner of the advent would not satisfy *him*. He desires to pass, in the twinkling of an eye, from this *fallen* condition, and with no regard to the restitution, into the presence of God. To tarry on the way, even as long as did Jesus after his mortal body was quickened, and before he was glorified, would not suit *him*, *he* can accept no such doctrine as that "Jesus Christ *cometh* in the flesh," even though it be to the *perfect* condition from which man fell. But it is the Scriptural plan we are endeavoring to show, even though it should fail to satisfy these objectors.

There are those to day, who make it a special point, to *deny* this grand Scriptural truth that Jesus Christ cometh in the flesh; look to yourselves, brethren; they do not even *try* to give advanced truths themselves, but make it their one buisness to oppose and try to obscure the light, as it continues to shine. I have felt grieved, and asked the Lord why it was permitted; it seemed hard enough to get people to see these advanced truths, as they have gradually unfolded since this movement began, without such persistent and determined opposition. But my mind was directed to Matt. 23: 13. If the Master, who had the power to stop it, would allow a class of men to shut up the kingdom of heaven to men, and neither go in themselves, nor "suffer them that are entering, to go in," why should it not be so now?

"This is a deceiver, and an antichrist." When they *deny* that Jesus Christ *erkomai* (cometh) in the flesh,—a truth is never denied until it is asserted, and the *manner* of Christ's coming, was evidently to be understood, only just prior to the event—they are also, it appears, to be "deceivers." And accordingly we are not surprised to find the following paragraph in the last paper (2nd page, bottom of 2nd column) of those who are now persistently denying, that "Jesus Christ cometh in the flesh"? and who are claiming that he *has* come, (three or four years ago) as Prophet, Priest, and King?

The paragraph to which we refer is the following:—"Blessed is that servant whom his Lord when he (*ako*) *has come* shall find giving meat in due season to the household of faith."— Was it not to make its readers believe that (*ako*) was the word used for *cometh*, in Matt. 24: 46? Thinking perhaps that would help to maintain the unscriptural idea that the second advent has already transpired. Or in other words, that "As the lightning that shineth from the east, even unto the west, so shall the coming of the Son of man be," was an event which occurred six years ago? The Greek word in the above text, for "cometh," is not (*ako*), but *erkomai;* and has, as it now reads in our version, its literal rendering.

THE MANNER OF THE ADVENT.

The strong point in the manner of the return of our High Priest, as it is now being taught in the HERALD, is the fact that it is the exact counterpart of the *coming out* of the high priest, from making the atonement under the law. No other view of the coming of Christ, which has ever been presented, has had the pattern as given in the law, to support it. And no one can read Heb. 8th and 9th chapters, and not see that the apostle reasons almost entirely from the law, to show that Jesus *is* such an High Priest, that he entered in, to make the atonement, and is to return. And any and every view which ignores the pattern of these heavenly things and the testimony of Moses, is from the spirit of antichrist: for Jesus came to fulfil the law; and does not fulfil that which relates to the coming out of the high priest, until he himself shall come out; hence, it is

still true,—"Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe *my* words"? (John 5: 46). So closely related are the writings of Moses and the words of Christ, that one cannot understand the one, and remain ignorant of the teaching of the other. And the two are to be united by the victorious company of overcomers, from the sea of glass, (Rev. 15: 3). Yet how few there are who believe Moses, in reference to the *coming out*, or indeed of the *going in* of the *true* High Priest, of whom he wrote. And hence, how wide spread is the spirit of antichrist. When taken together, so plain is the teaching, that one could not possibly take the going in, and the coming out of the high priest, and associate it with the revealed facts of the going *in* of Christ, and come to any other than the true conclusion, as to the manner of his coming out. But all these false views, whether it be that the coming of our High *Priest*, is in "his glory," (as he is to come, when he comes as King), or that he comes *spiritually*, and *in* his saints; or that he comes *invisibly*, and does *not* illuminate, or communicate with his *flesh*, (the church); these and all other antiscriptural views, have to ignore the teaching of Moses on this subject. Indeed, one of the contributers of the *Watch Tower and herald of Christ's* PRESENCE, informed me that *he* did not believe the high priest washed his flesh *in the holy place;* and gave as his reason, that there was no laver there in which he *could* have washed.

Poor man! "And Aaron shall come into the tabernacle of the congregation, and put off the linen garments, . . . and he shall wash his flesh with water IN THE HOLY PLACE, and put on his garments and come forth," (Lev. 16: 23, 24). Does not the poor man know that the *laver* was common to the lower order of priests? and that *this* washing, was *exclusively* for, not the "hands and feet," but the flesh of the high priest, and for him, only on going *in*, and again on coming *out*, on the day of atonement? And that we are his *flesh*, and that he did thus "wash his flesh with water by the word," during the forty days after his resurrection, and while he yet tarried in that part of the true tabernacle which is *this side of the vail?* And in order to fulfil the law, must *repeat* that washing, on his way out? and put on his garments, and come forth; and that not until then, will he be seen by the *world?*

Truly, "If they believe not the writings of Moses, how *can* they believe" the words of Jesus?

"THE DAY OF CHRIST."
OR
"*Days of the Son of man.*"

In 2 Thes. 2: 2, "As that the day of Christ is at hand; that day shall not come, except there come a falling away first," etc. there can be no question that this "day of Christ," is the same as "the day of the Lord," 1 Thes. 5: 2, and which "so cometh as a thief in the night." And in Luke 17: 26, "the days of the Son of man," is also the same. The Greek (*heemera*), is in all three texts the same; in the two in Thes. it is rendered "*day*," while in Luke 17: 26 it is rendered "*days*," and in the next vrs. and also in verse 30, *heemera* is rendered "*day*," "in the *day* when the Son of man is revealed." So in speaking of the time of Noah, it is sometimes spoken of as his day, and again, as the *days* of Noah. But in the original it is the same word; hence, in Thes. it is equally correct to read, "That ye be not soon shaken, . . . as that the *days* of Christ are at hand," the *days* of Christ, or *days* of the Son of man, of course, being the same.

If you speak of the day, or days of Jesus, you mean the time when he was here among men; so when the Scriptures speak of the days or day of Christ being at hand, they mean, a period of time when he will again be here. He was here as a sin offering, partaking of our *fallen* nature: He is to be here as the *perfect* MAN, to subdue the earth and have dominion. While 33 1-2 years is very probably the duration of "that day," and which is sometimes spoken of, as "the great day of the Lord." That this "day of the Lord," is not the millennial age, is clear, for then, the knowledge of the Lord is to cover the earth, "all the ends of the world shall remember and turn to the Lord," etc. while "the day of the Lord is darkness, and not light." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come," (Joel 1: 15). Again, it is spoken of, as "the great day of his wrath," (Rev. 6: 17). It is evident that the day of the Lord, which "shall come as a thief in the night, and they shall not escape," (1 Thes. 5: 2), is the time of trouble spoken of by Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble

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This, as we think we can show, is on the woman which brings forth the "man child who is to rule all nations with a rod of iron," and *not* on the man child. (Those who accept the idea of THE CHRIST, as taught in the HERALD, and that this body *is* "the man child," head and body complete, will see that the woman which brings forth the man child has a history, after she is thus delivered, and that there is also what is called "the remnant of her seed," (Rev. 12: 17). Hence, there are christians left, after the *man child* is caught away).

The reader now has, we think, a clear idea of "the day of the Lord," as we are trying to present it to your mind, viz. on the coming of Christ to "wash his flesh," (in the autumn of 1881), this elect body will be caught away to the wilderness of Sinai, to meet the Lord; and after a forty-days' meeting, in which they will be made perfect, and by which they receive "power over the nations," (Rev. 2: 26), and to execute the judgments, etc. they are prepared, like Moses and Aaron who met at the mount of God, to commence the work of the "the restitution of all things." That the completion and perfection of this body, or *flesh* of Christ, and their coming forth, is the coming of the Elijah, "before the great and dreadful day of the Lord," (Mal. 4: 5, Matt. 17: 11).

At that point, the day of Christ, or days of the Son of man, will commence; and will continue 33 1-2 years, or until the end of "the times of the Gentiles." This measurement shows that the days of the Son of man, or "day of Christ," in which THE CHRIST, the "perfect man," will subdue the nations, and restore the dominion lost by the fall, is another period, just equal to the days of the humiliation of Jesus, or his earthly life at the first advent.

During this day of Christ, he is to be "as the lightning that shineth from the east even unto the west," "So shall the Son of man be, *in his day*, (Luke 17: 24). This, of course is spiritual light, which the church, but not the world, will comprehend; even as before, when this light "shone in darkness but the darkness comprehended it not." And "As it was in the days of Noe, so shall it be also in the days of the Son of man." In the days of Noe, they ate and drank and knew not *until* the flood came, so in the day of the Lord, they will remain in unbelief and ignorance, *until* their destruction comes upon them. If the entire christian church were to be taken, the world would not go on building, and planting, and marrying, *in* the days of the Son of man, as they did in the days of Noah; but if only a few of this living generation are to be caught away to meet the Lord, only the "foolish virgins," will realize the situation, or the fact that the Bridegroom has come, and the door to the marriage is shut.

DESTRUCTION OF ANTICHRIST.

The man of sin has sat in the "temple of God," (the church), and exalted himself above all that is worshiped, as the blasphemous claims of the popes of the middle ages fully prove. But he has been *revealed*, only in part. Papacy has been its centre and head, but it underlies and casts its dark shadow over the entire christian world; and cannot be fully manifested so long as wheat and tares, truth and error, are permitted to grow together. Hence, not until the gospel age and the separating work of its harvest is ended, can it be fully revealed.

"For the mystery of iniquity doth already work; only He who now letteth, will let, until He be taken out of the way. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his *parousia*, (presence)." Who is this that has "let," or hindered this "Wicked," or wicked one, but the spirit of truth, or Holy Spirit? And when will he "be taken out of the way"? When his work as leader, and Comforter of the church is ended, and he has taken the espoused virgin to meet her Lord and Bridegroom, I answer. And then, when the Spirit of truth, having accomplished its mission for *this* age, is withdrawn, or

"taken out of the way; then shall that Wicked be revealed."

MODERN SPIRITUALISM,

the last phase of the spirit of antichrist, or powers of darkness, and the coming struggle, and binding of Satan.

In the exposition of the book of Revelation, during the last two years, our readers have doubtless noticed that chapter 12, was omitted. Almost the entire book, with the exception of this chapter, has seemed clear to the writer. But there have been difficulties here, which were unreconcilable, in any and all applications the writer has yet seen. And not until preparing matter for the present month, has this chapter been made clear to his understanding.

This prophecy, like many others which refer to *Christ*, evidently has a two-fold application; as the coming of Christ, is a two-fold event. The woman bringing forth a man child which is to rule all nations with a rod of iron, we know, has a double meaning. Christ was that "man child;" and the prophecy had a partial fulfilment in him. But in the more complete sense, the "man child," is the complete CHRIST, head and body; and the bringing forth this "child," being a two fold event, associated with the first and second advent, must of *necessity*, have two stages, in its fulfilment. This of Rev. 12: is by no means an isolated case; the apostle, in Rom. 11: 26, affirms, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This Deliverer is THE CHRIST; and yet it had a partial fulfilment at the first advent. Jesus came, and they cried "Hosanna, Blessed is he that cometh in the name of the Lord," (Matt. 21: 9). And in chap. 23: 39, when about to leave their house desolate, he says, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The event had a partial fulfilment when Jesus rode into Jerusalem; but its complete fulfilment, will be when he shall come to the mount of Olives, "with all his saints," *i. e.* the entire CHRIST.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered," (vers. 1, 2).

That this was only partially fulfilled, in the bringing forth by Zion (the church), of Jesus in person, although he is "the man child," is proven by the fact that the woman is in travail, for this child; "*Before* she travailed, she brought forth; before her pain came, she was delivered of a man child," (Isa. 66: 7). This evidently refers to Jesus in person; for the next verse adds, "For as soon as Zion *travailed*, she brought forth her children," and speaks of the *earth* bringing forth, at the same time that *Zion* travails, and a nation being born at once. The earth bringing forth, evidently referring to the mortal bodies of the saints being quickened, in connection with these events.

This man child of Rev. 12: means first, Jesus, and second, the entire body, "They that are Christ's, at his coming;" and hence has a double fulfilment, referring in the main to the complete CHRIST. The woman therefore is the gospel church. Clothed with the sun, and the moon under her feet, the gospel being the brighter of the two lights, the Jewish and gospel dispensations. The apostles being the twelve stars.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns; and seven crowns upon his heads," (verse 3). This beyond question, means the Roman empire.

Verses 4 and 5, were fulfilled in the history of Jesus, from the attempt to destroy him at his birth, and on to his crucifixion and ascension: "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod (at his birth), and Pontius Pilate, with the Gentiles (who mocked and scourged him, and divided his raiment amongst them) and the people of Israel were gathered together," (Acts 4: 27). But even this, taken from Ps. 2, and applied by the apostle, to Jesus in person, had but a partial fulfilment, and will yet have a more perfect accomplishment when Rev. 19: 19, shall be enacted: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." Here, they gather together against the complete CHRIST, evidently thinking "to break their bands asunder. But He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

"And her child was caught up unto God and to his throne." After the ascension of Christ, the next event of the prophecy was, passing some centuries, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should fe

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erse 6, with its 1260 years, reaches down
1798, or to "the time of the end," (Dan.
1: 40-45). [This prophecy of Daniel had
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ome to his end and none shall help him"].
And at that time shall Michael stand up,"
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14, and ends with the "Times of the Gen-
iles," the last of these prophetic measure-
ments. Now, Daniel locates the time when
Michael, who is the archangel, and therefore
he angel of the "last,' or seventh trumpet,
"shall stand up," as being, at the time of the
nd, and not early in the gospel age. And
verse 6, as we have seen, brings us down to
he end of the 1260 years. Hence, verse 7
s a continuation, and not a repetition; and
his "war," between Michael and the drag-
n, is a struggle which belongs, not through
the gospel age, but "*at the time of the end.*"
"And there was war in heaven; Michael
and his angels fought against the dragon;
and the dragon fought and his angels, and
revailed not; neither was their place found
any more in heaven. And the great drag-
n was cast out, that old serpent, called the
Devil, and Satan, which deceiveth the whole
world, he was cast out into the earth, and
his angels were cast out with him.

And I heard a loud voice saying in heav-
n, Now is come salvation, and strength, and
the kingdom of our God, and the power of
his Christ," (verses. 7-10).

Heaven, represents the spiritual powers,
erulling and invisible forces, whether they
be good or bad. The shaking of the powers
of heaven, Luke 21: 26, and compared with
Heb. 12: 27, 28, and Ephe. 6: 12, shows
that the "prince of the power of the air,"
or "wicked spirits in heavenly places," see
margin of Ephe. 6: 12, is in the locality of the
"heaven," here spoken of; and that "the
Devil and Satan," with his angels, are "the
angels that kept not their first estate, but
were cast down to *tartaroo*, (lit. the lower
atmosphere), reserved in chains of darkness
unto the judgment of the great day."]

These "wicked spirits in high (heavenly)
places," and against which we "war," are
being "cast out into the earth." Michael,
the archangel, is the angel of the seventh,
or "last trump," (compare Jude 9, 1 Thes.
4; 16; 1 Cor. 15: 52; Dan. 12: 1, 2, and
Rev. 12: 7. [The seventh trumpet began in
1840, when the Ottoman empire became the
"sick man," or virtually lost its independ-
ence, (at the ending of the "hour, and day,
and month, and year," Rev. 9: 15).] [At
the ending of the sixth trumpet, at the above
date, it was time for "Michael to stand up,
that great prince, that standeth for the chil-
dren of thy people, and there shall be a time
of trouble such as never was since there was
a nation, and many that sleep in the dust of
the earth shall awake," etc. "And there
was war in heaven, Michael and his angels
fought against the dragon; and the dragon
fought, and his angels."

That this casting "down to the earth," of
these "wicked spirits in heavenly places,"
belongs this side of the 1260 years, during
which the woman has been symbolically, in
the wilderness, or in other words, belongs to
"the days of the voice of the seventh angel,
when the mystery of God shall be finished,"
is also proven by verse 10; for when they
were cast out, "I heard a loud voice saying
in heaven, Now is come salvation, (this is
to come only "at the end of," or the *finish-
ing* of our faith, 1 Peter 1:9), and strength,
and the kingdom of our God, and the power
of his Christ."

The old view was, that this casting of the
dragon into the earth, took place at the con-
version of Constatine, when christianity had
triumphed over paganism so far as to get con-
trol of the political power of the empire.
This has a plausible look, and agrees very
well with other papal views. If that sys-
tem was, as they claim, the establishment of
the kingdom of God on earth, the prophecy
thus applied, would seem, so far as this one
verse is concerned, to have had a fulfilment

at that time, But if the kingdom of God, and "power of his Christ," when "he shall take to himself his great power and reign," is not due until the sounding of the seventh trumpet, as chap. 11: 15, seems to teach, how could verse 10, have had a fulfilment at the conversion of Constantine; or between that and the full establishment of the sovereignty of the church? The real facts are, that at the conversion of Constantine at A. D. 312, the "falling away," of which Paul speaks, (2 Thes. 2: 3), began, and the man of sin, who was to sit in the temple of God, showing himself that he was God, began to organize. (The church is the temple of God, and as the supreme power belongs to God, he who assumes that power to himself, takes the place of God. And history shows that the popes have claimed the right to "all power in heaven and on earth"). But place the standing up of Michael, and this war of verse 7, after the 1260 years of verse 6, and all is clear; and the casting of these "wicked spirits, in high (margin, heavenly) places," out into the earth, is in process of fulfilment, in other words, "the powers of the heavens," are already being shaken; "and then shall appear the sign of the Son of man in heaven," (Matt. 24: 30).

The 11th verse refers, not to Michael and his angels, but the martyrs of Jesus, who "overcame by the blood of the Lamb, and loved not their lives unto the death."

After the casting down of the Devil and his angels, (a work which has been in process, in its preparatory stage, since 1848, but is *not yet accomplished*), they will doubtless be permanently *materialized*, and "show great signs and wonders, so that (if) it were possible, they shall deceive the very elect".

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

In the dragon of verse 3, and of verse 9, there is a marked difference. The former is the Roman empire, with its seven changes of government, (its present one, organized in 1870, is the seventh), and its ten divisions; the latter, "Called the Devil, and Satan, which *deceiveth the whole world*," is not the Roman empire, but "the prince of the power of the air," the Devil, and who *has* "deceived the whole world," and the world, and unfruitful branches *in Christ*, have been "taken captive by him at his will," (2 Tim. 2: 26). Rome was called the dragon, because it was its agent, or the chief representative of these spirits of darkness.

As before stated, the scenes and events of this chapter are of a twofold character; the man child, brought forth by the woman, has a certain fulfilment as represented in Jesus the head; but is to have a perfect fulfilment in the bringing forth of the body of Christ. So the "dragon," has a twofold application and also the fleeing of the woman; the symbolic flight, from the symbolic dragon, during symbolic time, wilderness, etc. When the real flight, we believe, is yet future.

"Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," vs. 12.

It is since the "days of the voice of the seventh angel," which according to the prophetic measurements, began in 1840, that the present spirit manifestations began. It is certainly at the right time for the struggle. The work of Michael, the archangel begins with the seventh trumpet, or "trumpet of God;" and is preparatory to the ushering in of the great day of the Lord. And "shaking of the powers of heaven," must precede their being cast down. Present developments, and commotion in the spirit world ought to convince the most sceptical, of the facts, first, that there are spiritual powers; second, that they are really capable of exerting a mighty influence on man; and, that fallen angels, "cast down to *tartaroo*," (the lower atmosphere), "reserved in chains of darkness," (2 Peter 2: 4), they are "the rulers of the darkness of this world," (Eph. 6: 12). And last, just at the present time where prophecy has predicted their struggle, casting down, and final overthrow; manifestations, and commotion, so wide spread and apparent to all, are transpiring. No feature of prophecy, or of the signs of the breaking up of the long night, (Rom. 13: 12), could be more encouraging to the body of Christ than this present disturbance of these familiar spirits.

Again, that these fallen spirits, are the "wicked spirits, and rulers of the darkness of this world," referred to by inspiration, unquestionable; hence, they are the head and source of the spirit of error, or of antichrist. And as the spirit of truth, is to be manifested in THE CHRIST, and his power over the nations, so we understand, the spirit of error is to be manifested in *the antichrist*, and power over the nations. And it is this great struggle between the mystery of God, or "God manifested in the flesh," in the complete body of Christ; and "the mystery of iniquity," or Satan manifested in the complete body of the antichrist. This struggle is to culminate in the great day, that the spirit of eternal victory over the wheat and tares, good seed to grow together till the harvest *age;* then a separation is accomplished, (there is now taking place). A harvest of the *earth*," (Rev. 14), in which one class is gathered unto the son of man, and other class are to be cast out. The gathering, in the harvest, being a spiritual work, not of the *earth*, a physical work. When "He that letteth of the spirit of truth, is withdrawn, and the voice of the archangel (*mello*) *shall* sound, and be finished, "*the* mystery revealed." We do not believe Christ has *not* been revealed in the apostolic days. Christ "is already come, iniquity doth already work," revealed "the whole world, himself above all that is called *church*, or "temple of God," not one church or sect, but *more* in one. We believe the papal church, the language of 2 Thes. 2, the work of the spirit of the darkness of this world, confined *exclusively* to harlots. The bad seed has grown and flourished, every part of christendom, and by the many who shall be revealed, means, and "Every man's work shall be for the day shall

"And when the dragon saw that he was cast unto the earth, (the church, or "kingdom") persecuted the woman which brought forth the man child," (verse 13). Although the process of "is having its accomplishment, or since the beginning of wonderful manifestations of spirits;" that casting out, or process of cleansing the church, is not yet complete, 1881, but at the end of the complete expulsion

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iniquity," or Satan manifested in the flesh, the complete body of the antichrist, and which struggle is to culminate in the battle of the great day, that the spirit of truth, wins an eternal victory over the spirit of error. Wheat and tares, good seed and bad, were to "grow together till the harvest" of the gospel *age;* then a separating work was to be accomplished, (there is proof that this is now taking place). After this, comes the "harvest of the *earth*," (not of the gospel age), in which one class are gathered by one like unto the son of man," after which the other class are to be cast into the winepress. The gathering, in the harvest of the gospel age, being a spiritual work; and in the harvest of the *earth*, a physical work.

When "He that letteth," that is, the spirit of truth, is withdrawn, and "In the days of the voice of the seventh angel, when he (*mello*) *shall* sound, the mystery of God should be finished, "*then* shall that Wicked be revealed." We do not claim that antichrist has *not* been revealed; he was revealed in the apostolic days, to some extent, antichrist "is already come," "the mystery of iniquity doth already work," etc. It has deceived "the whole world," it has "exalted itself above all that is called God," and *in the church*, or "temple of God;" and not in any one church or sect, to the exclusion of all others, but *more* in one than in some others. We believe the papal church has answered to the language of 2 Thes. but do not believe the work of the spirit of error, or "the rulers of the darkness of this world," has been confined *exclusively* to the "mother" of harlots. The bad seed sown by the devil, has grown and flourished, *unrecognized*, in every part of christendom; that is, unrecognized by the many who have been deceived. To be revealed, means to be made manifest, and "Every man's work shall be made manifest, for the day shall declare it."

"And when the dragon saw that he was cast unto the earth, (*i. e.* out of authority in the church, or "kingdom of heaven,") he persecuted the woman which brought forth the man child," (verse 13)

Although the process of his being "cast out," is having its accomplishment, since 1844, or since the beginning of the present wonderful manifestation of these "wicked spirits;" that casting out, being a part of the process of cleansing the sanctuary, (Dan. 8: 14), is not yet complete, ~~but in the autumn of 1881,~~ but at the end of the gospel harvest, their complete expulsion will be accomplished, (Matt. 13: 41), for the kingdom of heavens will then have been cleansed of *all* things which offend.

At the end of the gospel harvest, the man child, or complete body of Christ, will be delivered, and caught away to meet the Lord. But the woman which brought forth the man child, like the Jewish church, which brought forth Jesus, is to remain, for as we see, vs. 17, she has *other* seed.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

This, we believe, is in the future. Every other part having a double application, lends support to such a view. There is a time of trouble coming on the church, after the body of Christ is taken out, since the Laodicean church must go through "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. 3: 10. And again, under the fifth seal, (all of which are yet future), there is *another* persecution still coming on the church.

The "dragon" of verse 9, is that which has deceived the whole world; and therefore instead of being the fourth universal empire, is Satan, or "the prince of this world," the same who offered to Jesus, "all the kingdoms of the world, and the glory thereof." (That there are such spiritual forces, and that they influence and control "the children of disobedience;" is placed beyond all question, by the manifestations of the present day. Hence, notwithstanding their satanic attack on Holy Scripture, they are thus compelled, by the very fact of this unusual commotion in their ranks, since the sounding of the seventh trumpet began, to attest most unmistakably to its truth).

If asked, Do you believe in a personal devil? our answer would be, Yes, in legions of them. But do you believe in the existence of one, as the head, and who is spoken of in Scripture, as "the Devil"? Jesus speaks of the kingdom of Satan, even as he does of the kingdom of God, (see Matt. 12: 26, 28). I believe these "wicked spirits," now so thoroughly aroused, are the fallen angels spoken of in 2 Peter 2: 4, and Jude 6; that they have been an *organized* power, and therefore have had a head. But knowing nothing of the details of that organization; whether it is single, or hydra headed; or what changes it may undergo, we have no definite idea of any one personal head;

nor does the scriptural teaching concerning the "rulers of the darkness of this world," necessarily imply the existence of any such one unchangable head. "*The* devil," as often means the whole system, perhaps, as it does some individual head of that system. But the Scriptures as clearly teach the existence of fallen angels, who control "the children of disobedience," as of the angels of God, who "minister for the heirs of salvation. And to ignore the existence of the one, is as unwise, as to deny that of the other.

When the "man child," who is to rule all nations with a rod of iron, is "caught away," and He, the Spirit of truth, who has *let*, (or hindered), is withdrawn, *then* shall that Wicked be revealed. That is, the antichrist, or spirit of error, will stand complete, fully revealed. And we believe, manifested, as the "many false Christs' and false prophets," which shall show great signs and wonders; and if it were possible, shall deceive the very elect.

The spirit of error, is the spirit of that wicked one, or in other words, of him who "while men slept, sowed tares among the wheat." Hence, antichrist, like the real Christ, is complete only in its united head. As the spirit of truth is to be embodied in the CHRIST, so the spirit of error will be embodied in the *antichrist*.

Antichrist is not a *man*, nor *any body of men*; but men are often led by the *spirit* of antichrist, and are then very properly called antichrist, just as the fourth empire was *called* the dragon. Our readers know what we understand by, THE CHRIST. Now we understand that *the antichrist*, is the counterfeit. The body of Christ, will be composed, with the exception of the few "who are alive and remain unto the coming of the Lord," of departed human beings, quickened, and made perfect, *in the flesh*. These will have power over the elements, and over the nations, and will execute the judgments, even as Moses and Aaron had power over Egypt. The *counterfeit* will be, THE ANTICHRIST. The fallen angels, reserved in chains of darknes, "unto the judgment of the great day," will also be revealed, (then shall that wicked, be revealed), and *claiming* to be what the others are, *i. e.* human beings restored in material bodies, they also will do "great signs and wonders."

When Aaron, the head of the tribe of Levi, and type of the high priest order of the *gospel* church, went to meet Moses at the mount of God, (as the high priest *order* of the gospel church, are to meet Christ), and was *instructed* by Moses; they returned to Egypt to execute the judgments, and deliver Israel. So the body of Christ, the high priest order of the gospel church, will meet Christ at the mount of God, and after being instructed, will return, to "execute the judgments written," and deliver Israel:—"There shall come out of Sion the Deliverer, (the man child who is to rule all nations with a rod of iron), and shall turn away ungodliness from Jacob," (Rom. 11: 26).

On returning to Egypt, they two, Moses and Aaron, were withstood by the magicians Jannes and Jambres, (an equal number). So the mystery of God, or, "God manifested in the flesh," in the body of the NEW MAN, is to be withstood by "the mystery of iniquity," or demons manifested in the flesh, as the counterfeit, or "man of sin."

God permitted the magicians of Egypt to withstand Moses, by their enchantments, to "harden the heart" of the Egyptians, that he might show forth his wonders in the land of Egypt. Hence, the sorcerers were permitted to do marvelous things, even as will the "false Christs and false prophets," in the coming struggle between "the spirit of truth and the spirit of error."

After the body of Christ are taken away, and the "devil and his angels" are cast down to the earth; that which let, or hindered, being taken out of the way, the devil and his angels, hold universal carnival,—"The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," (verse 12). It is at this time he persecutes the woman which brought forth the man child, (vrs. 13). The woman is the church, the great company of Rev. 7: 9; and who pass through the fiery judgments, (not the few overcomers, *they* are CHRIST). This company, are not sealed until after the sealing from the twelve tribes of Israel, (chap. 7: 4–9), and hence pass through the fire and suffer loss, (1 Cor. 3: 13–15). *After* this persecution, we understand, the church will flee into the wilderness. The eagle's wings imply that she has help, (see Exo. 19: 4). This seems to be the fulfilment of Luke 17: 30, to wit. It is the day when "the Son of man is revealed," and in that flight, they must not defend either property or life, see as above. Like Lot fleeing from Sodom, so the "woman," has help, in her flight. *Then* shall one is taken from the mill, field, etc. and another left; for this is not only "in the

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hen the Son of man is *revealed*," but it is taking away under circumstances in which here will evidently be a desire to save their *household* goods. In a literal flight of men om persecution, such a desire would be natural; but when the dead in Christ are raised, ndwe, together with them, are caught away a cloud, there certainly would be no occaon to forewarn us not to try to stop the loud chariot, while we should return from he field to save our furniture; or even, that we should seek to save our life, we should se it. It is in persecution, and where our fe is threatened, that such a warning is appropriate, and not to the saints, when being aught away by the Spirit. No, this evidently applies to the church, flying from ersecution, "*in the day* when the Son of man *is revealed*, in *that* day, let him that is on the housetop," etc. And when he is revealed, the *body* will be revealed with him. The wings of an eagle, may mean that she has help from some government, (see Ezek 17: 3). (We believe this flight into the wilderness, this of Rev. 12: 14, we mean, is the gathering of the elect, referred to in Matt. 24: 31.) This gathering, it will be noticed, is after the sign of the Son of man in heaven, appears; and after the tribes of the earth have seen the Son of man coming in the clouds: "and he shall send his angels and gather together his elect," etc. The overcomers, or flesh of the High Priest, escape all these things that are coming on the earth, and stand before the Son of man; but the "woman which brought forth the man child," passes through a period of persecution, after this company are withdrawn.

A very beautiful parallel may exist here: Jesus was 33 1-2 years in the flesh; the last 3 1-2 years, he was a teacher of the Jewish church, "the woman," or church from which he was born.

The complete body, or NEW MAN, is to be in the flesh 33 1-2 years. May this flight of the "woman" into the wilderness, for 3 1-2 years, and which is after the persecution of verse 13, not be the last 3 1-2 of *this* 33 1-2 years? In that case, this body of Christ would also act as *teacher* during the last 3 1-2 years of their *perfect* flesh-life. God is a God of order. When asked where they should be taken, or where this eagle winged woman would fly, Jesus said, "Wheresoever the body is, thither will the eagles be gathered together," (Luke 17: 37), The body (of Christ), previously caught away, is to go *from* mount Sinai, *to* the mount of Olives, at the battle of the great day; hence "the body," will be in the wilderness of Sinai at that time; and these who are taken, go where the "body" is.

The part of the church who are to pass through these fiery trials, or rather those of them who "endure to the end," and are saved "so as by fire," will need a preparation, in order to enter into life, similar to the "washing," which the body of Christ are to receive at *his* hands. And this 3 1-2 years in which the woman is "nourished," in the wilderness, may be this preparatory work. In this case, the whole company of the church of the firstborn, both the overcomers who sit on the throne with Christ, and the "great multitude," who serve in the temple, (Rev. 7:.9, 15), will all have been made perfect, at the end of the 33 1-2 years.

"And the serpent cast out of his mouth water as a flood after the woman; and the earth helped the woman," etc. Water means people, hence, the church will have friends, as well as enemies among mankind, at the time of her flight. "The remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," (verse 17), we understand to refer to such as, not sharing in the high calling, not even "so as by fire," but have been deceived by false Christs, in this "hour of temptation," and hence, even though believing on Christ, they will, at the end of the times of the Gentiles, pass under *law*, when the nations shall go up to Jerusalem from year to year, to keep the feast of tabernacles, (Zech. 14 :). These will not enter into life, "until the thousand years are finished."

RECAPITULATION.

From verses 1 to 5, this prophecy had a fulfilment in the events connected with the first advent, the dragon having seven heads and ten horns, meaning the Roman empire. After the introduction of the gospel, the next event noticed, was the flight of the church into the wilderness for the clearly marked period of 1260 years: and which period ended in 1798, when "the time of the end" began. In Dan. 12: 1, Michael is foretold as having a work to do "at the time of the end," just where the 1260 years of verse 6 ended; and verse 7 gives the commencement of this *standing up* of Michael, who is the angel of the seventh trumpet. Hence, from verse 7 and onward, all the events belong to "the time of the end, and sounding of the seventh trumpet; and which trumpet, beginning at the end of the 6th trumpet, in 1840, sounds

until the end of the times of the Gentiles, at the end of 1914, viz. the spring of 1915.

That this war of Michael, belongs at the time of the end, and under the sounding of the seventh trumpet, we must believe, if the Bible is to be its own interpreter. And certainly the effects of this struggle of the spiritual powers, and the casting out of the devil and his angels unto the earth, are apparent to all the world, in the wonderful manifestations of spiritualism just at the right time to meet the conditions of the prophecy.

That they are the spirits of devils, is proven by the fact that they are "lying spirits:" (No *seance* can be carefully watched, without *this* fact becoming apparent). Again, although they deny the truth of Scripture, they themselves, by their unusual presence, or unusual manifestations among men, only since the sounding of the seventh trumpet, are by that very fact, (which speaks louder than their words), attesting to the truth of the Scriptures. They may *say* what they please; and deny that they are, since 1848, being "cast out unto the earth," but [the fact that they are here, and under conditions in which they *can* deny it, speaks for itself.]

The remainder of the chapter, after they are fully cast out into the earth, or from vr. 13, belongs to the great and terrible day of the Lord. And verses 10 to 12, prove that [this casting out, is "the shaking of the powers of heaven," (compare Luke 21: 26, and Heb. 12: 27, 28), and the establishment of the "kingdom of our God." See also Rev. 11: 15–19.]

The fact that "In the day when the Son of man is revealed, in *that day*," (Luke 17: 30, 31), there is to be a flight of the church in which they will be inclined to take their property, and use means to save their lives, and a reluctance to go, ("Remember Lot's wife,"); a condition of things not one of which could apply to the dead in Christ and the living saints who are caught up together, to meet the Lord, makes it certain that there is to be a flight of the church, in *the day* of the Son of man, and one answering to that of Rev. 12: 14; and after the man child is delivered.

The struggle between truth and error, Christ and antichrist, which is now to take place in the near future, involves all that is meant by, "The great and terrible day of the Lord, (Mal. 4: 5), and THE CHRIST, is the antitypical Elijah, who will turn the heart of the fathers to the children, etc. or, Zeph. 3: 9, "turn the people to a pure language;" or again, (Matt. 17: 11), "Restore all things." And in the deliverance from Egypt, we have the events of the day of the Lord clearly portrayed in type.

After the saints have met with the great High Priest, as Aaron met Moses, and have there been endued with power; they return together, to execute the judgments.

Jannes and Jambres, in withstanding Moses, did not presume to stay the plagues; *that* was not permitted. They merely imitated the signs and judgments of God, and so *deceived* the people. And it was thus the hearts of the Egyptians were hardened.

While the real CHRIST, (head and body) are preparing to execute the judgments, the false christs, (also manifested in the flesh) will "do great signs and wonders, so that if it were possible, they shall deceive the very elect," As to who are the *elect*, referred to, they are certainly not THE CHRIST, or man child; but there remains "the woman," and "the remnant of her seed," to fill this Scripture. [And we understand the *antichrist*, or "spirit of error," which has worked in and through the church, as the source of all the antichristian doctrines, *tares*, sown by the "rulers of the darkness of this world," and as a complete body, "the man of sin," materalized, or in the flesh, aim to deceive the church. The heathen world, about eight hundred millions of human beings, know nothing of Christ; and hence could not be required to recognize the true, from the false Christs. [It is the *church*, those who have had both the spirit of truth, and the spirit of error, who can be tried and deceived, by the false Christs; these, and perhaps the Jews but not the heathen nations. Hence, the trial, as to whether they can recognise the true from the false, must be for the christian world, mainly, since the Jews are to recognize their Messiah, when he comes to them the second time, and say, "Blessed is he that cometh in the name of the Lord." (See also Zech. 12: 10).]

The tares were sown "among the wheat." It is the christian nations, who constitute Babylon; it is those who knew their Lord's will, who are to be beaten with many stripes.

When THE CHRIST, and the *antichrist*, the embodiment of the spirit of truth, and of the spirit of error, are revealed; each manifested in the *flesh*, many will be deceived. But he that shall endure to the end, shall be saved (so as by fire). Those who are not able to discern between truth and error, and

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ation is plausible; and never before, has any
explanation been acceptable; while this is perfectly consistent. And remember, it must have its fulfilment, "In the day when the Son of man is revealed," and has no reference whatever to the fall of Jerusalem.

After the overcomers, and who are to be of the high priest order, are taken away, we understand that the great numbers of the church are left to pass through the time of trouble, and are to be cleansed, or purified, by these fiery judgments; that *many* will be deceived and fall, and lose their part in the first resurrection. But those who endure to the end, or shall lose their life in the persecutions, and "keep their garments," or resist the deceptive "great signs and wonders," of the false Christs, will "save their life." Near the end of this ordeal, the living church will have miraculous help to fly from this persecution even as Lot was assisted by angels. And under these angelic guides, (who will appear to be men), the church will make its way by sea and land, (not in cloud chariots, like those who were accounted worthy "to escape all these things and stand before the Son of man,") but as best they can, leaving all, as did Lot, and fly to the wilderness of Sinai in Arabia; the *body* of Christ being already assembled there.

Thus, he sends forth his angels and gathers his elect "From the four winds, from one end of heaven to the other." These will be conducted to where the "body is," and like Israel of old, will be miraculously sustained and protected from the wrath of antichrist, for 3 1-2 years; during which time they will be *made perfect*. After which the whole company together, will go with Christ to the mount of Olives:—"And the Lord my God shall come, and *all* thy saints with thee." This company will constitute the entire gospel church, or church of the firstborn; both those who are on the throne, and they that *serve* in his temple. At the battle of the great day, which follows the coming of this company to the mount of Olives, "the times of the Gentiles" will terminate. And it is at this time, we understand, when all nations have been gathered, that the "*manifestation* of the sons of God" will take place. The eyes of the nations who have been deceived, will be opened by the events there to transpire, so that they can no longer be deceived by the spirit of antichrist. And thus the power of the man of sin will be ended, "consumed by the spirit of his mouth; and destroyed by the brightness of his PRESENCE." Then shall Zeph. 3: 9, have its fulfilment.

Do not think this is right.

A STRONG POINT.

A strong point in favor of 1881 for the coming of Christ, is found in the fulfilment of the parable of the ten virgins. *This*, be it remembered, is the only prophecy giving the details of the closing movement of the *gospel* dispensation. And one who does not recognize the fulfilment of this, in all its details, in this present generation, loses that which gives vitality to *all* the arguments.

While the midnight cry was *being made*, the "oil" which was to light up the end of the movement, the last going out in *response* to that "cry," was not *in our lamps;* hence, we had no light on the true manner of the ending of the movement, until the cry was made, and the *new* oil was received. Now, if those Time arguments, constituted the cry, (which they certainly did), then the preaching of them was *making* the cry. And that the cry did not end in 1874, is proven by the fact that those arguments never were given in their full strength, until *after* 1874. And that the "cry" was ended, before it reached its full strength, *cannot* be true. Hence, those who do not wish to ignore *facts*, in order to sustain a position, cannot take the view that the midnight cry was finished before 1878; and it was *then*, the new supply of oil was due. If this parable is not being fulfilled by this generation, our reckoning is *entirely* misapplied; take this from us, and the strength of our position is gone. If it *is* thus being fulfilled, then the new supply of light to shine on the last phase of the movement, was due, *at*, and this side of the spring of 1878; and *not before*. And the facts of the case have fully sustained this application of the parable.

Prior to 1878 we were entirely in the dark on all that pertained to the coming of Christ; we did not even understand that Jesus Christ "cometh in the flesh." Nor was the oil in the lamps while hearing the midnight cry, the oil which gave them light to respond to that cry; or with which to go out to meet him. The light we had while hearing the midnight cry, was the light which pertained to that cry; hence, we had *that much truth.* And those Time arguments are unanswerable. Light is given as it becomes due, and the light which led them to meet the Bridegroom, was not *due* until after the cry was made; and then only to one part of those who had trimmed their lamps at the midnight cry proclamation.

Now what are the facts? In Hebrews, the apostle reasons entirely from the law, to prove the Messiahship of Christ, that he was a high priest, that he had entered it to the holiest, as such; and that he is again coming out. And his coming out, in harmony with the law in relation to the coming out of the high priest, (Lev. 16:-23, 24), is more sure of a fulfilment, than heaven and earth are of standing. And the manner of Christ's return, in harmony with the law of the coming out of the high priest, has never been seen or understood, until since the spring of 1878. *The fact that we have the truth in relation to that which pertains to his coming* is the strongest kind of evidence that we are just where that light is *due*. *This* proves the assumed midnight cry, was the *true* "cry," and that we are in the exact position claimed. This, be it remembered, is over and above all direct arguments in support of our position; and the fulfilment of the parable is becoming so perfect, that we *almost* walk by sight. Truly, the pathway is shining more and more; and the whole position is so completely scriptural, and our faith so fully established in the fact that *God* is, in a special sense, controlling every step in the movement, that we carry no burdens. Such as are for the fire, must pass through; and those called according to his purpose, will be faithful. *We stand or fall for ourselves.*

MANNER OF CHRIST'S COMING

And our gathering together unto Him.

A pamphlet of 32 pages, giving a Scriptural view of the manner of Christ's coming as Priest and Bridegroom; and our being "caught away" to meet him. Price, 5 cents:—60 cents a doz.—$5, 00 a hundred.

Should be in the hands of every christian.

☞An italic (*i*) after the *month* on the wrapper, *means* 80. thus, *june i* means paid 80. *dec i* means paid to December 1881, while a (*p*) means, paid to 1881.

NOTICE—The Lord willing, a general meeting will be held at Dansville, N. Y. over the second Sunday in September;; Friends from a distance are invited. N. H. Barbour.

HERALD OF THE MORNING.
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.
Corresponding Editors;
A. P. ADAMS,
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HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

Vol. 11. ROCHESTER, N. Y. OCTOBER 1880. No. 4.

THREE WORLDS

World that was, World that now is, World to come.

DISAPPOINTMENTS.

The history of the advent movement has naturally made us all very cautious. So many disappointments could not do otherwise. We expected the Lord in 1843–4; again in 1873–4; and again in 1878. And at each of those points, were exceedingly sanguine, as men engaged in a faith movement are apt to be. Now we are again expecting the Lord, in 1881. *Why* should we not again be disappointed? The answer to this question is necessarily of deep interest to those engaged in the movement; and if the reason why we should not again be disappointed, can be made to appear as clear and Scriptural to the reader, as it appears to the writer, it will greatly strengthen your faith.

If, in order to strengthen our present position, it were necessary to try and weaken that of '43, or '73, or '78, the case would be different; but when, as we can see, each of those *disappointments* is a necessary prelude to the final triumph; instead of weakening, they strengthen the present position, for those who can appreciate their relation to the final coming of the Bridegroom.

The evidence proving that Christ is due in the autumn of 1881, and which we now purpose to present, although partly from the prophetic measurements, is drawn mainly from facts under our immediate observation, and which we can, therefore, more fully appreciate. I will first however briefly refer to the argument proving that the gospel dispensation ended in 1878, just as the Jewish dispensation ended at the cross. Christ certainly made "the sacrifice and oblation to cease," when "the ordinances were nailed to the cross;" and yet the "seventy weeks" determined on the Jews, did not end until a "half week," or three and a half years after. Hence, the Jewish dispensation ended thus;—Its harvest began three years and a half before the crucifixion; the dispensation of the law really ended at the cross, and yet there was *another* three and a half years of harvest work, for gathering out the "elect remnant," among which number was Paul himself. And this *last* "half week," was, evidently, to be fulfilled before they turned to the Gentiles.

Now those who see and recognize the parallels between the Jewish and gospel dispensations, and that they were to be "of one measure and one size;" and yet cannot see this last three and a half years, or from the spring of 1878, to the autumn of 1881, as the parallel to that last half week determined on the *Jews*, must be more than ordinarily blind; *i. e.* some *special reason* why they cannot see this last parallel. They see and admit all the other measurements; that from the death of Jacob to the death of Christ, was 1845 years; so from the crucifixion, to the spring of 1878, it was 1845 years. They understand that the harvest of the Jewish age began seven years before the "seventy weeks" determined on the Jews, had ended, and that Christ was cut off in the middle of that week; and hence, as it was 1845 years

from the death of Jacob to the death of Jesus, so it was 1848 1-2 years, from the death of Jacob to the end of the time *determined* on that people as a nation and the special favorites of God, *before* he "cast them off, where he would not shew them favor."

All the arguments drawn from the 2300 days, and the *parallels*, although making 1878 a marked point, as the end of the *gospel*, just as the crucifixion was the end of the *law;* still point 3 1-2 years further on, for the end of the *time*, determined on the gospel church. I need not rehearse these arguments; but all who are familiar with them, know that ever since 1843, we have in our measurements, based our reckoning on the assumption that the seventy weeks, or 490 years of the 2300, ended at the crucifixion; leaving but 1810 years of that period, and which was to reach to the cleansing of the sanctuary, to transpire on this side of the crucifixion; and this, notwithstanding we saw and believed that the "seventy weeks" *did not end* until 3 1-2 years after the crucifixion. This cutting short these measurements, just 3 1-2 years, (the difference between 1878, and 1881), has always been a weak place, (prior to 1878), and difficult to explain. But *now* it is easy. The crucifixion was the end of the law (to every one that believed); but was not the end of special favor to that people *as a nation*. In other words, 1848 1-2 years, instead of 1845 years, was the time God favored the literal seed; the *last* 3 1-2 years, being devoted, not to the law, but to gathering the "wheat," from that rejected church. As, prior to 1878, we did not see or recognize this work, the 3 1-2 year's *time* set apart for it, was in our way; we could neither get rid of it, nor satisfactorily explain it. But as all favor to the natural seed, ended when their house was left desolate, (except this troublesome half week, and which we could not then understand), and the chronological and prophetic measurements, parallels, etc. proved that the gospel dispensation would end (in a parallel sense), in the spring of 1878, we, naturally enough, having overlooked and ignored the last half of the harvest, and real time for the gathering of the "wheat" of *that* harvest, *necessarily* made a parallel and similar oversight as to the duration and work of *this* harvest.

Thus far we have shown just where the arguments for 1878 lacked completeness, in not recognizing or incorporating in any way, the last half "week," of the seventy. In all our reckoning, the 2300 days, reaching to the cleansing of the sanctuary, were shortened just that much. Our brethren who now see nothing this side of 1878, but stoutly maintain our former position, while believing that he *would* come as king, and that translation would take place at that time, and who still maintain the same arguments entire, and still ignore that 3 1-2 years, are of course, obliged to believe that the gospel and *its harvest* are ended; and that Christ has come, as Prophet, Priest, and King. This being true, we are curious to know what commission they now preach under. The commission to preach the *gospel*, only extends to the end of the *aion;* and "the harvest is the end of the *aion*."

The above position, especially that of persistently ignoring the last half of the seventieth week, giving it no place whatever, by making the whole period of 2300 days just that much shorter, now seems a great oversight in our former position. But the *Watch Tower* writers, and who still cling so firmly to the 1878 position, are not to be censured for *any* of its premature conclusions or oversights, since not one of them had any part in searching out, or arranging a single one of those *Time* arguments; but learned them by hearing others preach them. Hence, whatever defects there were in the arrangement of those arguments, the fault rests, not with them, but with ourselves. And whatever modification they have thus far received, is also due to the HERALD; for they stand, on every thing which pertains to the coming of Christ, just where we left them, in 1878.

The 1843–4 movement was, we believe, a prophetic movement; and we as firmly believe that it occurred at the right time, as we do that the birth of Jesus occurred at the right time. And we also believe that movement was preparatory to the "cleansing of the sanctuary," due to begin at the end of the 2300 days of Dan. 8: 14. The beginning of the harvest of the gospel age, in the autumn of 1874, just thirty years after, is as clearly marked by the chronological and prophetic periods, as was the time for the baptism of Jesus, and the beginning of the harvest of *that* dispensation. As the Jewish age ended 3 1-2 years later, or at the crucifixion of Jesus; so the two dispensation argument proves that the gospel age ended in the spring of 1878, or just 3 1-2 years after the beginning of *this* harvest. After that age ended so far as the presence of God in their house and the vitality of the law was concerned, there was still a "half week," or

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All the light on the manner of Christ's
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ask who believes it, or who rejects it;
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Now the question may be asked, As we were disappointed in 1843–4, and again in 1873–4, and still again in 1878, why may we not be once more disappointed in 1881?

Because we have the new "oil" in our lamps, that which was to light up the *end* of the movement, I answer; and so absolutely unanswerable is this, that it is almost walking by sight, as we shall see:

That the parable of the ten virgins, (Matt. 25), is being fulfilled by this present generation, is as certain as is the fact that Christ is soon to come,—of *this* there can be *no* question; because he locates the parable at the end of the gospel age, and represents himself as coming in accordance with the parable, and they who were ready, went in with him to the marriage, and the door was shut; thus we *know* this parable covers the closing movement of the gospel age.—Hence, all the signs of the times, and all the chronological and prophetic periods which go to prove the coming of Christ *near*, prove with equal certainty that this parable is having its fulfilment, in the advent movement of the present day.

Now, *if* this parable is being fulfilled in our day; *if* the 1843–4 movement was the going forth to meet the Bridegroom prior to the tarrying; and those arguments, given between 1870 and 1878, were the proclamation, "Behold the bridegroom cometh, go

ye out to meet him" then we *know* our *exact* whereabouts. And the fact that it *is* thus being fulfilled, is proven, not merely by all the evidence above referred to, but by aditional evidence which amounts to sight. Thomas saw, and believed. His sight *might* have deceived him; hence, it was *faith*, not knowledge, to believe what he had seen. This parable has been *fulfilled* before our very eyes, *in each and every detail;* and for us to doubt it, or claim that this absolute and perfect fulfilment can be set aside, and that it may be enacted over again at some future time, is just as wilful a rejection of light, as for Thomas to have doubted the truth of what he had seen. And I am confident the consequences of rejecting the light of *such evidence*, would be as destructive to our hopes of the high calling, as the rejection of light by the Jews, was to them.

Those who have been in the movement, know that the going forth to meet the bridegroom, the tarrying, the midnight cry proclamation, the division, and the receiving of the new supply of "oil" in our lamps, have each and all been experienced, in a manner to fully and Scripturally meet the conditions of the parable. The '43–4 movement *was* a going forth to meet the Bridegroom; and was based on the true application of the 23-00 days; the Bridegroom tarried, and the sanctuary did not begin to be cleansed, until the spring of 1878. (If this movement represents "the kingdom of heaven," or the church and sanctuary, that which is to be cleansed, (Matt. 13: 41), then the cleansing must be represented in the movement, and *after* the separation of the foolish virgins).

—The Bridegroom tarried 33 1-2 years, or from the autumn of 1844, to the spring of 1878, before the work of cleansing the sanctuary began; just as he tarried 33 1-2 years at the first advent, before the work of the *true* sanctuary began, and which he entered at his resurrection, —since "the *way in* to the holiest, was not made manifest while the first tabernacle (and which was *called* the sanctuary) was yet standing."—

That the separation between the foolish, and the wise virgins, was a part of the work of *cleansing* the company who were to go in to the marriage, no one can question; and if the *tarrying*, before commencing the work of building the sanctuary, at the first advent, and *cleansing* the sanctuary, at the second, is a part of the "one size and one measure" system of parallels, then the cleansing was not due to *begin*, until the spring of 1878.

Admitting, as we all must, that the lamation, "Behold the bridegroom co go ye out to meet him," has been that it was contained in those *Time* ments which embrace all the chrono and prophetic measurements referring advent, and which, therefore, must be "cry," if it was to be a *scriptural* cry; miting this, I say, and then to deny a division since the spring of 1878, ha curred, among those who "trimmed lamps" at that "cry," is just as palpabl true, as it would be to deny that the falls, or the sun shines. And to prete to see that the *cause* of that division what the parable indicates, is futile. side had *no additional light* by which *on* with the *movement;* the others had tional light, or a further supply of oil, this *new* supply for their lamps, was which was to shine on the closing fo of the movement. And the having, having this, determined the status of And all who are acquainted with the know that whereas one side has, since division, received a wonderful incre light on the coming of Christ, the other only have not received a new supply, not even *claim* to have received any coming of the Bridegroom, the subject which the entire movement is based.

This new supply of oil, was after the was made, and *before* the Bridegroom c for it was after the foolish virgins had to buy, that the Bridegroom came. the Bridegroom came in the autumn of as our brethren claim, what was this put into the lamp, and which was des to throw light on the *end* of the move The only answer which could be given, their standpoint, is that it was the li the harvest. But the objection to this did not get light on the harvest until the ginning of the following year, or six after they claim the bridegroom had

But our readers know that the sepa in that parable, between wise and fo occurred *before* the Bridegroom came that, in this movement, such a divisio transpired since the spring of 1878; a one division, on the subject of light, or of light, is named. Those who choose ignore all the leading points of the parable the *facts* which meet those points, fo reasons, because they will not accept truth unless it comes in a way to suit or because they choose to believe fal ports on personal matters, from those

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I will state the case: If the midnight
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would have believed him; for Moses wrote of him; was, that if they had understood the real meaning of the law, they would have recognised their Messiah. If the Jews had recognised the spiritual meaning of the passover lamb, they would have seen, in that lamb, a type of their Messiah, etc. but not understanding *Moses*, neither could they understand Christ. The same is true of the gospel church, and of his coming as High Priest; they understand as little of the teaching of Moses in reference to his *second* advent, as did the Jews in reference to his first; and *believe* as little in it; and will as surely stumble as did the Jews. Does not Jesus say, "*Many* in that day will say unto me, Have we not done many wonderful works in thy name"? and that the answer will be, "I never knew you"? These workers for Jesus, are not hypocrites; they are as zealous as was Saul, when he "verily thought he was doing God's service." But the day of the Lord will come upon them as a snare. Some of our readers may say, *we* believe he has come the second time. Then *you* are not looking for him, and hence, he will not appear to you. But if you are looking for him in an unscriptural manner, it can do you no good; the whole Jewish nation were in expectation of the Christ, and yet they stumbled; and stumbled because they did not understand the teaching of Moses.

If Moses wrote of Christ, in the manna, as "that bread which came down from heaven," and in the lamb, as "Christ, our passover," did he not also write, in the typical priesthood, of our great High Priest? Of the lamb it reads, "In the tenth day of the (first month) they shall take to them every man a lamb, and shall keep it up until the fourteenth of the same month." So Jesus went to Jerusalem, when he went to be crucified, at the exact time, or on the tenth day of the first month, Exo. 12: 3-6, John 12: 1, 12. (Jesus was betrayed on the evening of the passover, or 14th of the first month: count, beginning with the 10th as one, 11th, two, 12th, three, 13th, four, 14th, five; and compare with John, as above). That same evening, they began to eat his flesh, (Luke 22: 19). Of the lamb, not a bone was to be broken; "And when they came to Jesus and saw that he was dead already, they brake not his legs," (Exo. 12: 46, John 19: 33). The passover which began to be there fulfilled, will not be completely fulfilled, until he comes again, (see Luke 22: 16). Its flesh is yet being eaten with "bitter herbs." (I speak of the passover, to show that the

law only *began* to be fulfilled at the first advent; and until it is fulfilled, we cannot afford to set it aside).

I often ask myself, Can it be possible we are mistaken in using the law concerning the high priest, as the pattern to be fulfilled in the going in and coming out of our High Priest? It was certainly a part of the law, and hence, *must* be fulfilled. And the law is fulfilled *only* by that to which it points; for instance, the keeping of the passover by the Jews, did not and could not *fulfil* it; it must be fulfilled in that to which it pointed. The lamb, was fulfilled in "Christ, our passover;" the eating the flesh, during that night, (they were to eat the flesh during the night, and leave nothing till the morning), has been in process of fulfilment during the *night* now "far spent;" while the passing over, which was the destroying angel passing over the houses on which were the marks of blood, will be fulfilled in the kingdom of God:—"Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood, and shall no more cover her slain," (Isa. 26: 20, 21).

As the children of Israel were not to go outside of their doors, (Exo. 12: 22), until the destroying angel had passed over; so God calls upon his people here, to "shut their doors about them, until the indignation be overpast. And Christ, when eating the last *typical* passover, says, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Thus we see that this first feature of the law, in its fulfilment, spans the entire gospel age: that the blood of sprinkling, and the eating of the flesh, which precedes the passing over for the destruction, is not even yet complete. Hence those who are not *willfully* blind, can see that the law only began to be fulfilled at the first advent. And "It is *easier* for heaven and earth to pass, than one jot of the law, till all be fulfilled."

As with the passover, so with the going in of the high priest to make the atonement, and his coming out again; this also spans the gospel age, in its fulfilment:—"Now of the things which we have spoken this is the sum; We have such an high priest; who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctu[illegible] and of the *true* tabernacle, which the L[illegible] pitched, and not man." That he has "e[illegible]tered in, to appear in the presence of G[illegible] for us;" and that "unto them that look [illegible] him, he will appear the second time with[illegible] sin unto salvation."

In view of these things, we can bo[illegible] maintain that all views concerning the co[illegible]ing out of our High Priest, which ignore [illegible] set aside the teaching of Moses, are m[illegible] visionary speculations, as far from the tr[illegible] as were any false views entertained by [illegible] Jews in relation to his advent to them.

Now what are the facts? no view of [illegible] coming of Christ held by any sect or por[illegible] of the church, has any relation to, or bar[illegible]ny with, the coming out of the high pri[illegible] taught by Moses, until presented, since 187[illegible] in the HERALD OF THE MORNING. [illegible] with Christ and Moses witnessing to the tr[illegible] what should we care for human spec[illegible]tions or the jealousy and false acusations [illegible] the "foolish virgins"?

When Moses was commanded to bu[illegible] tabernacle for God to dwell in, do we [illegible] know that it was a pattern of the sanctu[illegible] and true tabernacle in which God dw[illegible] That the church is his dwelling place? [illegible] that the part of the tabernacle outside of [illegible] vail, represents the church on this side of [illegible] vail? Now this outer part, where the c[illegible]dlestick was, and which represents the g[illegible] church, was called the holy place, and t[illegible] is where the high priest washed his [illegible] before he put on his glorious garments; [illegible] our High Priest thus washed *his* flesh, [illegible] going in to make the atonement, in exa[illegible]cordance with the law. And we dar[illegible]lieve the Scriptures will be fulfilled, and [illegible] broken, in the manner of his coming [illegible]

Never, in all the movement, has each [illegible] every part looked so complete and Scrip[illegible]al as now; the new supply of "oil," to [illegible] lamps, as given in that parable, is evid[illegible] the light belonging to the extreme end [illegible] movement, and therefore, light on the [illegible]ing of the Bridegroom; hence, the truth [illegible] this subject was not due, until the s[illegible]tion between the wise and foolish vir[illegible] and yet it was due *before* the Bridegr[illegible] came. How unscriptural then, is the [illegible]tion that he came in 1874; even if hi[illegible]ing in some invisible manner, as the "[illegible]*ald of Christ's presence*" claims, was tr[illegible] since, if he came at that time, the wise [illegible]gins should have had the light on the m[illegible] of his conming, *before* the autumn of 1[illegible]

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ETERNAL T[illegible]

Does Matt 25: 46, *tea*[illegible]

These shall go away in [illegible]) punishment; but [illegible]ternal," (*aeonion*). The best scholars [illegible] that the word aeon[illegible] not mean absolutely [illegible]an make of it accordi[illegible]gy of the word, is a[illegible] from several so call[illegible] to the above effect; [illegible]erick Farrar, Canno[illegible] says that the three [illegible] and *everlasting* ough[illegible] English version, b[illegible]tation of them, simp[illegible], in Lange's Comm[illegible] of the best and most [illegible]times, on this text w[illegible]ent: "*Aeonios*, [illegible], may perhaps mean a [illegible] measured by aeons, [illegible]esent world or aeo[illegible]

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hereas we did not even dream that he *had* me, or would come in any such *invisible* nner, until the following spring. This ne, if there were no other objections, uld prove their position to be unscriptural. t now that the parable has been fulfilled, d the light has shone out as it became due, e weakness of the former position is plain- to be seen; and also how perfectly scriptur- as it now stands, every step has been ar- ged.

That the going in, to make the atonement s in exact fulfilment of the law, the New tament record places beyond doubt; and t he will come out, in fulfilment of the for the coming out of the high priest, d therefore in the same manner that he nt in, cannot be questioned; hence, the l truth on the coming of the Bridegroom now shining; and it certainly would not given until it was due; therefore this sent movement is the one in response to cry, "Go ye out to meet him," and to ich those who have the new supply of oil their lamps, are responding.

The above being true, this is the *last* vement of the virgins, as given in that able, and hence, it *cannot end* in disap- tment; but must, on the contrary, end the coming of the Bridegroom, and the ng in to the marriage:—

"Even so come, Lord Jesus."

ETERNAL TORMENT:

Does Matt 25: 46, teach that doctrine?

"These shall go away into everlasting (*aeo-* n) punishment; but the righteous into eternal," (*aeonion*).

The best scholars of the present day e that the word aeonion, from *aeon*, age, not mean absolutely endless. The most can make of it according to the strict ety- gy of the word, is age-lasting. I could te from several so called evangelical di- s to the above effect; for instance, Dr. derick Farrar, Cannon of Westminster y says that the three words *damnation*, and *everlasting* ought to be stricken out r English version, being, in our present tation of them, simply mistranslations. n, in Lange's Commentary, considered e of the best and most orthodox of mod- times, on this text we find the following ment: "*Aeonios*, from its adjective , may perhaps mean an existence, a du- measured by aeons, or worlds, just as present world or aeon is measured by years or centuries. But it would be more in accordance with the plainest etymological usage to give it simply the sense of *the world to come*. These shall go away into the punishment of the world to come; and these into the life of the world to come. That is all we can etymologically make of the word in the passage."

No one who has any knowledge of the original, and any acquaintance with this controversy on future retribution going on at the present time, will pretend to say that aeonion, of itself, necessarily means endless. As the noun aeon, (age), means a limited period of time, and is invariably so used, as for example, "This present evil world," or aeon; so the adjective derived from it, *must* refer to a limited period. The most we can make of it, as we have already said, is age-lasting, *i. e.* lasting during the age to come.

But it is said, If the punishment of the wicked is limited, then the life of the righteous is limited also, for the same word in the original is used to express the duration of each. And we know, it is further alleged, that the life of the righteous, in the future state is absolutely endless; hence, the punishment of the wicked must be endless.

This *seems* conclusive; and yet it is faulty, and the conclusion erroneous. Let me call attention first, to two points in this judgment scene: first, the significance of the phrase, "These my brethren." Second, the ground upon which judgment is meted out. "Inasmuch as ye have done it unto these," "Inasmuch as ye did it not to these."

The common idea is that this passage presents a view of the general judgment, that of the world, all mankind; and that "these my brethren," signify the right hand company, *i. e. all* the saved. Now I think both ideas are erroneous. "These my brethren," refer not to either party being judged, but to THE CHRIST, those on the throne as his associate judges. Compare Matt 25:31 with 19: 28; also 1 Cor. 6: 2, Rev. 3: 21, and 20: 4. These Scriptures I think make it plain that "these my brethren," are the overcomers, the church, those who "shall not come into judgment," (John 5: 24).

In regard to the second point, it is evident that this is not the judgment of the world, for all mankind could not be judged on the basis, of doing well, or neglecting to do well to Christ's brethren. The great majority of the race never heard of Christ or his brethren, or had opportunity to treat them well or ill. I think this judgment of "all

nations," is that of the living (so called) christian nations, when Christ shall come in his glory, with his saints. (Christ cannot come in his glory until he comes with his saints, for the saints are his glory). At any rate, it must be plain to all, that the whole race could not be judged on the ground upon which this judgment proceeds.

The foregoing being true, this verse that we are considering, (the 46), whatever it teaches, does not settle the question as to the future destiny of the race.

Now then let us look at the passage itself, "These shall go away into age-lasting punishment, but the righteous into life age-lasting." What is age-life? Happily Christ gives the definition, "This is life eternal, (aeonion, of the ages), that they might know thee the only true God, and Jesus Christ, whom thou hast sent," (John 17: 3). He does not say that aeonion life is endless existence, but knowledge of God and Christ. Now what is the import of this definition? I understand it thus; the life of the ages of the past has been characterised by almost universal ignorance of God; the life of the ages to come will be characterised by universal knowledge of God; "The knowledge of the Lord shall cover the earth as the waters cover the sea." Eternal life then, or the life of the age to come, is simply knowledge of God, and of him whom he hath sent.

The endless life of the righteous is settled not by this, but by other passages, for example, "Neither can they die any more," (Luke 20: 36), "This mortal shall put on immortality;" literally deathlessness. This is the word used of God, "Who only hath immortality," (1 Tim. 6: 16). This question is also settled by those passages which teach that we are to partake of the nature of God. An essential characteristic of his nature is eternity; "The High and Holy One that inhabiteth eternity." Hence, if made like him, we must be immortal. Christ is made a priest, not after the law of a carnal commandment, but after the power of an endless life, (Heb. 7: 16). The word here rendered "endless," is not the same as is translated eternal, it means indissoluble, indestructible, and is never applied to the duration of future punishment. There is a difference then between endless life, and the word rendered eternal, the former means indestructible existence like God's, the latter refers to the life of the ages to come. The Saviour's definition of eternal life, is not contrasted with the absolutely unending existence of the redeemed beyond the ages, but with the life that has characterised the ages past. This latter life has been one of ignorance of God and Christ, while the life of the age to come will be characterised by universal knowledge. We should understand also in this connection that the word translated "punishment," in this passage means literally *pruning*. We prune trees, vines etc. to improve them; so this word refers to that sort of punishment which is for the *bettering* of the individual; hence, is merely chastisement, correction, This word alone would indicate that eternal torment is not here taught; for no one would be bettered, or corrected, by such an awful doom.

A strict rendering of the text then would be as follows; "These shall go away into age-lasting correction; but the righteous into age-lasting life." The simple meaning is that in the age to come, the righteous will be blessed with knowledge of God and Jesus Christ, (for this is life eternal) but the wicked remain in darkness and ignorance, under judgement, in order that they may learn, as Nebuchadnezzar did, that the heavens do rule.

Thus this passage when understood affords no support to the horrid dogma of eternal torment. It rather teaches a hope, even for those who are pronounced "accursed," and commanded to depart. Once we were cursed, we were "children of wrath even as others," (Ephe. 2: 3). But now "we are accepted in the Beloved." *Our* acceptance is the pledge of the ultimate ingathering of the race. "Creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "If the firstfruit be holy, the lump is also holy."

A. P. ADAMS

THE ATONEMENT.

The sacrifice, and how man is redeemed, are the great questions of theology; and involve, directly or indirectly, all for which the Scriptures were given. The word atonement, or *reconciliation*, (it is the same word used in Rom. 5: 11, 11: 15, and 2 Cor. 5: 18), really means the process of bringing man into harmony with God. And this process is based on the fact that there is a second Adam, and through him, a second life.

The whole race died in Adam, (1 Cor. 15: 22), and are now *counted* as dead, (2 Cor. 5: 14, "If one died for all, then were all dead." They are without spiritual life

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their natural life is forfeited, "Dust thou and to dust shalt thou return." Thus race are devoid of life, "He that hath Son hath life; and he that hath not the of God hath not life," (1 John 5: 12). us, without the impartation of a new life, nething entirely distinct and beyond that ich the natural man now has, the race uld have no future life; and therefore no reeminence above a beast," (Eccles. 3:). This is the condition of *fallen* humanand this the penalty of the fall.

Now the work of the second Adam, is not annul or to interfere with the execution that penalty; but to impart a *new* life. at this is true, is proven by the fact that christian, though he is being regenerated faith), is yet subject to the law of death corruption in every particular, just like er human beings. The atonement, there, whatever it is to accomplish, does not ect this fallen Adamic nature, either one or the other; it does not hasten its de or prolong its duration. Hence, it can safely assumed that the work of Christ nothing whatever to do with the penalpronounced upon Adam; but leaving that ake full effect, the second Adam's work reproduce the race as man was before entered the world. Hence, a "restitu of all things." or "As in Adam all die, en so in Christ, shall all be made alive." The above being true, the second Adam's rk is purely one of regeneration; and the ice of God is in no way interfered with: sentence pronounced upon the race of Adam not being even modified. For it is itten, we must *all* be rewarded, or "receive things in our body," according to that have done, whether they be good or bad, Cor. 5: 10). "He that is born of God nnot sin." But he that is born of woman and does sin; and will receive a just recpense of reward. God has a standard justice; the Adamic penalty was, "Dust thou art, and unto dust shalt thou return," d Christ does not interfere with its execu on either on saint or sinner. All individual sin is also to be rewarded with few or ny stripes, according to the degree of inligence, (Luke 12: 47). Again, "If we nfess our sins, he is faithful and just to forive us our sins," (1 John 1: 9). (This is e under the old as well as the new covant, "whoso confesseth and forsaketh them ll have mercy," Prov. 28: 13). And ere there is no law, sin is not imputed, om. 5: 13).

The judgment is the time in which punishments and rewards are given. Judgment means, trial, sentence, and its execution. The church are having their Judgment (trial) during the whole gospel age (1 Peter 4: 17); and are now receiving chastisement, or reward according to their deeds. "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 31, 32)). For our good deeds we receive "manifold," (Luke 18: 30); for our evil deeds, we judge ourselves by confessing and forsaking them, or we are judged by the Lord, and chastened. (It does not follow that the punishment is immediate, or that it is of short duration. To degrade an officer to the ranks, is a very severe chastisement; equivalent in the present case, to losing the "high calling," and entering as a servant). The one who brings forth *no* fruit, but burries his talent, will be "condemned with the world," to *aioneon* "shame and contempt," (Dan. 12: 2). This, I understand, is the "judgment that begins at the house of God, and if the righteous scarcely be saved, where shall the ungodly and the sinner appear"? That is, as the great numbers, are "saved so as by fire," where will, (not the *world*), but the "hypocrites and sinners in Zion" appear? Surely "shame and age-lasting contempt" will be their portion.

The above, graded from "our light afflictions," to "age-lasting contempt," is the full and complete executive judgment on the "house of God," or the church. The latter class are those who "shall not come out, until they have paid the utmost farthing."

The statement in 2 Cor. 5: 10, "For *we* must all appear before the judgment seat of Christ," is spoken *exclusively* to the church. (The *world* are always spoken of as the third person, *they*, or *them*). Thus we are judged for every deed, (either by ourselves, or the Lord), if by ourselves, we confess and forsake and find mercy; if by the Lord, then we are chastened. The light afflictions do for some, (the overcomers); another, and by far the larger class, lose "that better part," and enter on a lower plane of various grades; while some experience to the full, for all their deeds. These are they who sin against great light, and are "beaten with many stripes;" *i. e*, having themselves been forgiven, but not producing the fruit of such mercy, have their sentence revoked. This is illustrated by the *wicked servant* (Matt. 18:

32), "I forgave thee all, shouldest not thou also have had compassion on thy fellow servant? And his lord was wroth, and delivered him to the tormentors till he should pay all," and yet the debt had once been forgiven.

The judgment of the world, *i. e.* those not given to Christ during the gospel age, and for whom he did not therefore pray, (see John 17; 9), will have its own conditions, its rewards and punishments; and whatever they may be, the utmost can be only, "till they have paid all." Finite acts cannot be visited with infinite punishment; therefore the teaching of Christ, that punishment will be "few or many stripes," according to the circumstances, and that the full demand of justice can be *satisfied* by the few stripes or the many stripes, is unquestionably true; but rewards and punishments of fallen humanity, do not give life. Hence, if God were to raise man, as the widow's son, Lazarus, and others were raised, and should continue so to do a thousand times over, man must continue to suffer and die, because he would continue to sin.

The work of the second Adam, is not to interfere with the punishment of sin, but to impart a *new* nature which will not sin; and when that new nature is complete, they will not die any more, because they will not sin any more. *To be continued.*

QUESTIONS AND ANSWERS.

Q,—"If Christ sacrificed his divine life, in being made flesh, will somebody tell me how he can again become flesh, and not die"?

A,—Yes, brother, we will answer you.*

Between the perfect Adam and the fallen man, there is a great gulf. On our side of that gulf, all is death and corruption. On the other side there is no death. Christ took our corruptible nature; he thus entered into death's domain and "became obedient unto death." And we all know why; viz. "Christ both died, and rose, and revived, that he might be Lord, both of the dead and of the living." At his second coming, he will stop on the other side of that gulf where there is no death; and hence, no more *dies*, than did the Lord, when he came through the vail, eating and drinking as a man.

Q,—Did not the high priest put on the glorious garment *in the holy place?* And as the gospel church represents the holy place, should not Christ have been glorified at the end of the forty days, and before leaving the church?

A,—That is certainly the way it appears; but it must be remembered that the vail and the holy garments were not one and the same, and that we know nothing as to when or how he was glorified, only that it was after he had washed his flesh, and *before* the Holy Ghost was given; and therefore within the next ten days. The glorious garment represents the official glory of Christ, as he appears in the presence of God while making the atonement; and not simply the glory of a spiritual being. It was not even the permanent condition, or garment of a high priest; but was put on while making the atonement, and put off at its completion, to be no more used until the ceremony should be repeated. As Christ makes the atonement but once, he takes on whatever that garment represents, but once; and sat down forever, *i. e.* for the aion, at the right hand of God, there to appear for us. And when the atonement is finished, he puts off that garment, again washes his flesh, and never, so far as we know, puts in on again.

Our idea of his being glorified, or the special condition that garment represents, may be entirely wrong; we usually associate the glory of Christ with a visible shining; and yet God can be glorified without producing visible light, then why not Christ? We glorify God; and God glorifies Christ, "Glorify thou me," etc.

As stated in a former paper, the death of Jesus, or his soul (life) passing out of his corruptible flesh, was not a "going through the vail; for if it were, then all who die, go through, and Christ was not the first. The vail, therefore represents the perfect flesh; and he went through "by a new and *living* way which he hath consecrated for us."

We believe the Lord came through the vail, when he appeared to Abraham as a man; and that angels have "come forth," (Dan. 9: 22), and returned again; and yet we do not believe that angels, who "stand in the presence of God," (Luke 1: 19), are glorified with the high priest's glory. But knowing nothing of that special glory, we do not know but that he may have put it on before he passed out of the vailed-in-flesh condition. He was in the flesh when the cloud received him out of their sight; hence, entering the cloud, was not a passing through the vail. And, no matter *where* he was, so long as he remained thus vailed, he was in the outer tabernacle, or *this side the vail.* He certainly fulfilled the law, and therefore we know that he washed his *flesh*, before he

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took the condition represented by those garments. How then was he naked, while he washed his flesh? When he came out of the tomb, he was in the identical flesh which was "the sin offering;" and Mary saw him. That work being ended, and his flesh having been raised, no more to return to corruption, he passed through the vail, or ascended to the spiritual condition; but that, be it remembered, is not a putting on the High Priest's robe of office; angels are spiritual beings, but they are not clothed with *that* robe. After passing through the vail, between the time when Mary saw him, and the evening of that day, he then came forth and washed his church with water by the word. Thus having laid off the body which had been the sin offering, together with its *office*, he was naked until he took on the new robe of office in which he was to make the atonement. Now when he has finished the atonement, he will again lay off the official robe (glory), with which he has appeared in the presence of God, and again he will be naked, while washing his flesh, and until he takes on the official dignity of Judge and lawgiver, and which belongs to him, not as High Priest, but in his character as "Son of man:—The Father "hath given him power to execute judgment (not because he has made the atonement, and not because he is "a quickening Spirit, but that power is given) *because* he is the Son of MAN," (John 5:27.

As the "holy linen garments," and the *vail,* were entirely distinct; it follows that passing through the vail, is not equivalent to putting on that robe of office; hence, after washing his flesh, Jesus doubtless thus entered fully into his office before he passed out of the vailed condition in which he was seen by his disciples.

Q,—In Vol. 7, page 80, you say, "There was a germ of higher life in Adam's race, until Christ came; while Vol. 8, pp. 97, you say, "When Adam sinned he lost this germ of life." How do you explain this contradiction?

A,—By the germ, in Vol. 7, is meant the "Seed of the woman." Not spiritual life; but a germ which would develop Jesus *in the flesh*, and thus indirectly *reproduce* that which had been lost. In Vol. 8, the statement that Adam lost the germ of spiritual life, involves no contradiction. In this case the germ referred to was that which would have developed into the higher life, directly and without a second Adam. In the other connection we are speaking of a *promised* life through the seed of the woman. You quote a statement from one volume, connected with a certain train of thought, and from another volume, a somewhat similar phrase, connected with a different line of thought, and think you see a contradiction. Let me try, In one part of the Bible I read, "Thou shalt not die." In another part, "Thou shalt surely die." A plain contradiction.

Adam lost what, (for want of a better name) we have called, the *germ* of spiritual life; and therefore had no power (in himself) to develop spiritual life. God then promised that life indirectly, through the seed of the woman; and so long as that promised seed was in the loins of man, there was *life* in the race of Adam. But when that Seed was brought forth, there was no germ of life directly or indirectly, left in the human race. Hence, in Christ's death, (and if he had not risen) the last promised germ was extinct. Therefore, in a certain sense, in the death of Christ, *all* are counted dead, (2 Cor. 5:14). Hence, if Christ be not risen, "they that are fallen asleep in Christ have perished." Man lost the germ of life; but God restored that loss, in and through a promised seed; and man developed that seed, since Christ was of the seed of David, and therefore of Abraham, Noah, and Adam, according to the flesh.

Second contradiction:—Vol. 8, pp. 81, you say, "The law demands the death of the natural man." On pp. 97, Vol. 8, you say, "Man did not lose his natural life by the fall." Which of these statements are we to believe?

A,—The first we know is true, "Dust thou art, and unto dust shalt thou return." The second we believe is also true. Blood-life would not have been eternal, if man had not sinned; otherwise the Devil wrought a good work for man; for the divine is higher than human nature; and man who was made lower than the angels, is to be equal to angels. Therefore, the natural, or blood-life, would have ceased, if man had not sinned. Hence, as natural life would have ended in *either* case, man does not lose it because of the fall. In one case it would have terminated when he entered upon the higher life; in the other case it terminates in death. And to lose natural life by *death;* or to lose it by entering into another and higher *life*, are very different. It is your way of reading, my dear brother, and not getting hold of the true ideas conveyed, which makes you see so many contradictions. This is the way peo-

ple who find so many contradictions in the Scriptures, are in the habit of reading.

In the rapid increase of light, since 1878, and the many traditional errors we have had to renounce, together with the natural tendency, where persistent opposition has to be overcome, of claiming too much, we cannot look over the back volumes of the paper, and not rejoice in God that so little is published which we could wish to change. In the two volumes, 7 and 8, before we saw the restitution, (I mean, before we understood it, or saw that it was uinversal; beginning with Christ, then with the church, and finally with the world) there are statements concerning the resurrection, which are incomplete. We had seen the two stages, that the mortal body was first quickened before this mortal would put on immortality; but as we had not then seen *why* this was so, or that *restitution* came in there, and that restitution must precede translation, we are the more surprised that the *fact* could be made so clear, against all opposition, notwithstanding the restitution, the very reason which necessitated the first stage, was as yet unseen.

Q,—If God raises the dead, and Christ himself does the work of restitution, how is it that Jesus came forth a perfect man at the moment his mortal body was quickened? In other words, if he was the restored man the moment he came forth, and God raised him, how did he accomplish the work of restitution as it applies to himself?

A,—The quickening of the mortal body of the physically dead, is no part of the restitution; that is, it is no part of restoring a man from the fallen nature, back to the unfallen and perfect nature. This is proven by the fact that "we who are alive and remain," will be made perfect without experiencing physical death, or such a re-awakening. It may be claimed that such quickening of the mortal body of the dead is a necessary step, before they can be perfect. True, and so eating and drinking is a necessity, with us who are to remain alive, or we should not live till made perfect; but it does not therefore follow that eating is a part of the work of restitution, which work belongs exclusively to the *second* Adam.

Now how did Jesus perform the work of restitution, or restore himself from the fallen nature to the perfect man, notwithstanding God raised him from the dead, and he was not perfect *until* he was raised?

There was a prescribed trial, and a definite course of suffering through which Jesus must pass, in order to become perfect; if he passed through successfully, he would attain the prize, and become the firstfruits of his own righteousness. And death, even the death on the cross, was to be the consummation of that prescribed course of suffering. He fulfilled the conditions; and therefore, by his own righteousness won the prize—"brought forth judgment (trial) unto victory." But it may be said, then he should have been perfect the moment he died. No, I answer, he must "be holden by the pains of death," three days to fulfil all the conditions of his sufferings, and bring him to the appointed time. At the end, having fulfilled every condition, God raised him, and, lo, he came forth, the perfect man. And the change from the fallen to the perfect nature, was entirely due to his own righteousness.

Q,—You claim that the complete condition of perfection is reached only at the washing of the High Priest's flesh, at the time when his saints are "gathered together unto him:" how then is it that "the dead shall be raised incorruptible"? Are they incorruptible *before* they are made perfect? Do you not leave out something here? I think you do. Was not Jesus, when he said to Mary, "Touch me not, for I have not yet ascended to my Father," in the same corruptible body which was crucified? And the next change was from corruption to incorruption. And has not Christ been seen in the three following conditions; 1st with the corruptible body before his crucifixion, and at the time Mary saw him; 2nd in an incorruptible body while washing his flesh; an d3rd a glorified condition? Does not the rending of the vail of the temple prove that the corruptible flesh of Jesus was the antitypical vail? O. S. Barr.

A,—There were *two* vails, "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread: which is called the sanctuary. After that, the *second* vail, the tabernacle which is called the holiest of all," Heb. 9: 3. The corruptible flesh, we believe is the first vail, and the incorruptible flesh, the "second vail." Jesus passed through the first, in his physical dying and rising again. It was thus he passed into the "true tabernacle which God pitched, and not man." And is it not by being crucified with Christ, and "raised to newness of life," that we enter, (by faith) into this tabernacle of God,—the church of the firstborn? In the case of Jesus, there is a necessity that he should have

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entered with his body (the sin offering), in its perfect, or incorruptible condition, and not (as Bro. Barr suggests) with the corruptible body, afterward made perfect. Because the law demanded that the high priest should put on his garment (that he wore in) and come forth, (Lev. 16: 24). And our High Priest will therefore "come forth," in the identical body with which he entered. And certainly he will come forth a perfect body.

In answering the first question, Are the saints incorruptible before they are made perfect? I will say, there is a seeming contradiction to be answered; but not unlike many other Scriptures in which a thing is spoken of as complete, when it is only begun.

Without doubt, when the dead in Christ are raised, and we are being "caught away together with them," they, and we, will be in precisely the same condition, so far as corruptibility is concerned. That none of these will be perfect until the washing of the High Priest is ended, is certainly true, because it is by that washing they are made perfect. The dead are said to be raised incorruptible, doubtles just as it is said of Jesus, "No *more* to return to corruption." When raised by the Spirit of God, and caught away by that Spirit, (the antitypical Eliezer), to meet the Lord, that the power of death and corruption should be held in check, by the Spirit, until we are delivered into the hands of our High Priest, is not surprising. And if the power of God *holds* death and corruption at bay, until they are "made perfect," they would indeed be "raised incorruptible," notwithstanding the power which made then so, is not in *themselves*, until they are perfect.

When raised, all that is wanting to make them perfect, is the *washing*, *i. e.* Being brought "unto the perfect man, unto the measure of the stature of the fulness of Christ." When Christ was raised, *he* did not require this, but having met all the requirements of "the law which was ordained to life," was perfect the moment he was quickened.

Q,—If the corruptible flesh, is the *first* vail, and the *incorruptible* flesh, the "second vail" how is the church already in the outer tabernacle which could only be entered by going through this first vail?

A,—We have not entered in fact, but only by faith. We enter in *fact*, only when made perfect. Jesus is the pattern and forerunner; he entered in, by his death and resurrection; *i. e.* he passed out of the corruptible, into the incorruptible flesh condition, and thus he entered *alone*.—"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out, and have made the atonement for himself, and for his household, and for the congregation of Israel, (Lev. 16: 17).

When Christ washed his church, during that forty days, he alone stood in "the holy place," he alone had passed the first vail, *i. e.* out of the corruptible into the incorruptible, "no more to return to corruption." And when he shall again come to wash his flesh "*in the holy place*," he alone, of all that gathered throng, of patriarchs, prophets and saints, will be the *perfect* One, until the washing is complete; *then* "we shall be like him, for we shall see him as he is."

During the atonement, the congregation were to wait at the door of the tabernacle. And all their offerings were brought only to the door of the tabernacle. How then, it may be asked, have we offered *spiritual* sacrifices from the golden altar? Through Christ, I answer. How then are we called the tabernacle, temple, dwelling place etc. of God? Just as we are said not to be in the flesh, I answer,—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," (Rom. 8: 9).

We are called the kingdom of heaven, but that kingdom is not yet organized. We are called the temple of God, and yet the temple has not been built, nor have the parts yet come together:—"We who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; for we are saved by hope: but hope that is seen is not hope; but if we hope for that we see not, we do with patience wait for it," (Rom. 8: 23–25).

After all, then, we are only in the holy place, by our forerunner and Representative, while we wait and watch at the door. And not until our High Priest shall come through the inner vail, lay off his high priest robe, and wash his flesh, shall we pass the first vail, and enter "the holy place."

O how beautiful is the Law! We can say with David, "The law of thy mouth is better unto me than thousands of gold and silver." "O how love I thy law." Truly, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." How entirely blind are those who talk of looking for Christ, while

they ignore and sneer at the teaching of Moses. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The spiritualists, or the coming antichrist, are already teaching that Christ has come in a *spiritual* body. "This is a deceiver and an antichrist."

Q,—Did not the resurrection of many of the saints take place at the resurrection of Jesus? (see Mat. 27: 52), "Jesus when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared unto many."

A,—No, there was no *resurrection* of any one but Jesus. A resurrection is entering into LIFE: they are equal to the angels, neither can they die any more. Christ was the firstfruits (to be made alive), and afterward they that are Christ's, *at his coming*.

Again, the bodies of these saints were not even made perfect, the first stage in the process of *anastasis* (resurrection). Restitution back to the condition from which Adam fell, does not make man equal to the angels, since man was made "a little lower than the angels." But if these bodies of the saints, which rose, had passed the first stage, or from the corruptible, to the incorruptible, they would have passed through the first vail and into the true, or antitypical tabernacle of God, at the time Jesus entered in; "and there shall be no man in the tabernacle," "until he come out," (Lev. 16: 17). Nor could the saints of the Jewish age have been "made perfect" without us, (Heb. 11, 40).

The first washing was not to make them perfect, it was only the beginning of the process; and yet the high priest's *flesh*, (the overcomers, and who compose that high order), must experience that washing, (both the quick and the dead), at his going in, as well as at his coming out. Hence, the bodies of *many* of the saints which slept, arose and came out of their graves; those belonging to this order. So at this second washing, not the church in mass, but only the mortal bodies of the overcomers, will come forth at this time. These are to have power over the nations, and execute the judgments. This is the 144, 000, who stand with Christ on mount Sion, (Rev. 14: 1), and not "The great multitude which no man could number," (Rev. 7. 9). "Every man in his own order," (1 Cor. 15: 23), means a good deal. This first "order," though like Aaron who represented the Levites, and thus the church of the firstborn, are, after all, but a *representative* class, like "the ten virgins," who represent the two clases, in this living generatiou. The church, in mass, (the woman which brings forth this man child), are evidently, to be raised at, or near the end of the time of trouble, when their *living* representatives, and who pass through the fiery judgments, flee into the wilderness, (Rev. 12: 14). Thus the great mass of the church rest in the grave, until the plagues are fulfilled. Doubtless this is what is meant by Job, "O that thou wouldest hide me in the grave until thy wrath be past." Not that he is speaking of himself, but of the church in mass, the overcomers being the exceptions.

We understand therefore, that the bodies of the saints which came out of their graves and came into the holy city, after Christ's resurrection. were all among the saints of the Jewish and patriarchal ages who belong to the high priest order of the kingdom of Christ. That the entire mystical body, as it then existed, were "washed with water by the word," at that first washing of the High Priest's flesh. But as that washing was not designed to make them perfect, all who were then washed, are still subjects of corruption. That those who came forth to fulfil the law, in relation to the washing, as our High Priest was entering in, returned to their rest, when the purpose for which they were called forth was accomplished; while the rest of that company (above five hundred, out of that living generation), also fell asleep in due time, waiting for the return of the great High Priest, when he will come into the "tabernacle of the congregation, (and therefore through the *inner* vail) lay off his official glory, and again wash his mystical body; which last washing will bring them to the full stature, "unto the perfect man."

Was it too great an honor, that the earth should cast out some of her dead, when the glorious work of the atonement began? It was doubtless a mighty heaving of her bosom; but heaven and earth could pass away easier than one jot of the law could fail of fulfilment. The High Priest's *flesh* was required, a little jot of the law was to be fulfilled, and lo, "the earth did quake, the rocks were rent, and the graves were opened."

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he high priest did *not* go through until af-
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pposing that he passed through, before he
ashed the church?

A,—I think not. It must be remembered
hat while the high priest had but one single
ork to perform on that day, Christ is the
ntitype of many types; for instance, he is
he antitype of the passover lamb, and also
f the sin offering. Hence, in his sacrifice,
here must be *more* than would fill the type
f the sin offering by itself, and more than
ould fill that of the passover lamb, since his
crifice fulfils both. Now, though he ful-
ls every jot of the law, in reference to the
oing in of the high priest, still he had to
nter *into his priesthood*, before he *began* his
igh Priest work.

Before his crucifixion he was not a priest,
Heb. 8: 4). When he rose from the tomb,
although incorruptible, he had not yet re-
ntered his priesthood, which was "after the
rder of an endless life," since he was, as
et, only the perfect *man*. Hence he says
o Mary, "Touch me not, for I have not yet
scended to my Father." Now it was not
awful for the high priest to go through the
ail until he had washed his flesh; but Je-
us was not a high priest until he "ascended
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hrough which all who ever enter into spir-
ual life must pass; first restitution, and af-
r that, immortality. The washing of the
igh priest's flesh, belongs to the work of the
nement, and is *never* to be repeated. If
hrist had not gone through the vail, as a
an, and for himself, *before* going through
e High Priest making the *atonement*, how
ould he be our forerunner? since *we* shall
ot go through, as high priests' making the
nement.

After he had thus resumed his priestly of-
fice, he then, (before the evening of that
day), came through the vail, "and appeared
in *another form* unto two of them, as they
walked, and went into the country," Mark
16: 12. And it was with these, he began
the High Priest's work of washing his flesh.

Hence, Jesus, beginning as a man with a
corruptible nature, must first pass into spir-
itual LIFE, in order to become a Priest "af-
ter the order of an endless life." And as
our forerunner, he passed in, just as we are
to go in, thus "consecrating" the way for
us. Therefore he was raised incorruptible,
or, as the literal of Acts 13: 34 is, "no more
about to return to corruption." He then, af-
ter saying to Mary "touch me not, *for* I
have not yet ascended to my Father," (this
is unquestionable proof that he did "ascend
to his Father," before he permitted them to
touch him), he then, I say, "*ascended* to his
Father;" hence, he must have passed be-
yond the "second vail," on the very day
that he arose. And yet it was not lawful
for the high priest to go through that sec-
ond vail, until after the cerimony of wash-
ing his flesh. This is therefore positive ev-
idence that Christ did not go in at that time,
in the character of the high priest making
the atonement, but rather as a man, "the
firstborn among many brethren." *We* are
eventually to go through that vail, since he
has consecrated the way for us; and *we* shall
not go in as high priests making the atone-
ment, since that is to be made, and finished,
before any man can enter in, (Lev. 16: 17),
and is made "once, for all." Nor, judging
from the type, do we enter into our high
priest office at all, until after the execution
of the judgments. Aaron met Moses at the
mount of God, was endued with power, then
returned with Moses and executed the judg-
ments, delivered Israel, and returned again
to Sinai, before he was enstalled into his of-
fice as priest.

It will therefore be seen, that as our fore-
runner, Jesus must have gone in, in a dif-
ferent manner from the going in of a High
Priest; and also that he must himself enter
in, before *he* could become a high priest. In
other words, he must go back to what he
was before he was made flesh, in order to re-
take that which he had renounced, in being
"made flesh." *Then* he "appeared in an-
other form," and, having thus laid off his
garments, (that he wore on entering the ho-
ly place), was prepared to "wash his flesh,"
put on his glorious garments, and "appear
in the presence of God for us."

OUR FAITH.

We believe in the restitution of all things. That no man, (excepting "the man Christ Jesus"), has yet been made immortal. We believe man must first be restored to a perfect condition, that from which Adam fell, before this "mortal shall put on immortality;" that *anastasis* involves two stages, 1st, raised to a perfect and sinless condition; 2nd, changed from flesh and blood, to a spiritual body. That Christ passed into LIFE by these two stages, and that the church will be raised, (both quick and dead) to this incorruptible condition, at the coming of Jesus Christ, "whom the heaven must receive until the times of restitution," (Acts 3: 21).

Jesus came to the Jews with a corruptible body; we believe he will come to the gospel church in the condition, physically, in which man was before sin entered the world, and bring the church up to that condition. That this "second Adam" and his body, of which "we are members," will then carry out the original purpose of God, viz. "subdue the earth and have dominion."

We believe the evidence warrents us in expecting Christ to thus come at the end of 1881 (Jewish time); that the dead in Christ and we who are alive, will then be caught away, bodily, as we are now, and actually meet and speak with Jesus, just as he was when on the way to Bethany, Luke 24: 50. That this meeting will result in our being made *perfect*, *i. e.* what man would have been without sin. Then we believe Christ and "his body" will remain in this condition of restitution, or restored mental and physical perfection, having supernatural power to judge and subdue the nations; that this work and condition of the church, will continue 33 1-2 years, or until the end of "the times of the Gentiles," in 1915, (this is also just the period of time Jesus was in the *corruptible* flesh).

At the end of this period, the Gentile nations having been subdued, the "prince of this world" cast out, (and bound), and the kingdom of God established "under the whole heavens;" we believe "the kingdom and dominion" will be given to "the *people* of the holy ones (saints) of the Most High;" the *people* of the saints, being God's ancient Israel. We believe this whole work of THE CHRIST, from the perfecting of his body, until he comes to the mount of Olives, with all his saints, at or near the end of this 33 1-2 years, is the coming of CHRIST, "in his glory." That after this work of conquest and judgment on the nations, this "church of the firstborn," will pass out of this perfect physical condition, into the spiritual, a higher type of life of which we know nothing, only that it is "beyond the vail," and partakes of the divine unutterable glory.

☞NOTICE! The Lord willing, we expect to preach in Lapeer City, Mich. Sunday October 10th; at Norwalk, Ohio the following tuesday and wednesday, Oct. 12th and 13th; in Elyria, or where Avis Hall may arrange, on Oct. 14th and 15th; in Pittsburgh Pa. over Sunday Oct. 17th. And at Springville, Susquehanna Co. or where Isaac A. Button may arrange, tuesday and wednesday, Oct. 19th and 20. (Those going to Springville, had better write to Bro. Button, as the meetings may be a number of miles from there. Those going to the Pittsburgh meeting, can call on Bro. S. M. & J. Miller, 106 Smithfield St. for particulars. NELSON H. BARBOUR.

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HERALD OF THE MORNING
GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 11. ROCHESTER, N. Y. NOVEMBER, 1880 No. 5.

THREE WORLDS

World that was, World that now is, World to come.

HOW TO SEE THE TRUTH.

There are some who say, "If these things are true, we would like to see and understand them, but we think we can see objections; or at least points which are not clear, and until we can see the whole subject clear of every objection or doubtful point, we can not accept it."

To the law and to the testimony, "let no man deceive you," is binding on every one, and is certainly commendable, but one can deceive himself easier than others can deceive him. Hence, we should watch ourselves, with more suspicion than we watch others.

The Spirit is given to lead the church into all truth, just as fast as the truth becomes due; but the church is an organized body, and God is a God of order, and works by his own prescribed means; and the Spirit always works by those means which He has ordained. First, truth is only given, through the word. And second, the body of Christ is not one member, but many; and these many members are not all eyes, they are not all hands, or feet; "If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? But now hath God set the members every one of them in the body as it hath pleased him. . . . Now are ye the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," (1 Cor. 12; and Eph. 4: 11). This is God's arrangement "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we *all* come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man."

The above clearly shows that it is not in God's order that each and every member of the body of Christ should be an eye, and say "If God wants me to have the truth, the Spirit can give it to me direct, as well as to give it through another; and unless I receive it in that way, I shall not accept it." The above, expressed in various ways, is the spirit which controls many who were once in this movement, but are now seeking light, and finding none.

"How can ye believe, who seek honor one of another; and not that which comes from God only." The sanctuary is being cleansed, and the bride is "making herself ready;" hence, there are great changes, traditional errors to be given up, and rapidly increasing light on the work of the Father, and the Son, in the plan of redemption; and one cannot walk in the light, and yet have a spirit, not of investigation, but of opposition. It is one thing to search the Scriptures, when a subject is brought to your notice, to see if it is true; and quite another thing, to search merely to see if you cannot overthrow it; or at least, find some objection which *you*, perhaps, not having seen all, or

possibly none of its strong points, may think an unanswerable objection. There is no doctrine of Scripture so clearly revealed that those who desire to hold opposing views can not find some, to them, plausible reason for so doing. There are men who in a public debate on a question on which they are fully persuaded, had just as lief be appointed to take the opposite side, as the side on which their real convictions are, and debate with equal spirit, and no lack of argument. But this will not do, while searching after the deep things of God. Truth, concerning God and Christ, is of necessity, good; and I believe, will always commend itself to the heart of one who is led by the Spirit of God, even at first sight. This is what is meant by, "My sheep know my voice." Christ is the truth; hence, his voice is the voice of truth. I do not say that christians have not often been mistaken, they certainly have, and held views repugnant to their better nature, ("hell paved with infants not a span long," for instance), and supposed the Bible taught them. But with all the error which has been in the church, whether of the horrid dogma of eternal torment, or that of substitution, (inflicting punishment on the innocent, instead of the guilty, to "satisfy *justice*"), or any other false views, in all cases, I am satisfied they have been thoughtlessly entertained, or held under protest; and have *never* commended themselves, as lovely or desirable. Error is of the devil, and though we may be deceived, there is, deep down in the heart of *all* real children of God, something which recoils, more or less, from error, and responds to truth. "My sheep know my voice" even though it be a still small voice.

In the heart of the christian, the first impression, when an advanced idea is presented is, we believe, almost always correct, *i. e*, if it is a truth, it will impress the mind as a something desirable in itself; something we could wish were true, before we know if it is scriptural or not. (This, we believe, is the "still small voice," "My sheep know my voice"). While if it is error, it is of the devil, and the first impression is repugnant to our sense of the true and the beautiful.

This has been my experience, in all this movement, from 1843 to the present time; and indeed, my whole christian experience. Our first impression of supposed scriptural teaching, is that of which I am speaking; if it is true, it strikes us as beautiful; if false, we instinctively shrink from it. God is love, and truth is lovely; hence, to "one whose "eye is single," the truth touches a responsive cord.

Illustrations almost without end, might be given; the dogma of eternal torment, presented to one for the first time, would not appear beautiful; one shrinks from it as horrible to think of; and men have believed it only because they supposed they *must* believe it. The same is true of the twin doctrine of "the suffering of the innocent instead of the guilty, to *satisfy justice*. All our instincts of *justice* shrink from a lawgiver who could call that, a satisfaction of *justice*. But if one, no matter how innocent, plunges into the very jaws of death, to save the perishing, the heart of every beholder leaps with reverent praise. The coming of Christ, not to save, but to destroy the world, is another theological idea which no christian *loves* to believe, or, if he has any doubt, hopes is true. This is true with all the errors connected with this advent movement, and which from time to time, we have had to renounce. Not one of them looked beautiful, or was accepted, except under protest; they were accepted because we thought they must be true.

I well remember in the spring of 1[illegible] when the idea first presented itself to me that, according to certain arguments, Christ must have come six months before, or in the autumn of 1874, how unwelcome the idea was to every one to whom it was presented, and even when I had convinced them of the (supposed) necessity to accept it, or to renounce many of our main arguments, the strongest in the faith were *very* reluctant to speak of it; Bro. Paton, among others, after being convinced (as he supposed) that we *must* accept it, remarked to me, "Why need we speak of it in public"? And we did not speak of it much in private, until familiarity with the idea, gradually made us bold. But with the resurrection having commenced the following spring; it was *unpleasant* to preach it, but if Christ had come, the resurrection was certainly due; and if *he* came be here, and no one, not even the church know any thing of it, except by certain arguments, parallels, etc. why could not the saints of past ages also be here, and remain invisible? Hence, having accepted the first idea, the necessary accompanying one, was little less obnoxious to our feelings.

Again, when the fact that in the coming out of the high priest, he must wash his feet "in the holy place," was first seen, and that Christ washed them, on going in, by two or more at a time, and in different places,

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first idea was that he would therefore, so appear to us at different times and places, doing *this* washing of his flesh. Still there was something unsatisfactory about it; it did not seem on a scale sufficiently grand to be consistent with the magnitude of the event. But like the idea entertained of his having come in 1874, we had, in this, as in that, entirely overlooked the fact of our "gathering together unto him;" and not years after his coming, but to meet the Lord, in the air.

As above stated, there is not a single idea connected with this movement, and which we have had to renounce, nor indeed any of the traditional errors of the church, which "the cleansing of the sanctuary," is taking from us, but what are, in some way, obnoxious to our sense of right; and were accepted because we thought they must be true. On the other hand, every truth, new or old, which stands the test of the dividing work of "the reapers," in this harvest of the gospel age, is beautiful, and looks desirable even before we know whether it is scriptural.

If there is to be a restitution, what can be more beautiful than the view which is now so clearly to be seen? If God, who changeth not, has ordained a law which is unto life, and after the experience of evil, man is to be restored to a perfect condition, is it not consistent and beautiful, that he should then obey that law, and enter into immortality in the way ordained? This leaves no clashing between God's ordained plan, and the work of the second Adam; and makes the restitution mean something perfectly glorious.

Now we do not teach, that because an idea looks beautiful, it is necessarily Scriptural; or that because it appears to us inconsistent or even hideous, that it is necessarily of the devil. And yet we are satisfied that in the eyes of God, and all holy beings, error is hideous, and truth is beautiful. And as Christ's voice is the truth, and his sheep know that voice, I know of no other rule which looks so consistent with God's revealed character, and with the devil's revealed character, as the above. And if our nature were not corrupt, I am satisfied it would be an infallible test between truth and error. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." And that which is of the devil, ought not to appear beautiful to such. Would the dogmas of eternal torment, substitution, etc. ever have been accepted on the ground of being beautiful? we think not. But, as before remarked, we are not to accept an idea merely because it appears to us to be beautiful, even though this might be an infallible test to a holy being; ours is a fallen nature, and we may deceive ourselves, hence, we are to try the spirits, and "the law and the testimony," is that to which we must in every case appeal. But a knowledge of good and evil, was purchased at a heavy cost, "The man has become as one of us, to know good and evil," and as the truth is of God, while error is of the devil, the one must be beautiful, and the other hideous, just in proportion to their magnitude; and if even the natural man can discern between that which is of God and that which is of the devil, certainly the "sheep" who know the voice of truth, ought to be able to discern between them. And I am strongly inclined to believe, that if the church had viewed with suspicion, ever idea and doctrine which did not commend itself to their sense of the beautiful and consistent, and carefully examined the Scriptural evidence, in that light; and on the other hand, had sought for that which was in itself attractive and beautiful, they would have escaped most, if not all of those horrid theological dogmas of "hell paved with unbaptised infants, &c. and all views which would make angels weep, and devils rejoice. And I now believe that if we are guided by the above rule, in our investigations after truth, that we shall be far more likely to recognise the voice of Him who is the Truth and the Way.

THE ATONEMENT.

Continued from page 58.

Because some are to be "beaten with many stripes," or even "not come out, until they have paid the utmost farthing," does not entitle them to life. *Unless they get the life that is in the second Adam*, they must return to dust, and *remain* dust, or in death. Those who have been raised to life, like the widow's son, Lazarus, etc. evidently found the same penalty, "dust thou art, and to dust shalt thou return," still holding them in its iron grasp. And why? because of the weakness of the flesh; a man can no more change his own nature, than can a leopard change his spots; and although God can forgive, and if man could *cease* from sinning, save them without a Christ just as well as with; still, as it is not possible for the natural man to please God, or obey the law "ordained to life," he "must be born again," or have a new nature imparted to him; and

therefore the necessity of a second Adam.

That the law, if obeyed, could give eternal life without a Christ, is proven by the answer of Jesus to the question, "What shall I *do* to inherit eternal life," (Luke 10: 25)? "And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; *Do this* and thou shalt live." In this love to God and man, all the law would be kept, because one could not kill, or steal, or covet, while thus loving God, and his neighbour. The law "was ordained to life," and notwithstanding man had the *fallen nature*, and was a personal sinner, perfect obedience could restore even that wicked lawyer who "tempted" Jesus, and give him eternal life. Love to God, and to his neighbour, even if Jesus had not come into the world, could have saved that man. But the law was weak *because* of the weakness of the flesh, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," (Heb, 8: 3). To learn what this means, see Matt. 12: 41; "The men of Nineveh shall rise in judgement with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." They will condemn that generation, by showing that even the preaching of Jonas was enough to make men repent, while they would not repent at the preaching of Jesus. So God condemned sin in the flesh by showing, in Christ, that flesh *could* keep the law, even though it was sacrificed to sin; *i. e.* endured all the suffering that sin had brought upon fallen humanity. And it was thus the law was made honorable. The Ninevites will condemn that generation of Jews, by their example; *they did* repent; thus showing that the Jews could, *if* they had willed to do so. Christ condemned sin in the flesh, (or sinning in the flesh), by *his* example; showing that the weakness was, not in the physical imposibility of mortal man obeying the law of God, but that it was in the *will* power, man *will* not obey. Hence, no man can be saved, that is, be brought into harmony with God, until his will or desires, *i. e.* his entire nature is changed. And this exactly defines the work of the "second man Adam." He did not come into the world to interfere with the *punishment of sin;* (those who thus flatter themselves, will one day have their eyes opened to the fact, that "We must all appear before the judgment seat of Christ; that *every one* may receive the things in body, according to that he hath done, whether good or bad,"—2 Cor. 5: 10). The one work of the second Adam, with the *natural* man, is to *re*-generate him. He does not even *punish* the natural man, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved," (John 3: 17). (This being sent into the world, does not refer merely to the first advent, for he does not appear "unto salvation," until he comes the second time, Heb. 9: 28. But the coming of Christ, in one and all of its stages, is, not to condemn but to save the world), Christ has nothing whatever to do with the world, not even to pray for them. God gives them to him, "but every man in his own order." As as they are given to Christ for regeneration, just in that order, they belong to him, and *he* judges them. Hence Christ judges christians only, or those being regenerated.

The above, shows that if man could stop *sinning*, and obey the law of God, he could after receiving the few, or "many stripes" which his sins demand, even then obtain eternal life, through the "law which was ordained to life." But man utterly failed, and nothing can save him, or bring him where he can stop sinning, only by imparting to him a new nature; and this is what the second Adam will eventually accomplish; until all are "made alive in Christ; but every man in his own order."

Atonement means reconciliation. As the work of Christ is to restore all things to bring the world back into harmony with God. A world in harmony with God, would love and obey him. The law of God is "ordained to life, *i. e.* to give life; therefore man will and must love God, and *obey* the law of God. But how is this to be accomplished? he cannot, or will not, (which really amounts to the same thing), while left with his present natural inclinations, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh *cannot please* God," (Rom. 8: 7). (Being "in the flesh," does not mean what some would *like to have it mean;* being *carnally minded*. "But ye are not in the flesh, but in the Spirit, if so be that the

rit of God dwell in you." *This* explains at is meant, by "being in the flesh," or, being in the Spirit;" and that it has nothg to do with being out of a body of flesh). e work of Christ, or the work of redempn, is to bring fallen man back to where he "be subject to the law of God;" and , as many suppose, to lift him above the , or abolish the law which was ordained life; nor yet, to *satisfy* the law, by subtuting somebody else in place of the sinr. O how superficial and dishonoring to od, and dishonoring to Christ, has been our derstanding of the *plan* of redemption.

Jesus was not sent into the world to disnul, set aside, thwart, or in any way to erfere with, or modify either the law of od, or the justice of God, or the *mercy* of d who changeth not. But he came sole to help fallen humanity back to a condin in which he can love and obey God, and keep "the law which was ordained to life."

Angels and all created beings who are in mpathy with God, love and obey him; and e saved of Adam's race, will eternally conue to do so. Hence it follows that savg one who "*cannot please God*," is to do mething to him, which makes him capable pleasing God. This is what Christ does us, the church of the firstborn, and *will* for all, but every man in his own order. d this is RESTITUTION.

This view of the work of redemption, simfies the Scriptures, and honors both the ther and the Son. It shows how entire distinct and yet harmonious is their work. od deals with the natural man, and gives him Christ for regeneration; and continues to al with him, so long as there is any of the d nature left; while Christ has to do only ith the "new man." This is proven by e fact that "no man can come to (Christ) cept the Father draw him;" (John 6: 44, 5); and Christ does not even pray for any cept as the Father gives them to him, John 17: 9); and after they are given to m for regeneration, "every branch in me at beareth not fruit, he (the Father) takh away; and every branch that beareth uit, *He* purgeth it, that it may bring forth ore fruit," (chap. 15: 2). Thus as long any of the old Adam is left, the Father ntinues to deal with it, Christ having nothg whatever to do with the old Adam; his rk being exclusively that of producing the w man, which belongs to him. Hence, the Father raiseth up the dead and quicketh them," "and he that raised up Christ, shall also quicken your mortal bodies;" the Son giving only spiritual life, and in the order in which they are given to him *for* regeneration. The gospel church are given to him during *this* age, and hence are now having their judgment (trial) at his bar, and their future status or reward in the kingdom, is being determined. In the next age, the *world* will be given to Christ for trial at his bar; and be it remembered, trial at the judgment seat of Christ, is not to determine our position, or what we are to suffer, or to enjoy, in *this* life; what the Adamic nature suffers or enjoys, is of God, not of Christ. The *natural* man has had his trial, and sentence has been pronounced, and that sentence was death; and in order to live again, we "must be born again." The judgment of the natural man is passed, and the sentence irrevocably pronounced; the extreme penalty, and all lesser penalties. Every sin against nature, unless we repent and forsake that sin, is visited with swift retribution; and "dust thou art, and unto dust shalt thou return," is the doom of man. But God so loved the world, that he has provided a second Adam, and a second birth, and "as in Adam all die, even so in Christ shall all be made alive."

This life which we lost in Adam, being forfeited, is only a condition of corruption and death; indeed, we are dying from our birth; nature struggles a little while and the lamp goes out:—"He that hath the Son hath life; and he that hath not the Son, hath not life." When Lazarus was quickened and came forth from the grave he still had this same dying nature, and soon returned again to dust;—Christ "was the first that should rise from the dead. So when "God, who quickeneth the dead," shall quicken the unregenerate, and they "come forth;" *that* is not being "made alive in Christ," they are merely brought forth, in order to give them to Christ for regeneration, *i. e.* that through the second Adam, they may be made over, by imparting to them another nature, thus making them into "a new man." That is what we understand by *restitution*, restoring him back to what man was, and would have been, had sin not entered the world, but with the *experience* of the evils of sin.

This restitution, is the object and sole purpose for which Christ died. He did not die to "satisfy justice," as a substitute, or instead of us; since "the soul that sinneth, it shall die," means the first death, which has never been revoked; but "Christ both died, and rose, and revived, that he might be

Lord both of the dead and of the living."

GOD'S PURPOSES NOT TO BE CHANGED.

The fall of man, though it works out a sad experience, was, doubtless, a necessary part of his education; otherwise, God who is infinite in wisdom and power, and who "does not willingly afflict the children of men," would not have permitted it. But if man was to experience sin and all its dire calamities, a second Adam, and a second birth, was a necessary part of the plan, in his creation; hence, Christ is "the Lamb slain from the foundation of the world." And when restored back to the perfect condition from which he fell, the experience so gained, will be his safeguard. God's plan in the creation of man, being, "first the natural, and afterward that which is spiritual," is to be successfully carried out, notwithstanding his fall into death. Restored by a second Adam, and having gained a knowledge of good and evil, he will know how to choose the good and reject the evil; for man is yet to have an earth experience, before he passes into the spiritual.* In other words, man is yet to obey the law ordained to life, before he enters into *immortality*.

Our readers know what positive evidence there is of the restitution, viz. that man must be made *perfect*, before "this mortal shall put on immortality." And also the evidence that Christ is to come the second time, not to our *fallen* condition, but as the *perfect* Adam, "made perfect through suffering," *i. e.* by experiencing, though without sin, all the suffering which results from sin. (And every son and daughter of Adam, who is ever to be "made perfect," has to pass a similar experience of suffering. That is, as mankind must pass through the evil, in order to appreciate the good, so Christ passed through the same, "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." When Jesus thus comes, the *body* of the High Priest will also be made perfect, at the washing of "his flesh." Then this perfected body, Christ and the overcomers, are to have an earth experience, or remain 33 1-2 years in the *flesh*. And during this period, of the *perfect* man, the second Adam will "subdue the earth, and have dominion," thus carrying out the original purpose of God.

The original design being thus re-established, viz. that man, perfect as he was created, should subdue the earth and control the elements; and as a free agent, maintain that holiness of character during the first stage of his existence, and before he enters into immortality, the work of restitution, having thus begun with the church of the firstborn, will go on until all who die in Adam, are made alive in Christ.

This body of Christ, after having successfully passed the prescribed *earthly* period of flesh and blood life, will enter into immortality by the twinkling of an eye change, *i. e.* go through the vail by a "new and living way," which Jesus, our forerunner, has consecrated for us. "If I go away I will come again and receive you to myself." Jesus comes for us, receives us *to himself*, and we go in to the marriage "*with him*."

How clear and consistent the statements as to the saints, or body of Christ, judging the world, subduing the nations, ruling them with a rod of iron, dashing them in pieces as a potter's vessel, etc. when we see the manner of Christ's coming, and the restitution. And how beautiful is the whole plan of redemption.

God permitted evil; man needed the experience of the fall, of suffering, and of restitution, before he could fully appreciate the beauty of holiness, and be prepared not only to eternally maintain that condition, but to fully comprehend, as created but divine beings should, *all* conditions. Man is designed to fill a higher position than that of the angels; the race of Adam are called, and are to be, "Sons of God," having the divine nature; and finally to be *Gods*, (John 10 34–36). Not so with the angels, they are servants, not sons, "For unto which of the angels said he *at any time*, Thou art my son, this day have I begotten thee? and again, I will be to *him*, a Father, and he shall be to *me* a son? . . . But to the Son he saith, Thy throne, O God, is for ever and ever." All that is said of Christ, is said of us. And all that is promised to him, is promised to us, we are "heirs of God, joint heirs with Jesus Christ." And with him, he "freely gives *us* all things." Is he "the first begotten," by the Holy Ghost? we also are begotten by the Spirit, and "born of God." Does Scripture affirm that "God was in Christ," and "know ye not that *ye* are the temple of God, and that the Spirit of God dwelleth in *you*"? "His name shall be called Emmanuel, which being interpreted is, God with us." And if God is in us, and dwells in us, and walks in us, and we are the "the light of the world," even as was Jesus, "while I am in the world, I am the light of the world," is not our name Emmanuel, which being in

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(the divine life), and was made flesh; and while he was a human being with the fallen nature, he was not a God, but a man, and of himself, as weak as you and I? of myself, he says, "*I can do nothing;*" are we weaker than that? "The Father which is in me *He* doeth the works." His works were more than human, we admit; and so are those of the church, who have the promise of doing "greater works;" than did Jesus; "Christ strengthening me (says the apostle), I can do all things."

There was nothing in the birth of Jesus, (except the coloring by the translators) to teach any thing more than a creative act. The Spirit of God "overshadowed her," and the child was generated. The Spirit of God "moved on the face of the waters," and the genesis of creation was the result. God created the first man out of the ground; he created the "second man," out of the woman. In one case the earth conceived and brought forth; in the other, the woman conceived and brought forth. And both were "of the Holy Ghost," God being the *Father*. (Mark 1: 1, and Luke 3: 38).

But Christ is called "the first *begotten*" Son of God. True, but that was an after act, and refers to his second birth, just as it does to us; we also are said to be *gennao*, begotten, and "born of God;" and Christ was "the firstborn among many brethren" into the higher life, "first the natural," ("that which is born of the flesh is flesh: and that which is born of the Spirit is Spirit") and "*afterward* that which is Spiritual." He was born of the flesh, by a creative act, and afterward "he was made a quickening Spirit," "and declared to be the Son of God with *power*, (according to the Spirit of *holiness*), by the resurrection from the dead," (Rom. 1: 4). And therefore "the firstborn (by the Spirit) from the dead," (Col. 1: 18).

IN BRIEF:

Sin is not imputed except where there is light. 2nd, For all sin not forgiven, man is to be punished with few or many stripes, to just the extent it deserves; and no finite act is to receive infinite punishment. 3rd, punishment, nor mercy, can give the higher, or spiritual life, that can only be had by obedience to the "law which was ordained to life," (of which the Mosaic law is but the "letter that kills"). 4th, the natural man cannot keep the spirit of the law, because of the inherent weakness of his *fallen* nature. 5th, The creature man, was not made subject to vanity willingly, but by reason of Him

who hath subjected the same in hope. That is, God permitted the fall, because it is better for man, who is eventually to enter into *divine* life, to experience suffering; and be made perfect, through suffering. And having permitted the fall, he also provided the remedy in a second Adam, who, when the suffering is ended, will impart a new nature that *can* obey the law which was ordained to life. (Or rather, the second Adam restores that perfect nature which man had, but had without the experience of suffering, and which he was therefore permitted to lose for a time, in order to gain that experience). 6th, Man is to be made perfect, through Jesus, (Heb. 10; 1–14), and then obey the law ordained to life, during an earthly life, (flesh and blood life), of, possibly, 33 1-2 years, before passing through the vail, or into immortality. Thus man will enter into LIFE, after his experience of suffering, just as he would have entered in, if such experience had not been necessary, or the fall permitted; the second Adam's work being, to restore what was lost in the first Adam, (see Rom. 5:18).

7th, The order of the restitution, or being made alive in Christ, *i. e.* having the perfect or restored nature, is, Christ the first-fruits, viz. he having taken *our nature*, was the first to be "made perfect, through suffering;" and next, "they that are Christ's, at his coming;" (thus making perfect, the second Adam and his "wife"); and after this, "the groaning creation," who are "*waiting* for the manifestation of the sons of God." (Let it be remembered that before he fell, "Adam was the son of God;" but through sin, he became, the child of the devil; and that we so remain, until we are again made perfect, (read Matt. 5: and especially the 45th and 48th verses, the summing up of the sermon on the mount, showing how we are to become sons of God, or "children of your Father which is in heaven." The total of which instruction is, (last verse), "Be ye therefore *perfect*, even as your Father which is in heaven is perfect").

We are now represented by our High Priest who appears, "in the presence of God for us," viz; as our substitute for the time being, just as we send a minister to the court of some earthly government, to represent us. And often they represent us (the people), better than we could represent ourselves; and which is certainly true of our "minister of the sanctuary and of the true tabernacle, which God pitched, and not man." Seeing us in our representative and forerunner, God sees us, not as we are, but as we are to be, "perfect, even as he is perfect." Christ was not our substitute in suffering and death, as many suppose, since we also suffer and die; but he is now appearing in the presence of God *for* us, and instead of us, until we are prepared to enter there.

THE PRICE

of our redemption was, "He who was in the form of God, and thought it not robbery to be equal with God," sacrificed that life, by being made flesh, *i. e.* by entering our fallen condition, he entered a condition of death. He was made, for a little while, (Heb. 2:7 *margin*), lower than the angels; or verse 9, for a little while "lower than the angels, by the suffering of death, (margin). That is, while he was in our corruptible condition, a condition of *death*, he was lower than the angels. Though he was rich, yet for our sakes he became poor; though he was *equal* with God, he gave up all, and became poor corruptible man, without life, and without power, "of myself I can do nothing." *This* was the price paid, "that through his poverty, we might be made rich." And why? because "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. . . . Wherefore in all things it behoved him to *be made like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For, in that *he himself* hath suffered, being tempted, he is able to succour them that are tempted," (Heb. 2: 10, 18).

THE COMING OF ELIJAH.

"Behold I will send you Elijah the prophet before the great and dreadful day of the Lord," (Mal. 4: 4).

The coming of Elijah, we understand, is to be fulfilled in an antitypical sense, like all Old Testament characters. That the Elijah which was to come, was not the old prophet in person, is proven by the statement concerning John; Christ says, "If ye will receive it, *this* is Elias," (Matt. 11:14); conditionally then, John was the foretold and promised Elijah; that is, if they had received him. Now John was not the old prophet in person, nor would he have been, even if they had "received it," for John, whether received by the Jews or not, was the son of Elizabeth. This shou[illegible] prophecy concerning [illegible] no matter when or h[illegible] filled, is not to be fu[illegible] that prophet; but tha[illegible] ment characters, he [illegible] That John, although [illegible] Elias, did not, becaus[illegible] ses, and the change [illegible] order of things, fill th[illegible] ly true. Elias, or E[illegible] was to "turn the hea[illegible] children, and the hea[illegible] their fathers;" but J[illegible] storing the natural s[illegible] Christ, when he "ca[illegible] own received him n[illegible] of God "was taken [illegible] prophecy, instead of [illegible] the literal seed, is to [illegible] perfect plane.

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" for John, whether
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Elizabeth. This should convince us that the prophecy concerning the sending of Elijah, no matter when or how it is, or may be fulfilled, is not to be fulfilled in the *person* of that prophet; but that like other Old Testament characters, he was merely a type.

That John, although conditionally the true Elias, did not, because of the rejection of Jesus, and the change from the old to the new order of things, fill the type, is most certainly true. Elias, or Elijah, (it is the same), was to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers;" but John failed of thus restoring the natural seed, just as truly as did Christ, when he "came to his own, and his own received him not," and so the kingdom of God "was taken from them," and the prophecy, instead of having its fulfilment in the literal seed, is to be on the higher and perfect plane.

That the introduction of a new and higher order of things by the resurrection of Jesus, should involve a more complete restitution, or turning of the hearts of the people, than that accomplished by John, is in character with all other parts of the plan, concerning the seed, kingdom, sanctuary, etc. And as the "true sanctuary and tabernacle which God pitched, and not man," is higher than the natural, so the true Elias is higher than John; "Elias truly shall first come, and restore all things," (Matt. 11:17), and which we know was not fulfilled in John.

That the gospel church is the true antitypical Elias, the mystical body, or coming One, and who is to "restore all things," is unquestionably a Scriptural doctrine; hence the great similarity of type and antitype, in the miraculous history of Elijah, his three and a half years in the wilderness, etc. and the closing scenes of his earthly life, ending by translation; being, in all its general features, a well defined type of the earthly career of the gospel church, as has been so often presented in our columes. But like each and every other argument connected with this movement, as the light advances, there is of necessity, a remodeling in the application of some of its closing features.

John was the Elias, (in a certain sense), but as the Jesus, sent exclusively to the literal seed, was the Messiah, viz. it was a beginning of a process in both cases. Now as the order is, first the natural, and afterward that which is spiritual, it appears that John's baptism, which preceded the coming of Jesus, was to the old order of things, what the baptismal work of the true Elijah, is to be to the coming of the Messiah in its final stage, or as "the desire of all nations;" the one baptising with water, and the other with fire; since if John was the Elias in a certain sense, and the gospel church is the complete Elias, their work must bear some relation, the one to the other. Now as John's baptism was to precede the "Messiah the prince," (Dan, 9:25), so the work of the true Elias, is to precede the coming of the Messiah as King.

Having seen, then, that the gospel church is the true antitypical Elijah, strengthened, as is this application, by these additional points, we will reexamine the closing movements of Elijah, from the time he starts for translation.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal, . . . to Beth-el," (2 Kings 2:1).

In reading on to verse 12, it will be noticed that he goes from Gilgal to Beth-el, and from Beth-el to Jericho, and then to the Jordan; and after crossing the Jordan, goes on to an indefinite point, before he is translated. The application given to these various movements, in the "Three Worlds," pp. 124, was that the fifty days, between Feb. 14th, 1875, where we then supposed the resurrection began, and Apr. 6th, or the end of the Jubilee cycles, was understood to be the "crossing of the Jordan;" thus, Gilgal, which means, "rolling away the reproach," (Josh. 5:9), ~~was the starting point of this midnight cry movement, the 1843-4 disappointment having brought reproach on the doctrine of the second advent; and the midnight cry movement was based on, or was the outgrowth of that disappointment.~~

He went from Gilgal, to Beth-el. ~~This movement started from the above~~ position, for ~~1873, where the 6000 years ended, and the seventh thousand began; and so corresponds to the base of the ladder whose top reaches to heaven.~~ Beth-el, however, was scarcely reached, when the Lord said, "Go to Jericho;" which means "his month, or moon." And from 1873, we immediately started for the autumn, or "tenth day of the seventh month" of 1874; and which thus answers to Jericho. But "the Lord said, Go to Jordan;" the crossing of which, we immediately after, supposed was the fifty days, above referred to. And the passing on a little beyond the Jordan, (verse 11), was the time between that fifty days, and the spring of 1878.

That these different points to which Elijah was sent, have an application in this closing movement of the gospel church, seems certain, or the type would be meaningless: but Jordan means judgment, and the Lord sent him only to Jordan. And as Elijah is a type of the gospel church, the question is, What is the judgment of the gospel church? That it is more than what occurred during the above "fifty days," and more than has *yet* occurred between that and the present time, we are satisfied; and if so, the Jordan, or judgment of the church, is not yet passed, nor will it be, until the *work* of Elias is accomplished. The smiting of the waters required, first, the preparation of Elijah's mantle, (verse 8); which answers to the work now being accomplished, and which is to end when our faith is made perfect; after which the *executing* the judgment will begin, and the great body of the church separated from the world. Thus, the preparation of the mantle, or "wrapping it together," will be complete, at the washing; and then comes the smiting of the waters.

Elijah represents the gospel church, in its head, or THE CHRIST, the "Elias" who is to "restore all things;" while Elisha represents the Jewish church, upon whom the mantle is eventually to fall. "So they two went over on dry ground." And are not "these two," thus to pass over? No plague can come nigh the overcomers; and Daniel's people will also be delivered.

The gospel church, and the Jewish church are to be prominently before the world during this transition period from the gospel age to the ristitution age; the one is to end its career by translation; and the other to be prepared to receive the "mantle;" hence, the two are made to walk together, in the type, in the closing scenes of Elijah's career. And it is a fact, that the *midnight cry* proclamation, in which this closing movement of the gospel church is represented, has also been mixed up with the incoming Jewish church. Our principal argument on which the "harvest," in its beginning, its middle point, and its close, is based, is the equality in the two parts of Israel's chastisement, and the fact that at such a time, favor was to be extended to them &c. Hence, if the closing movements of Elijah, have been represented in, and through these arguments, and the various points to which they have led, surely *Elisha* has had his place. And, as in the type, there was no thought of Elisha's translation, so there is not a word here, about the translation of the Jewish church. And yet they cross over Jordan together.

The gathering together of the body, is not translation; nor is translation due, until after these judgments are executed. Translation is entering into the spiritual, or endless life, the order of priesthood into which we are eventually to enter, And according to the type, and the execution of the judgments in Egypt, Aaron did not enter into his priesthood until an indefinite period after he had finished that work. (There is no date given when Aaron entered the office of high priest).

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," (Rom. 11: 26). After THE CHRIST has executed the judgments, there is evidently, a work to do to the natural seed, before THE CHRIST passes through the vail. "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee," (verse 9). And in the coming age, when THE CHRIST shall have passed through the vail, and a double portion of the Spirit, together with its mantle, rests upon the Jewish church, Jerusalem shall be "the praise of the whole earth."

Every other ending of the Elijah type has been meagre and imperfect; the crossing of Jordan, by these two, has been meaningless, and verse 9, which shows that they fully understood their position, the power of the one to bestow, and the eagerness of the other to receive, has had no application whatever. But this, carries us in the crossing, beyond every definite point to which we have looked, and to a time when the one will have the power to bestow blessings, and the other will be ready to receive them.

If Jordan means judgment, and the crossing over, means passing beyond, then in all former applications, we have made too little of the judgment; while this present application is complete in itself, and is in harmony with *all* of these *advanced* ideas; and leaves the antitypical Elijah, not in *darkness* after he has crossed over, but in harmony with the confident condition of Elijah, as clearly expressed in verse 9.

If a double portion of the spirit of the gospel church, is to be on the Jewish church in the millennial age, what could more perfectly represent this, than does the Elijah and Elisha type? And it is then, Jerusalem is to be the "praise of the whole earth," and will be "the gates" to the HOLY CITY.

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ANTICHRIST.

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antichrist, (2 John 7). Then follows
e warning, "If there come any unto you,
d bring not this doctrine, receive him not
o your house, neither bid him God speed;
he that biddeth him God speed is partak-
of his evil deeds," (verses 10, 11).

We make no pretensions to Greek or to
ebrew scholarship, having only such helps
"The Englishman's Hebrew and Chal-
e Concordance"; and "The Englishman's
reek Concordance." And in arriving at
e true meaning of a word, we take all its
nnections, and if in a majority of the texts
here it occurs, its meaning is unquestiona-
e, and then we find a text in which our
nslators have given it a rendering which
not in harmony with the general features
the great plan of redemption *as they are
w developed*, we choose that rendering,
hich, in a majority of cases where it occurs,
its evident meaning. This, we are aware,
not an infallible guide to the exact mean-
g, nor is there an absolute guide to the
e meaning, under the best of scholarship;
t this is the best we can do. A transla-
r, if honest, will give a word the meaning
e thinks conveys the true idea; and his pe-
liar theology must be his guide as to what
e believes a word should mean. Thus,
nnao is rendered "begat," where they sup-
sed it meant begat; and "born," where
ey supposed it meant born. And *katakri-
s*, is rendered "damned," (Mark 16:16),
"condemned," (chap. 14: 64); just as
ey supposed it ought to be.

The above rendering of the verb *erkomai*,
2 John 7, is not our own; Asahel C.
Kendrick, D. D.; L. L. D.; Professor of
e Greek language, University of Roches-
r, N. Y.; and who, I believe, is the only
an from this section, among the translators
the revised edition of the Scriptures now
process, gave me the following:
"*Iesoun Christon enchomenon en sarki.*"
Translation; "Jesus Christ coming in the
esh. Whole clause; Who do not acknowl-
ge that Jesus Christ cometh in the flesh;
is is a deceiver and an antichrist," (2 John
I asked Prof. Kendrick if "*is come*,"
rendered by our translators, was not just
correct. His answer was, "No, it will
ear the past tense, neither *is come*, nor
come, but only "cometh," or "coming."
Hence this text, written at about A. D. 90, cannot refer to his first coming.

The word as it occurs in 1 John, I have since learned, *has* the past tense. But the coming of Jesus Christ, (both names are given in every case), is an event covering more that one stage. And the context of 1 John 4: 2, 3, proves that (as in so many other places), a thing *begun*, is spoken of as if it were already complete, holds true in this instance also. "Every spirit that confesseth that Jesus Christ *is come* in the flesh, is of God." Are the devils then of God? They confessed to the Son of Mary, as the Son of God, (Matt. 8: 29). Is the harlot, "drunken with the blood of the martyrs of Jesus," of God? They too confess that the Son of Mary has come in the flesh; but what know they of THE CHRIST, the perfect MAN, or of his coming? But if, in this case, a thing begun, is spoken of in the past tense, as if it were already accomplished, and which is so common in Scripture, then all is clear.

The church have always believed a part of the truth, on this as on other subjects; and just so far as they have the truth, they are "of God;" and just so far as we held error, we have been of "the spirit of error," which is antichrist. And it was not in God's order to separate us from error, until the harvest; when the sanctuary should be cleansed.

From the above, we must believe that the coming of Jesus Christ in the flesh, or God manifested in the flesh, is the "mystery of God," and is to be finished, "in the days of the voice of the seventh angel," Rev. 10. And hence, while in 1 John, it speaks of it in its beginning, as though it were already acomplished, it is an event, like that of the bringing forth of the "man child," which is mainly in the future.

The manner of the criticism on this subject, in a recent number of the "*Watch Tower*," would have surprised me had I not known by what principle that paper is controlled. When the writer says, "in seeking to prove that Jesus at his second advent, will come in the flesh; the proof of his position he bases mainly on 1 John 2, 3." *That* writer makes an *unmixed* antichrist statement. The *proof* that "Jesus Christ cometh in the flesh, by "the writer," is based on the law and the testimony: in the fact that our High Priest will come out, in the same manner in which the disciples *saw him* go in; while the fact that deceivers "who confess not that Jesus Christ *cometh* in the flesh," are antichrist; was based, "mainly," on, not 1 John

4: 2, 3, but on 2 John 7–12. And which, [in August HERALD] was quoted almost in full, and applied, as the apostle applies it.

Is it not a strange omission [by the brother], to dwell so fully on texts referred to as merely auxiliary to the main text which deals such a deadly blow to those who would spiritualize away the coming of THE CHRIST, and remain profoundly silent on the text itself? 2 John 7–12,, we believe applies in a special sense just here, as the truth on the manner of his coming becomes due. And on the rendering of this text, that writer was silent. Was it ignorance on his part, of the true rendering of 2 John 7, (a fault of which he, perhaps justly, accuses us), or was the omission designed expressly to conceal the truth? It certainly was not an oversight; since in quoting from the HERALD, he quotes our reference to that text. If his object was to bring out the truth on this subject, would he not have given the true rendering of 2 John 7, even if by doing so, he had been compelled to *agree* with the HERALD on one point? But if his object was, not to arrive at the truth, but *merely*, and at all hazards, to oppose us, then his silence on the main text at issue, and in which, if he had said any thing, he must have agreed with us, is fully accounted for.

The spirit of antichrist, is the spirit of error. Hence the Spirit of Christ, and the spirit of antichrist, differ as widely as truth differs from error. And we all partake of the two spirits, just to the extent that we have the truth or have error concerning the only true God, and Jesus Christ whom He hath sent. The truth is found only in the Son of man, who "brought life and immortality to light through the gospel;" and he it is who sows "the good seed." And while men slept, an enemy sowed tares among the wheat; that is, error, "damnable heresies," etc. have taken root in the church, and so, truth and error have grown together. But in the time of harvest the sanctuary is to be cleansed; and this of course, involves a radical and sweeping work; the overthrow of old and long cherished errors. The coming of the Messiah for instance, is a truth which has been but imperfectly understood, hence we have held error, as well as truth, in relation to it. Truth is of Christ, and error is of the devil. Thus good seed and bad, have grown together, and will, until "the mystery of God," and "the mystery of iniquity," or Christ and antichrist, are fully revealed. And in pulling up the tares some of the wheat may be rooted up: therefore "Let him that thinketh he standeth, take heed lest he fall."

CORRESPONDENCE. The following is from a sister in the Lord, between 80 and 90 yrs. of age, older than Abraham, when Ishmael was born.

EAST VASSELBORO, ME. OCT. 188

Dear Bro. & Sister BARBOUR: Not long after I wrote you last, I had such a clear presentation of the "plan of the Ages," that I mentally exclaimed, O how wonderful are the divine processes in the redemption of fallen humanity! How contrary to man's hasty spirit. 6000 years to complete the seed of the woman; the same length of time for the growth and maturity of evil.

In no period of the past has the working of the divine Hand stronger claims on our admiration and acceptance, than have those of the past few years, in which have been made manifest "the spirit of truth," and the "spirit of error," as the light increases with the passing months which will soon be all numbered. Each new ray of light sheds a radiance over all the past confirming the revelation of Christ as a Priest of the most high God before he became man; and when he had finished the work the Father gave him to do, and had passed from the imperfect to the perfect man, I think it is both reasonable and Scriptural that he should "ascend to his Father" and receive the priesthood he had qualified himself to re-take, before he could officiate as a Priest. Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an High Priest, but was called of God, a High Priest after the order of Melchisedec."

How unlike any thing the church ever had before, is this seeing the pattern Moses gave; just what she needs in these trying times, to strenghten her faith and confirm her hope. The work of the Comforter is to bring to remembrance the sayings of Jesus, to lead into all truth, and to show us things to come, by helping us to understand the Scriptures.

I can accept all you have published about spiritualism. At one time I was so annoyed with solicitations to give my attention to the subject, that I cried aloud unto the Lord to drive the wicked spirits out of the house, and he did. I was delighted with your exposition of Rev. 12; I never was satisfied before. It is possible that every item is not just right

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Disappointed! I make no such calculations have no drawbacks now, as in times past. The preparation of the bride is understood now as never before. The separation by the angels is so distinct,—the work of the Father, the work of the Son, and the work of the Spirit, so well defined, that we know the blessedness of understanding the fear of the Lord, and finding the knowledge of God. That fear excludes all unbelieving fear, and that knowledge gives a confidence in the certain accomplishment, in minute details, of what remains of the work of the Spirit, till that work shall end, when the beloved antitypical Isaac shall complete our faith, "with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

"In sackcloth and in tears
She for the Bridegroom mourns;
In fasting and in gloomy fears
She waits—till He, her Lord returns."

Calling to mind the above, I was led to consider the Apostle and high Priest of our profession, who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared. Though he were a Son yet learned he obedience by the things which he suffered." And my first thought was, Jesus had no forerunner—had to make his own way. When I have felt the filthiness of my own righteousness, and the wretchedness of being bound to "this body of death," (the fallen nature), and Jesus had it all; no wonder there "were strong cries and tears to him who was able to save from death. How plain it is now, since we understand the kind of death he feared, (that which comes by the human will rebelling against the will of the Father), "and was heard in that he feared." Yes, he was enabled to say, "Nevertheless, not *my will* but thine be done." "And being made perfect (through suffering), became the author of eternal salvation to all who obey him." And now, with the Spirit, and the understanding also, we give thanks to God who giveth us the victory through our Lord Jesus Christ. Having such an High Priest over the house of God, we will hold fast the profession of our faith without wavering, for he is faithful that promised.

We are in good faith, going out to meet the Bridegroom. The harvest certainly was in the fall of '81. As the end of the year, Jewish time, takes us to the spring of '82, may we not be called to exercise patience? But the confidence that a knowledge of God's work has inspired us with, will lead us on to the recompense of reward. There must be a time for the preparation of the journey, and perhaps the fulfilment of some of the jots of the law. I love to think our Father appoints the times and seasons; and that we shall see the beauty and necessity of every point.

I was made sad, when a brother to whom I was reading an article on Substitution, turned away abruptly, and said, "I want to know and find out something for *myself*." Yes, it is self that wants the credit of doing. She clamors to be heard. Poor vain man does not always know her voice. If the smiting of fellow servants has not come, when will it come?

I have followed you in spirit, to all your meetings in different places, confident that the blessing of God has been signally manifested. Still hoping and waiting for what is not yet seen:

Your sister in Christ, E. J. Marden.

QUESTIONS AND ANSWERS.

Q,—How do you explain the last half of the seventieth week of Dan. 9: 24? If there were three and a half years after the crucifixion in A. D. 33, does not that fact bring the close of the seventy to the autumn of A. D. 36, and the remainder of the 2300 days, (the 1810), to 1846? And thus affect the time arguments, and parallels?

A,—It certainly does affect the time arguments and parallels to the extent of 3 1-2 years. So long as we ignored that half week the harvest of the Jewish age was reckoned as but 3 1-2, instead of 7 years. And the equality of the two dispensations, made the second half, end in the spring of 1878. But with that last half week *recognised*, the equality of the two dispensations brings us to the autumn of 1881, as the end of the gospel harvest.

The two dispensations were to be of one measure and one size; this, we understand, is the first and most clearly taught parallel. Each end with a harvest, and with an advent of Christ. There are also parallels in the worship, one being on the plane of the natural, and the other on the plane of the spiritual; we offering "spiritual sacrifices," &c. &c. But the chronological parallels are found only in the *measure* of the two dispen-

sations. The twelve tribes were in Egypt, during the first few centuries; then in the wilderness; and after that in the promised land. And they did not have a priesthood, or offer sacrifices, until after they came out of Egypt. Now there are no parallels in all this. We have had a High Priest from the first, and have offered spiritual sacrifices.

Again, their kingdom was organized six hundred and fifty years after the beginning of their dispensation, while ours is not yet organized. Their temple was built in the days of Solomon, the material being prepared by David; while the "stones" of ours, have not yet been gathered. The object of referring to these various points, is to show that chronological parallels do not obtain in any of these things. All chronological parallels of which we can be certain, are those that make up the measurements of each age. Since the evidence is, that they are to be, "of one measure and one size." And this evidence rests, not merely on the Two Dispensation argument itself, but is also supported by the prophetic periods, which, with the argument itself, forms a perfect network of evidence. But there are many points in which parallels do not exist, as has been seen; neither the temple, nor kingdom, nor tabernacle is fully set up, till the *end* of the gospel age; whereas their *parallels* of the Jewish age, were established at different periods of their history.

From the above, it can be seen, 1st, that there are parallels between the Jewish and gospel dispensations; 2nd, that they obtain only to a limited extent. And therefore, it is very easy for us to run to excess, and immagine parallels which do not exist. Such was the case with "our parallels" of the stages of Christ's coming. There are but three stages; he came as Prophet, to the Jewish church; will come as Priest, to the gospel church; and finally as King, to the world.

What deceived us as to there being three stages at the first advent, and *therefore* three more at the second, was the fact that in the advent of Christ to the literal seed, every thing was fulfiled, in a certain shadowy way, just as if it would have all been accomplished then and there, *if* the Jews had received Christ. That is, the prophecies were to some degree arranged just as if man would obey the law of God, and that when the Messiah should come, he would, by obedience, enter into *aonion* life, and so reign over the house of Jacob forever. And so prophecy was arranged for him to come as king, "Behold, thy king cometh, meek and lowly," etc. but that their failure to receive him, necessitated a new departure; the taking of the kingdom of God from them, the introduction of another and higher order of priesthood, and the organizing of the kingdom on a higher basis. I say, every thing was enacted just as if it was to have been complete in the natural seed, but as they failed, a new order of things became necessary. Why it was arranged as if all was to have been complete on the natural plane, when there was a deep spiritual under current, so to speak, which was to sweep all that away, we know not, only that God chose to teach the spiritual through the natural. But it will be noticed that though Jesus came to the natural seed as Prophet, and, in a certain shadowy sense, as king, he did not come to them as Priest. They had a priesthood, and therefore only lacked an *aon* life, and the promised Messiah as King to make their system complete. And absolute obedience, (as Jesus informed the lawyer), would have given them eternal life.

In coming to the gospel church, Christ comes in but one stage, viz. He went away as her Priest, and in fulfilment of the law of the high priest. And the only stage of his coming out, (to us) is the coming into the tabernacle of the congregation, or holy place to wash his flesh, and the "coming forth" of a complete CHRIST. This, and his coming in his glory as King, and "the desire of all nations, complete all the stages of his coming.

The parallels between the Jewish and gospel ages are in their worship, and in their measurements; there was an advent movement thirty years before the harvest of the Jewish age commenced. There was an one thirty years before the harvest of the gospel age commenced. The harvest of the Jewish age was seven years in length; it was divided into two parts, the work being of an entirely distinct character. The first 3 1-2 years, being a work in harmony with the law dispensation; and was the end of the dispensation. While the second half, (the last half of the "week," and which transpired after the crucifixion), was a tearing to pieces, a separating between the letter and the spirit of the law. So the harvest of the gospel age has been divided; from the fall of 1874, to the spring of 1878, the work was a summing up, as it were, through the prophetic periods, of the gospel age; in this last half, the work has been a tearing to pieces, a separating of the natural from the spiritual.

The "reapers," in both harvest, were, not Jesus, "I send you to reap," etc. In *this* harvest, the reapers, but the angels, (Matt.

The real parallels, as taught by Scripture, and not our fancied parallels of Christ's coming, the law concerning the High Priest, have to

As there are no parallels Christ's coming, then his tarrying; the duration ined by prophetic

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The "reapers," in both halves of that harvest, were, not Jesus, but the disciples; "I send you to reap," etc. (John 4: 38). And in *this* harvest, the reapers are, not Christ, but the angels, (Matt. 13: 39).

The real parallels, and which are supported by Scripture, and facts, stand secure; but our fancied parallels concerning the stages of Christ's coming, and which clash with the law concerning the coming out of our High Priest, have to give way.

As there are no parallels in the stages of Christ's coming, there can be none as to his tarrying; the duration of which is determined by prophetic measurements alone.

As the seventy weeks did not end until 3 1-2 years after the crucifixion, so we understand the 2300 days did not end until 3 1-2 years after the '43-4 movement: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now it is a fact that the '43-4 movement, though it occurred thirty years before the harvest, and thus filled its place as a parallel to the movement at the birth of Jesus, had nothing whatever to do with the cleansing of the sanctuary; since we then held to all our traditional errors. And it was not until two or three years after that movement, that the subject of natural immortality began to be agitated; the rooting out of which dogma, was, we understand, the beginning of that cleansing work. Because the '43-4 movement parallels the one at the begetting and birth of Jesus, it no more requires that it should be definitely marked by a prophetic period, than was the birth of Jesus itself, and which has no such mark.

The leaving out that half "week," after the crucifixion, as we did in all our arguments, prior to the spring of 1878, was certainly a weak point in that position; but as it now stands it seems to be perfect.

Q.—I am an interested reader of your paper; would like an answer to the following question, With what life are we quickened? See July No. for 1879, pp. 5.

A.—There is natural life, and there is spiritual life; and we can have the former, and yet be spiritually dead, or we may be in possession of both, but beyond the vail, I believe, we shall have only the spiritual life; but have it "more abundantly," than in this mixed condition. Thus man may be spiritually dead; or he may be spiritually alive, or he may become a quickening spirit; and "a spirit hath not flesh and bones, as ye see me have."

Adam was not spiritually dead until he sinned, therefore he, being flesh, and yet in harmony with God, was in the mixed condition. The moment he sinned he fell; fell from the favor of God, which is life, and was from that moment, spiritually dead; and yet he had natural life.

Now we understand that Christ, and he alone, restores to man what was lost in Adam. We did not lose natural life in Adam, on the contrary we get it by him. But we find ourselves spiritually dead because of Adam's transgression. If there had been no sin, God would not have sent his Son into the world to save sinners, and there would have been no "second Adam." And yet man had, and would have continued to reproduce natural life, and does reproduce it, independent of a second Adam; for God commanded man to "multiply, and replenish the earth," before he sinned; and he *has* done so, since he sinned. And there is no more proof that the second Adam has any thing more to do with giving natural life to man, or ever will have, than he has in giving natural life to beasts.

In this fallen condition, devoid of spiritual life, man is pronounced dead; and when he "falls asleep," he is physically dead; and it is "the Father who raiseth up the dead, and quickeneth them." Now a christian is dead, "our life is hid with Christ in God;" and we only have it in promise, but not in fact; "For if we be dead with Christ, we believe that we shall also live with him." And again, "All are to be made alive in Christ," but when? "Christ the first fruits, and afterward, they that are Christ's, at his coming."

God raises the dead, and quickens them to natural life, seems to be the above teaching; while Christ quickens them with the new or higher life; and which renders them incorruptible, or what man was before sin entered the world. The above, is the only view which reconciles the scriptural teaching concerning the office and work of the second Adam, as a work of regeneration. That the work of Christ is purely one of regeneration with the living church, and that he has nothing to do with a man until the process of regeneration commences, is proven by the fact that no man can come to him, except the Father draw him; and that Christ prays for only such as the Father gives to him; and that it is only living men who can come to Christ; since "the dead praise not the Lord, neither any that go down into silence."

Q,—How was it that "Of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only," if it was revealed in the Scriptures?

A,—Because Jesus being only man, and not divine, *while in the flesh*, understood on-what his Father made known to him.

OUR WESTERN TRIP! The first meeting was in Lapeer, Mich. Not being present, I can only speak from husband's account—that the "little flock" were made glad by the light of present truth. Our next meeting, and in which I participated, was at Norwalk, Ohio; had two meetings at the A. C. Chapel, and one at Bro. Higgin's house, where we were kindly entertained. The gatherings were interesting and mutually profitable. From there, went to Elyria, at which place we found kind friends awaiting our arrival; were taken to the home of Avis Hamlin, at Carlisle, where most of the friends reside, and held three meetings there, then returned to Elyria for the afternoon and evening services of next day, held at the house of Bro. Edwards; where we enjoyed the hospitalities of his family for the remainder of our stay. Found the friends strong and unwavering, earnestly searching for the truth. Some of our brethren, in the employ of the R. R. Companies, were unable to be present, but are evidently letting their light shine, since the one in whose employ they were, met us at the depot and showed that he had become interested, by handing husband a substantial proof of his interest.

We left Elyria for Pittsburgh Pa. where we arrived on Saturday afternoon, found the friends waiting, some having already gathered for a meeting. I was somewhat prepared to find earnest seekers after truth, but must say our Pittsburgh friends surpassed any thing I had anticipated. Such digging after truth, and uprooting of old traditions, I never saw before; and truly they are repaid; they seek, and *they do* find; and are fully up to all the light, as it becomes due; and are waiting, I am unable to say how patiently, for more.

From the time we arrived until we came away, it was a continual feast at our Father's table, of good things, well refined. (At Dr. Buvingers' (with whose pleasant family we tarried most of the time), we celebrated the Lord's supper, an event of deep interest to all who were present, as we were better able to discern the divine sacrifice, the broken body and shed blood," not looking at the human sacrifice, or the flesh, which "profiteth nothing," but at the spiritual, that which was sacrificed when he who was "rich, became poor, that we through his poverty might be made rich." Do we not in this see the broken body? when he, who was in "the form of God, humbled himself and was made flesh;" he "poured out his soul," gave up his divine life. Is not this the deep spiritual import of the shed blood, and which we must see, in order to truly discern the blood (life) of which we partake?

Husband spoke once in a public hall in Pittsburgh, the rest of the time it was one continuous meeting at some private house.

We are truly thankful for our Father's kindness through the friends on the whole trip, and look upon it as an especial favor in being permitted to visit them; indeed, we look upon the various spiritual feasts along the route, as a sort of sprinkling before the copious shower we shall get, when our high priest shall come to finish our faith and to bring us to the full stature. MRS. B.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 11. ROCHESTER, N. Y. DECEMBER 1880 No. 6.

THREE WORLDS

World that was, World that now is, World to come.

EVIDENCE POINTING TO 1881.

The Two Dispensation argument, or the
ality of the Jewish and gospel dispensa-
s, is the direct evidence for the coming
Christ, in the autumn of 1881. But the
dence is by no means confined to that ar-
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ition, as if it stood alone. And yet the
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that argument. Still, the real strength
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As our readers are already familiar with
main features of this argument, and that
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n, (first, as the recipients of God's favor,
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fill up the time, during this last half of
ir history, (Rom. 11: 25). And that
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s must be measured by the last half of
wish chastisement. (I think this is clear-
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the above position is necessary, in order
fully appreciate what is to follow, let me
state it in another form). Suppose God
said that the twelve tribes, or literal Israel, should be his chosen people, and the recipients of his special favor, until the first advent of Christ; that then he would cast them off where he would not show them favor, for another period of time exactly equal to the first part of their history, before they were thus cast off. And that during this second part of their history, and while blindness was upon them, "the fulness of the Gentiles" should be brought in; *i. e.* the work of taking out "from among the Gentiles, a people for his name," should be consummated.

From a statement like the above, if the measure of the first half of the history of Israel was given, it would give us the measure of the gospel dispensation to the Gentiles. And it is in this manner, we arrive at the length of the gospel age, by the Two Dispensation argument.

I do not purpose to give the argument entire, but only refer to special points in which certain modifications are made necessary by the present advanced light; and which modification, makes the argument full and complete, as an 1881 argument.

Let me say, however; that the modification of not only this, but of each and every one of these "midnight cry" arguments, has been a peculiar feature of this whole movement. In fulfilment of the various stages of the Elijah type, from point to point, instead of having to give up the arguments, at each place, and find new starting points for the various measurements, the advancing light has revealed details, unobserved before, but

which would *lengthen* the measurements, as we went from point to point. And this peculiarity (with these arguments), has often brought upon us the accusation of "being dishonest, not giving up, when we knew we were wrong, having a sliding scale," etc.

Perhaps I cannot do better than give the reader a history of this one argument, showing what changes have been made in this, and you may then judge if it was "dishonesty," or following the Spirit of truth, in the advance from point to point; and especially the one through which we are now passing, on our way to "the Jordan," (or judgment), 2 Kings 2: 6.

In 1867 or 8, I first began to see the argument under consideration. And between that and 1870, we brought the argument to what then appeared like its full and complete strength; and it pointed to 1873, (the Bethel of the Elijah type). The arrangement was as follows:—From the death of Jacob where the twelve tribes were first recognized (Gen. 49: 28), to the time Jesus began to preach the *gospel*, (Mark 1: 14), was a period of 1843 years.—(All our readers perhaps know that according to the true Bible chronology, Bishop Usher's chronology in the margin of our Bibles, is 124 years short, and, allowing for that amount of error, the death of Jacob was really B. C. 1813, which, added to A. D. 30, make 1843 full years)

At the beginning of the gospel by Jesus, the law dispensation ended. As proof, see Luke 16: 16, Gal. 3: 19), "The law and prophets were until John, since then the kingdom of God is preached." The law was "added because of transgressions, till the seed should come to whom the promise was made, etc." With two such testimonies, as to the turning point between the law and the gospel, what need we of further witness? and could we not prove by Acts 13: 24, that the promised seed *came* at the baptism of Jesus? Hence, when the gospel began, although it was to the Jew first, still it was the turning point, between the law and the gospel; and hence, 1843 years more, from where Jesus was anointed to preach the gospel, (Luke 4: 18), Zion's warfare would be accomplished. And 1843 years from the baptism of Jesus, would end in 1873.

This was, in brief, the two dispensation argument as it then stood, and certainly the turning point between the two dispensations, the law, and the gospel, began when Christ was anointed to preach the gospel, and affirms, "this day is this Scripture fulfilled."

Another very strong point was, this [illegible] ment, thus arranged, and ending in 1[illegible] agreed exactly with the chronology, sh[illegible] that the 6000 years also ended in 187[illegible]

But the Lord said, Go to Jericho. [illegible] I am more and more satisfied, that 187[illegible] like 1843–4, should, so far as the Elijah [illegible] is concerned, be made to represent but [illegible] movement. We call the 1843–4 move[illegible] and which brought reproach, "Gilgal:" [illegible] in the parable of the ten virgins, the 1[illegible] movement, was one; it was the going [illegible] meet the Bridegroom prior to the tarry[illegible] And if *that* must be recognized as one, [illegible] the 1873–4 movement must also be re[illegible]nized as one. (The two years are [illegible] together, in these arguments, by the d[illegible]ence between Jewish and Roman time; [illegible] both this, and the 1335 days of Dan. 12[illegible] which in full years, from 538, end in 1[illegible] were prolonged to 1874, by fractions of ye[illegible]

In applying the Elijah type, I have [illegible] felt that in crowding two or three move[illegible] into the space of a few months, from 1[illegible] to the spring of 1875, savored strong[illegible] confusion. And in the application in [illegible] last paper, I had misgivings about holdi[illegible] 1873–4 as two stages of the Elijah m[illegible]ment; and I am now satisfied that it [illegible] like that of 1843–4, and the one at the [illegible]ception and birth of Jesus, be looked upo[illegible] one movement. Hence, from Gilgal to B[illegible]el, (the 1873–4 movement), brought [illegible] the harvest or base of the ladder, (see G[illegible] 28: 12, 19). But the Lord said, Go to J[illegible]icho. The next real movement, and [illegible]fication in our argument was, in seeing [illegible] harvest as covering a period of time, [illegible] a harvest work ending both the Jewish [illegible] gospel ages. As soon as that was seen, [illegible] that the law dispensation was really in f[illegible] until the "ordinances were nailed to [illegible] cross," we of course saw that the argu[illegible] must be modified. The starting point [illegible] right, and the chronology was right; b[illegible] the turning point between the two dispe[illegible]tions was at the cross, instead of being a[illegible] baptism, or "coming" of Christ, then [illegible] first age being prolonged by its harvest [illegible] equality between the dispensations, nece[illegible]rily made a similar prolonging to the go[illegible] and, in brief, we started for the first m[illegible] (Jewish time), of 1878; and without [illegible] fixed day; while in the 1873–4 movem[illegible] it was the tenth day of the seventh mo[illegible] of *both* years. (Another proof that in 1[illegible] it was no more going to Jericho,—"his m[illegible] or month,—than it was in 1873).

When the advan[illegible] seen, and the [illegible] harmony with it, [illegible]r was dishonest, [illegible]ments when he k[illegible] has a sliding scal[illegible] runs out, he se[illegible]marks of "the so[illegible]any were dissatisf[illegible] movement; but [illegible]ces, and the mo[illegible] In that change o[illegible]gument, from the [illegible]cifixion; all can [illegible]sity for the chan[illegible] at the first positio[illegible]rvest" was seen, [illegible]al position; there [illegible] and Paul, that [illegible]hen Jesus was "a[illegible]d." And so stro[illegible]rning point in the [illegible]nt, that J. B. C[illegible] who were with us, [illegible]pt no other, and [illegible] As the crucifixio[illegible]w, (to every one [illegible]rtainly the pivot[illegible] And as from the de[illegible]ng of the twelve-[illegible] the death of Chr[illegible] "partition wall" [illegible]e, has been broke[illegible] 1845 years; so from [illegible] spring of A. D. [illegible] another period of [illegible] strength of, not [illegible]t the many prop[illegible]rt it, I believe th[illegible] work of taking [illegible]es, "a people for [illegible] And now, this si[illegible]maining of this a[illegible]tween the two di[illegible]ht, and further n[illegible]nt, I answer. A[illegible]awn back, and ca[illegible] But the Lord said, [illegible] first time, the s[illegible] to view, afar off." [illegible]nt; and if Elijah [illegible]hrist, who are to [illegible] does *not* represen[illegible]ites. God sent [illegible] smiting the wate[illegible] hat follows, he w[illegible]nsibility, and as [illegible]ut, and had auth[illegible]

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When the advanced light on the harvest, as seen, and the arguments were modified harmony with it, there was trouble; Barour was dishonest, he wont' give up the arments when he knows they are wrong; has a sliding scale, and as soon as one me runs out, he sets another, etc. were the marks of "the sons of the prophets." And any were dissatisfied, and dropped out of he movement; but others would take their laces, and the movement went on.

In that change of the turning point in the gument, from the *baptism* of Jesus, to the rucifixion; all can now see not only the nessity for the change, and at the same time at the first position, before the "time of arvest" was seen, was a strong and beauiful position; there was the testimony of Jeus and Paul, that the law and gospel met, hen Jesus was "anointed to preach the gosel." And so strong was this, as the true urning point in the Two Dispensation arguient, that J. B. Cook, and other strong men ho were with us, up to that time; could acept no other, and so drew back.

As the crucifixion was the "end of the aw, (to every one that believeth)," it was urtainly the pivotal point in this argument. And as from the death of Jacob, and begining of the twelve-tribe condition of Israel, the death of Christ, and from which time e "partition wall" between Jew and Genile, has been broken down, was a period of 845 years; so from the death of Christ, in e spring of A. D. 33, to the spring of 1878, another period of 1845 years. And, on e strength of, not this argument merely, t the many prophetic periods which suport it, I believe the gospel dispensation, or e work of taking out from among the Genles, "a people for his name," is ended.

And now, this side of 1878, what is there maining of this argument, or the equality tween the two dispensations? Advanced ght, and further modification of the arguent, I answer. And as before, many have own back, and cannot accept *this* advance. t the Lord said, Go to Jordan. And for e first time, the sons of the prophets stand o view, afar off." Jordan means judgent; and if Elijah represents the body of hrist, who are to execute the judgment, does *not* represent the waters, or what he ites. God sent him only to the Jordan, smiting the waters, crossing over, and in at follows, he was acting on his own reonsibility, and as if he knew what he was ent, and had authority and power to do; "Ask what *I shall do* for thee." And are we not to receive power at the washing, and before we "smite the waters"?

MODIFICATION

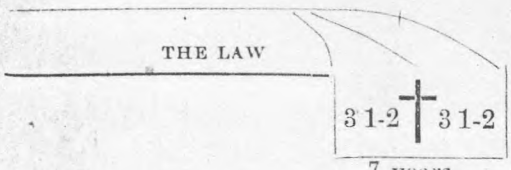
in this argument, and which makes it reach to the Jordan.

The argument (not given here, but only referred to), compels us to believe in the exact equality of measurement of the two dispensations; the *parallels* we shall have occasion to refer to hereafter.

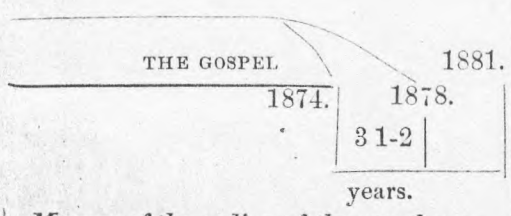
"The law was added, because of transgressions." Then the instituting of the law was not that which marked their beginning. Indeed, we begin their measurement 198 years before the giving of the law; hence, the nailing the ordinance to the cross, does not *necessarially* mark the end of their time. If the *law* was what determined the length of that dispensation or age, then it must have began with the law, and ended with the law. But if it was the time during which those tribes, as the literal seed, were recognized of God as holding a position in his favor, above that of the Gentiles, then that condition certainly did not end at the cross; for until the Spirit made known to Peter that he should go to Cornelius, and therefore that the Gentiles might have the gospel, the Jew (as a Jew) was as fully recognized as distinct from and preeminent to the Gentile, as at any previous point of their history. And if the preaching of the *gospel*, (exclusively to the Jew), was the turning point, then when Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. . . And said to them, This day is this Scripture fulfilled in your ears," was, as preached in 1873-4, the true turning point. But the truth is, all three points, the beginning, and middle, and *end* of that seventieth week must be recognized, if we would get the entire truth; that last "week" of the *seventy* determined on them, being itself the pivot, or turning point between the two dispensations to Jew and Gentile. "The law was until John;" then the gospel was given to the Jew; and, no matter about its two phases, as preached before, or after the crucifixion, it did not reach the Gentile, until the end of that last week of the seventy. And then the Jew was dropped to the exact level of the Gentile. Now as the *law* was not that which defined the first half of this "double" period, but the natural seed, as the recognised favorites of God, how can we arbitrarily maintain that such favor ended, in every sense, in the mid-

dle of that last week, when seventy weeks, were determined on them? More especially when we can see that what the "seventy weeks" were set apart to accomplish, was fully accomplished, only at the end of that seventieth week. One, and the principal thing that seventy weeks was to bring about, was, "to bring in everlasting righteousness," and which Paul clearly teaches, is that righteousness which is by faith; as distinct from the "righteousness which is by the law." To "bring in," is to establish, or confirm this new covenant or testament:—"And he shall confirm the covenant with many, for one week; and in *the midst* of the week (or half of the week), he shall cause the sacrifice and oblation to cease." Now it is a fact, that the new covenant, "with many," including the Gentiles, was not established, so as to include Gentiles, until the end of the seventieth week; hence, in this argument, that last "week," with its two halves, *must be* recognized by those in this movement, or they must remain in darkness. I know, in this advance of 3 1-2 years, as in the other, many are offended, and draw back; but God does not leave their place empty, the house will be filled, and others take their crown.

DIAGRAM OF THESE MEASUREMENTS.



Manner of the ending of the Jewish age.



Manner of the ending of the gospel age.

In this diagram, the "7 years," or line under the cross, is the measure of the time from the baptism of Jesus, to the end of the "week," in the middle of which he was cut off, and which therefore reaches to the end of the time determined on them, or 3 1-2 years *after* his cruc fixion. The *upper* and curved line, beginning at the edge of the page, and extending to the upright line at the end of this 7 years, is supposed to re[illegible] from the death of Jacob to the end of the 7 years, and therefore represents the entire period during which the "children of Israel," were God's recognized people, to the exclusion of all others. The curved line from this, to the end of the straight one under "THE LAW," marks the time of Jesus' baptism. And the next line, pointing to the cross, the time of his crucifixion.

According to the "Two Dispensation" argument, the next diagram should be an exact facsimile of this one; they must be "one measure and one size."

From the beginning of the gospel age, in 1874, the beginning of *this* harvest, was just equal to the time from the death of Jacob, to the baptism of Jesus, and beginning of *this* harvest. Then from the autumn of 1874, to the spring of 1878, is equal to the time from the baptism of Jesus, to his crucifixion.

And now what of the next point? Prior to 1878, we expected translation at that time, and the last half "week," of that "seventy weeks," was simply ignored; as translation was to come in 1878, there was no place for it in the argument, and so nothing was, or could be done with it, only to let it alone. But as it is a part of the time "determined on Daniel's people, and has been *fulfilled* as such, it now seems to me that to persist in ignoring it, and at the same time claim that the lower diagram is an exact facsimile of the upper one, without extending it to 1881, when we *know* that last half "week," was a part of Jewish measurement, is a position no one would think of taking, unless they had some *special* reason for opposing the last phase of the movement, the going out to meet the Bridegroom, in response to the midnight cry.

Thus we see that the time determined on the natural seed, extended a half week, or 3 1-2 years beyond the crucifixion, of this, there can be no doubt, if Christ was cut off in the midst of the week; that is, if he preached but 3 1 2 years. And if not, and he was crucified at the *end* of that seventieth week, then of course this whole argument of the equality of the two dispensations, the parallels, and all these dates and measurements are worthless. Then, I say, if Jesus was crucified in the middle of that last "week," we *know* the other half transpired *after* the crucifixion; and therefore, that they were still the recognized people of God as truly as they were during the first 3 1-2 of that harvest.

If the measure of the first [illegible]ment, was the dispensation [illegible]rtainly ended at the cross; a[illegible] *began* when they came out [illegible] at the death of Jacob. I[illegible]asure of the twelve tribes, [illegible] in which he recognized t[illegible] and church, to the exclu[illegible]ple, then the measure of t[illegible] be stopped at the cross, b[illegible] to the end of that last wee[illegible] "determined upon thy (D[illegible] upon thy holy city." A[illegible] recognized as "the holy [illegible]urrection, see Matt. 27: 5[illegible] Now look at the diagram:—[illegible]ement did not stop at the *b*[illegible] years' harvest, nor yet at [illegible]ut on to the end of the ti[illegible] them before they were d[illegible]el of the Gentiles, and in [illegible]m, it does stop at 1878, w[illegible] "of one measure and on[illegible]rtainly they would not, as [illegible] "The harvest is the end o[illegible]74, we thought the first li[illegible]t date, was the end; as t[illegible] diagram above, was the e[illegible] beginning of the gospel. [illegible] began to see the *harvest* a[illegible]e, and that the law was st[illegible] the cross, we saw that the [illegible] to parallel, and be of equ[illegible] go on 3 1-2 years, or to [illegible]ore remarked, many good [illegible]w back, cried "dishonesty [illegible]t give up when he is pro[illegible]ng," etc. But, the Lo[illegible]richo; and the movement [illegible], the Lord hath sent us to [illegible]ans judgment; and the in[illegible]pel church leads no furth[illegible] which is perfect is come[illegible] as we are known," an[illegible], and beyond, we shall a[illegible]ledge.

It is Christ who is to give [illegible] nations," (Rev. 2: 26). [illegible] "is the finisher of our fai[illegible] us the victory. And t[illegible] nations, is given before th[illegible] begins, hence, Christ, [illegible] will finish our faith, be[illegible] over. Therefore, in this [illegible]ement to which the gosp[illegible] or the going "to Jord[illegible]rating and cleansing worl[illegible]; hence, the final separat[illegible]

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d; hence, the final separating of the fool-
ish virgins, at this point, and before we meet the Bridegroom, on its banks.

At the first advent, Jesus, the prospective Bridegroom, showed himself to literal Israel, on the banks of literal Jordan, so he will now show himself as the real Bridegroom, on the banks of the antitypical Jordan. And as John and Jesus, went in, and came out, together; so the perfect Elias and Christ, will pass through the waters, in which, not "Judea, and all the region round about, were baptised," but in which fiery baptism, the antitypical Jordan, all must participate.

Those who now draw back, and go no more with us, are simply, left behind, they cannot stop the movement, because their lamps are gone out. It is only the "wise virgins," who, in response to the midnight cry, have the light to "go out" to meet him.

Now if there is any thing in the equality of time, given to the Jewish, and the gospel churches, any one can see at a glance, that the time "determined on the literal seed, did not end at the baptism of Jesus, nor at the cross; but at the end of that seventieth week. And that, in order to be "of one measure and one size," the time determined on the gospel church, could end, neither in 1874, nor in 1878; but, like the other, must extend 3 1-2 years more, or to 1881. And that therefore the entire force of this prophetic argument points to 1881.

THE EVENT TO TRANSPIRE.

During the time given to the natural seed, they were the *exclusive* chosen of God: and just as much so, *after* the crucifixion as before. The Gentiles could no more have the gospel until the time determined on the Jew had expired, and the Spirit gave permission, than could they during the first half of that harvest, in which Jesus expressly forbade them to go to the Gentiles. During all their history they were held above the Gentiles, and God would communicate neither law nor gospel, to any but the literal seed of Israel. At the end of the seventy weeks, God's especial favor was withdrawn, and they were dropped to the level of the Gentiles.

Now what marks the end of the time determined on the gospel church, the body of Christ? just the opposite, I answer, exalted to an equality with the angels. Surely the event to mark the end of the former, is well defined; and there is no lack of testimony as to what *we* are to look for, to mark 1881.

For the beginning of the harvest, or 1873-4, there was a prophetic period, as well as a parallel, to mark it; viz. the 1335 days of

Dan. 12. And for 1881, there is this prophetic argument and parallel. But for 1878, there was nothing but a parallel. Jesus was crucified in the *middle* of that last week of the "seventy" determined on them; but the very fact that he was crucified in the middle of the "week," *proves* that there was a half week, or 3 1-2 years still due to that literal seed; and this whole argument is based on an equality of time in which God recognized them as his favorite people. If it had been merely during the measurement of the *law* dispensation, then it certainly terminated at the cross, and in the middle of that week; but that measurement began at the death of Jacob, or 198 years before the law, and hence has no reference to the law, but to the time in which God recognized that people as his peculiar people, and during which time he would communicate with no other. Now theories are well enough in their place, but they must conform to scriptural facts. And do we not know that the "seventy weeks, determined" on that people, did not end in the middle of the last week? and is it not a weak position for one who feels compelled to maintain that they did end in the middle of that "week"? especially when it is an indisputable scriptural fact, that God did thus continue to recognize that people, and to the exclusion of all others, after the crucifixion, as much as before; up to the time when the disciples were instructed by the Spirit, to go to the Gentiles. It seems to me, that our brethren in trying to maintain that the literal seed, *as such,* ceased to be recognized of God, or in other words, were cast off where God would not "show them favor," was fully consummated at the death of Jesus, and 3 1 2 years *before* the time God himself had determined upon them had ended, have some stubborn facts to explain away. And yet they must shut their eyes to these facts, or else admit that 1881 is the point at which these two will be "Of one measure and one size."

The attempt to explain away these facts, by making use of Rom. 9:28, "For he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth," is so evidently a mere make shift, that it does not need criticism. That the "short work," the Lord will make on the *earth*, applies with far more probability, to the judgments he brings on the earth, of course, all will admit. But if our brother was trying to "cut short" any other measurement, the six days of creation, for instance, the above text would be a convenient one. But that it applies to the judgment coming on the earth, and in a typical sense (perhaps), to the destruction of the nation, see references from verse 27, where Paul quotes from Isaiah.

This "cutting short" prophetic periods, to make them fit, has been a frequent thing in the history of Adventism. At one time they discovered that the "thousand two hundred and ninety days," (Dan. 12:11), had been "cut short," and were really but 12[illegible] days. But the trouble in cutting short the "seventy weeks," is that the Scriptures reveal the facts concerning that last half week, that the covenant was to be confirmed with many for one week, and that it was not finally established, so as to reach the Gentiles until the end of that "week," (and certainly not at the crucifixion). That no history marks the end of that "week," when the Jew was dropped to the level of the Gentile is no matter; it was as silent and unknown, perhaps, as will be the end of the time determined on the gospel church; but there is as much light on the ending of that last half week, as there is on the beginning of the seventy; we have to reckon back from Christ to know where they began; and forward from Christ, to know where they end. But that they did not end *at the cross*, all who desire to see, we believe can see.

That the application of the Elijah type now perfect, seems reasonable; because Jordan, means judgment, and the saints are "execute the judgment." And this judgment, is not on the church, Elijah did not smite himself, nor did he smite Elisha, but the *waters*, "and they two went over on dry ground." How perfectly this agrees with the coudition of the saints, "no plague shall come nigh thy dwelling; . . no evil shall befall thee," etc.; and Daniel's people, (Elisha), are also to "be delivered." Then again, we *know* the judgment which Elijah (the church), are to execute, has not begun, nor can it begin, until we receive power (Rev. 2, 26); hence, we have not yet smitten "the waters," or crossed over the Jordan. In the first application, as given in the book "Three Worlds," three movements were crowded in, from '73, to the spring of '[illegible] and the going a little *beyond* the Jordan, as supposed, was going on to the spring of '[illegible] How meagre the judgment, the crossing over, and that whole arrangement now looks in the present advanced light, as to what the smiting of the waters really means. And the

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odliness from Jacob." Hence, although
is represented as crossing this antitypical Jordan, *with* Elijah, Elijah offers him nothing. Christ has nothing to do with the Jew yet, it is Michael, "the great prince which standeth for the children of thy people," to whom *they* must look, until the Jordan is passed.

As the one who smites the waters, and that which is smitten and divided, are clearly, not the same, the gospel church are not the waters. What evidence is there then, that Christ has come, that the waters have been smitten, and that we are now on the other shore? None, I answer, absolutely none; but an arrangement of parallels in the *stages* of Christ's coming, and for which *parallel stages*, there is not one atom of Scripture. We once taught that as Jesus came, in a certain sense, at his birth; in another sense, at his baptism; and in still another, at his riding into Jerusalem; *therefore* his second advent would be in three *parallel* stages. And why? Simply because the parallels *demanded* it. *As* he came as reaper at the beginning of the Jewish harvest, so he comes as reaper at the beginning of the harvest of the gospel age, etc.; this was the argument. But, in the first place, what proof had we, that *he* came as reaper at the harvest of the Jewish age? No proof whatever, I answer, only that he said to his disciples, "I send *you* to reap," (John 4: 38). And what proof had we that he came as reaper of the *gospel* harvest? None whatever, I answer. On the contrary, *he* affirms that "the angels are the reapers." We *assumed* that the harvest of the *earth*, (Rev. 14:) was the same as that of the gospel age, and that hence, Christ was the reaper in the gospel harvest. But the one, is a mere separation of, "first the tares"' &c. while the other is evidently, a disposal of them; the gathering of the clusters of the vine of the earth, and casting it into the winepress, coming last, in the order. The gathering of the wheat, "into my barn," (Matt. 13:30), is the work of "the angels," not of Christ, while the disposal of it, *is* the work of Christ. Again, if Christ was reaper of both harvests, and was personally present, during the first half of that harvest, and absent during the *last* half, how could the parallels be perfect, and have him personally present during the whole of this harvest?

But the proof that Christ has *not come*, is as certain as his own word. "As the lightning that *shineth from one part of heaven*," etc. "So shall the coming of the Son of man be." No, say our brethren, "as the electric fluid which pervades all space, and does *not*

shine, *so* shall be the coming of our Christ."

But we have only to ask, did the disciples *see him go* in that *invisible* manner? and if not, is the manner of his coming, to be in all respects different from that in which they saw him go? Acts 1: 11, answers NO; and the manner of the going in, and coming out of the high priest, answers NO.

There is no Scripture to support the idea of *parallel* stages of Christ's coming; that idea, would make out that he has already come in *six* stages, and he has not come *for* his saints, nor *with* his saints, yet. I wonder how many more stages, can be worked in, before he gets here? I am thinking our friends of the *W. T.* will *now* see the necessity of preaching one more stage, in 1881, or an invisible something at that date, or renounce the equality in this argument.

There was no parallel in 1874, to the baptism of Jesus; there was no parallel in 1878, to the crucifixion of Jesus. *Time* parallels of events, do not obtain between the two systems. Where is the parallel to the coming out of Egypt, the forty years in the wilderness, the setting up of the tabernacle, the establishment of the kingdom, the Babylonian captivity, the birth, baptism, crucifixion, resurrection, ascension, or descent of the Spirit? Where is there a *time* parallel of one single event from the beginning to the end of their history? nowhere, I answer. But in the *stages* of his coming, there are parallels, we are told. Where is the proof, I ask? I have never yet seen Scripture for it.

The Scriptural parallels are in the *measurements*, both of its entire length, and of its harvest:— "One measure and one size."

The preparation for the harvest, the harvest itself, and the final disposal of the chaff, covered the time from the birth of Jesus, to the destruction of Jerusalem; and was divided thus,— from his birth to the harvest, 30 years; harvest, in two parts of 3 1-2 yrs. each; then 33 1-2 years in disposing of the chaff. And it is in these measurements, we find the chronological parallels; not marked by the *coming* of Christ, or his baptism, or death, or resurrection; but by prophetic periods, and movements. But, say some, Jesus came, during that harvest, hence he must come during *this* harvest. Why? I ask. The tabernacle was pitched in the third century of that dispensation, and by the same reasoning, our tabernacle should have been pitched in the third century of *this* dispensation. Why not? When we know that not one of these parallels, was chronologically parallel, indeed, that they have no such relation whatever; and that there are no *stages* of the second coming, (except in our imagination) until that at which we shall be caught away to meet him, is it not a purely visionary thing, to go round preaching that Christ has come, and without one particle of proof, except the theory that if there *are* three stages here (and before he comes for his saints), and if those three stages were chronologically parallel to his birth, his baptism, and his entry into Jerusalem, (an entirely unprecedented *kind* of parallelism in the whole history of the two dispensations), *then* Christ has come in three stages. To be sure, he did not go away, in any such three stages, but what of that? *This* is the manner of his coming, for our system of parallels proves it. Proves it in spite of the law, or the testimony of the two "men in white apparel;" proves it in spite of Paul's testimony, that we are to be caught away to *meet* him; (do you go to *meet* an absent friend who is coming to you, several years after he has come?); yet proves it in spite of *his own* testimony, that "as the lightning that *shineth*, . . so shall so the coming of the Son of man be." He cannot enlighten his church, they tell us, until translation, since the Spirit is to "lead into *all* truth." But he has been here *shining* as the lightning which lighteneth from one part under heaven, to the other part under heaven, ever since 1874. And he has shone upon, or enlightened what? NOTHING. The Holy Spirit leads us into all truth, and Christ has now been here for the last years, a mere dead letter, is what the "*Herald of Christ's Presence*," would have us believe; and on what evidence? Why, Jesus was born, and thirty years after, he was baptised, and three and a half years after that, he rode into Jerusalem; and these stages of his coming *must* have three parallel and chronologically parallel stages here. But why *must* they have such parallels here? All Scripture is against it, and there is not one instance in the entire history of the two dispensations, where such a *chronolgical* parallel *event* can be found. In measure and size, they were to be equal; hence, one begins with twelve patriarchs, and the other with twelve apostles; each ends with a time of harvest, which being a part of their *measurement*, or size, must also be equal. But that which marked the beginning of one, was the baptism and anointing of Jesus; while a prophetic period, (the 1335 days), which reaches to "the end," (the "harvest is the end), marks the begin[illegible] harvest." But there [illegible]ism, or anointing, or [illegible] any more reason to ex[illegible] parallels, than to dem[illegible] pitching of the taberna[illegible]ple, or establishment o[illegible] yet such a baseless exp[illegible] they have to build tha[illegible]tion upon, that Christ [illegible] *three stages*, and has b[illegible]ter, since October, 18[illegible]

Granting their prem[illegible] very well, but it seems [illegible] so important an event, [illegible]dation, is a very foolish [illegible]tion. But if this is th[illegible] the parable of the ten [illegible] main in darkness, whil[illegible] meet Him."

THE SECO[illegible]

"*Ye must be*

There are three con[illegible] does, or will exist; 1st [illegible] and yet being spiritual[illegible] condition, or having [illegible]tual life; 3rd, that life [illegible]tail, where flesh and b[illegible]

The entrance into t[illegible] spiritual condition, we [illegible] second birth; but the[illegible] compel us to believe th[illegible] second entrance into li[illegible]

There are two Ad[illegible] two kinds of death, tan[illegible]ural death, and spiritu[illegible]rated man is spiritual[illegible] passes and sins," (Eph[illegible] entered the world, ma[illegible] trespasses and sins; th[illegible] it was into spiritual de[illegible]stored, he will again l[illegible] will "enter into life," [illegible] and which is therefore, [illegible] from the dead."

That the second bir[illegible] the dead, is proven by [illegible] who is our forerunner, [illegible] *in all things* like un[illegible] born twice; and at his [illegible] came "the firstborn an[illegible] being "the firstborn f[illegible] 8: 29, Col.1: 18). (

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nd), marks the beginning of *this* "time of harvest." But there was no parallel baptism, or anointing, or *coming* of Jesus, nor any more reason to expect, or demand such parallels, than to demand parallels of the pitching of the tabernacle, building the temple, or establishment of the kingdom. And yet such a baseless expectation as that, is all they have to build that unscriptural speculation upon, that Christ has already come in *three stages*, and has been here as a dead letter, since October, 1874.

Granting their premise, they may reason very well, but it seems to me, that to build so important an event, on so sandy a foundation, is a very foolish and dangerous position. But if this is the closing movement in the parable of the ten virgins, some must remain in darkness, while others "go out to meet Him."

THE SECOND BIRTH.

"Ye must be born again."

There are three conditions in which man does, or will exist; 1st, having natural life, and yet being spiritually dead; 2nd, a mixed condition, or having both natural and spiritual life; 3rd, that life which lies beyond the vail, where flesh and blood cannot enter.

The entrance into the third, or the purely spiritual condition, we once supposed was the second birth; but there are reasons which compel us to believe that RESTITUTION is the second entrance into life.

There are two Adams, two births, and two kinds of death, taught in Scripture; natural death, and spiritual. And the unregenerated man is spiritually dead, "dead in trespasses and sins," (Ephe. 2:1). Before sin entered the world, man was not "dead in trespasses and sins; therefore when man fell, it was into spiritual death. And when restored, he will again have spiritual life; and will "enter into life," a second kind of life; and which is therefore, a second birth; "born from the dead."

That the second birth, is being born from the dead, is proven by the fact that Jesus, who is our forerunner, and who was "made in *all things* like unto his brethren," was born twice; and at his second birth he became "the firstborn among many brethren," being "the firstborn from the dead," (Rom. 8:29, Col.1:18). (See also Rom. 1:4).

A mere quickening of the mortal body as that of Lazarus, and others, was not being born from the dead; they were raised to the same life they had before, viz. to this fallen condition which is every where recognized as one of death; "Except ye eat the flesh and drink the blood of the Son of man, ye have no *life in you*." Then in order to be born from the dead, one must be raised to something different from that which man receives at his first birth; in other words, he must be raised to a condition which God recognises as one of *life*. In the case of Lazarus, it was merely raising the dead; in the case of Jesus it was being raised *from* the dead, viz. out of this condition of corruption, and into a condition where death holds no dominion. Hence, Christ was the first "that should rise from the dead," (Acts 26:23); and was therefore, "the *firstborn* from the dead."

Passing through the vail, is passing out of the flesh, and into the spiritual; a condition which "flesh and blood cannot inherit."

Before Adam sinned, he was in a body of flesh and blood; and yet he would have finaly passed from that into the higher life, even if he had not sinned, (or else he would have eternally remained "lower than the angels"). And in this there is indisputable proof that passing through the vail, is not what the Bible recognizes as the second birth. Because "death came by sin;" and if man had not died, he could not have been "born from the dead." It matters not what you call the second birth, whether it is being converted, or includes the entire process of regeneration, as we teach; in either case, to be "born from the dead," (spiritual or natural) necessitates first a condition of death; and without sin there could have been no such condition. Hence, the necessity of a second birth, like that of the second Adam, was because of the fall: while, passing through the vail, by a "living way," or passing out of the lower into the higher condition of life, is not the result of, or in consequence of the fall. Therefore the second birth is entirely independent of, and precedes our entering into immortality.

If sin had not entered the world, God would not have sent his Son into the world to save sinners; and there would have been no "second *Adam*," because there would have been no second birth, or work for a second Adam; in other words, if "As in Adam all die," had not been a fact, the next clause, "Even so in Christ shall all be made alive," would never have been spoken.

Being born again, is not entering a second time into natural life, as Jesus plainly

intimates in answer to the question of Nicodemus; and is further proven by the fact that Lazarus entered a second time. Jesus said, "plainly, Lazarus is dead." But his entrance again into natural life, was not the second birth: therefore if the second birth is entering into life, it must of necessity be entering into *spiritual* life. And yet, as we have seen, the second birth is not entering into the perfect spiritual, or passing beyond the vail; but is being "born from the dead," and which could not have been, had man not *died;* and yet he *would* have passed beyond the vail, even if he had *not* sinned. Therefore, the passing through *that* change, is not what the Bible recognizes as the second birth. Hence, the being born from the dead, must be that condition to which Jesus was raised, and *before* he ascended to his Father; *i. e.* the point at which he, through suffering, was "made perfect."

Restitution, through the second Adam, is receiving back that which was lost through the fall of the first Adam. Adam was not in possession of immortality, but was a candidate, or on probation for it. God permited the fall, because man needed the experience of suffering; his character could not be developed without trial; he could learn to know good from evil only by experience; even "The Captain of our salvation," was made perfect through suffering, "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

Sin brought death, spiritual and natural death. But, after an experience of suffering, man is to be restored to the condition from which he fell, "Elias truly shall first come, and restore all things." In being restored to the sinless condition from which he fell, man emerges again into spiritual life, or harmony with God, "in whose favor is life." And this regeneration is through the second Adam, and is the second birth, without which "a man cannot enter into the kingdom of God" which is beyond the vail.

Spirituality, or spiritual life, must be attained in the flesh. That is, regeneration must be accomplished before passing through the vail by "the new and *living* way." And as regeneration means receiving spiritual life, we must have that life, in *some* degree, before we enter fully into the spiritual. And yet we do not live, only by hope, not in fact, until "the times of restitution;" or until the coming of Christ, "whom the heaven must receive until the times of restitution."

It seems that the second birth *ought* to be, for the sake of consistency, purely a second Adam work; as the first birth is by, or from the first Adam. And not only in Rom. 5; but elsewhere, it is distinctly treated as a work of restitution, or *restoring* that which was lost in Adam. And that if man had not sinned, or if after sinning and receiving his "few, or many stripes," he could have *ceased* to sin, and have obeyed the law which was "ordained to life," there would have been no necessity of a second Adam. In other words, if man *could* have reformed, obedience to the law of God, would have saved him, without a Christ. But "the carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.* So then they that are in the flesh *cannot* please God," (Rom. 8; 7, 8). And in verse 3, we learn that it was *because* of this weakness, and which rendered the law powerless, that God sent his Son. (To be "in the flesh," or not in the flesh, means simply the condition of the mind; if one has the Spirit of God, he is *not in the flesh*, in the sense here referred to, (see verse 9).

It follows then, that the carnal mind, which *cannot* be subject to the law of God, must be changed. And if our fallen, or carnal nature is taken away; and a holy, or spiritual nature is renewed within us; that work, completed, is being born again, or born from the dead. This fallen condition, is pronounced to be a condition of death; and until we have the Spirit of Christ, there is no life in us; "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." And when this putting on Christ, is complete, so that we come to the full stature, "unto the perfect man," we shall have "passed from death unto life." And an entrance from death into life, is being *born* from the dead.

It is easy to see why conversion has been called the second birth; it *is* the beginning of the process of regeneration; and Scripture speaks of things in process as if they were complete; hence, we are now *called* the sons of God; and yet at the same time, we are said to be dead, and not one (excepting Christ) has yet been made alive in Christ, or will be until "his coming."

As the new birth, is having our minds changed and brought into harmony with the law of God, it is also easy to see how we are saved, or regenerated, by faith. Faith enables us to see and recognize God and Christ, and their purpose toward ourselves; to know them, and see what they are doing for us,

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spires love; and it is a law of our nature to gradually conform to, or have our minds partake of the nature of that which we reverence and love; that is, the lesser, whether in mind or matter is, when brought within the sphere of its influence, always attracted by the greater; and conforms, more or less, to that by which it is attracted. Hence, to know the only true God, and Jesus Christ whom he hath sent, is life eternal; because "to be spiritually minded (or to be conformed to their mind) is life."

OBJECTIONS considered. It may be objected, that if the second birth is merely restitution back to what man was before the fall, or reentering that condition of purity, and holiness, (and life) from which he fell, and he still remaining in the flesh, that is not being born of the *Spirit*, for "that which is born of the Spirit, is spirit; and that which is born of the flesh, is flesh." I think we have entirely misapprehended the import of the above text. That which is born of, or is from the Spirit, *is Spirit;* but what is it, in this case, that is born of the Spirit? Is it the body, or is it the new nature, what the apostle calls "the inner man? In the resurrection, the earth brings forth something; "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." That which is born of the earth, is not spirit; but the new nature, the regenerated mind, *is* born of the Spirit, for "to be spiritually minded, is life. In overlooking the restitution, or that man is first to be made perfect, free from all the defects which sin has brought upon him, before he shall pass through the vail, we have had to lose sight of the fact of the quickening "of the mortal bodies," of the saints; that for the redemption of which, "even we, who have the first fruits of the Spirit," are waiting. And therefore we lost sight of the fact that the earth has its part to enact, in the new birth. That the earth does not bring forth the spiritual body, we need not stop to prove; and that the "spiritual body," is not that body for the redemption of which we wait, is proven by the fact that the *spiritual* body was not lost by the fall; and that which has not been lost, is no part of that which Christ came to *redeem.*

But how can one that is born of the Spirit go and come, like the wind, (see John 3: 8); if it is only the new nature, or mind, that is thus born of the Spirit?

When God created man, he was to have dominion over the earth, (see Gen. 1: and Heb. 2: 6–8). "He left nothing that is not put under him, But now we see not yet all things put under him." He fell, and so did not subdue the earth. But Jesus, the second man, also "made a little lower than the angels," is to restore the "first dominion;" and therefore subdue the earth, and make nature obedient to his authority.

The NEW MAN, "with all things put under him," will be as supreme over the natural, as is God, over the spiritual; or as these "sons of God," will themselves be, over the spiritual world, after they pass through the vail. With absolute dominion over nature, and her laws, what shall hinder his coming and going like the wind; "they shall mount up with wings as eagles, they shall run and not weary, they shall walk and not faint." It does not say they are to make themselves invisible; but with supreme power over nature and her laws, how easy to wrap themselves in thick darkness, to ride upon the wings of the wind, and make the clouds their chariot. "And in the fourth watch of the night, Jesus went to them walking on the sea, (Matt. 14: 25). The "wind was boisterous, but immediately he had entered the ship it ceased. "Truly this was the Son of God," what we are to be; and it is for the manifestation of these Sons of God, that the "groaning creation are waiting."

Feeding the multitude, walking on the sea, silencing the wind, and causing the upheavings of the sea to stand spell bound and motionless, were indeed great works; but the believer in Jesus, has the promise of doing "greater works than these." I see no reason why beings with such supernatural powers, should not do all that John 3: 8 demands. But it may be asked, how restitution, merely, and accomplished by the second Adam, can be what is meant by being born of the Spirit? ought not that to be the exclusive work of the Spirit? The Scriptures every where teach, I answer, that regeneration is in and through, and because of Christ; and, so far as we know, every thing which either God or Christ is said to do, is *by* the Spirit. Not that the Spirit is the author, or prime mover, but it is the Agent by which they work, and is equally subject to the authority of the Father or the Son.

It now seems probable that all we have been in the habit of looking at, as belonging beyond the vail, is only the condition of the "perfect man:" and that nothing is revealed

of the great beyond, only that it is "a far more exceeding and eternal weight of glory."

THE MARRIAGE:

"The Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

The marriage is evidently, our being made one with Christ; and the object of this union is, "that the *world* may believe," (John 17: 21,"). Before seeing the restitution, there was nothing we could call the marriage, except translation; but this involved a difficulty which could not be answered:—When the church are translated, the entire body, are to be "changed in a moment, in the twinkling of an eye." And yet we have to believe the great mass of the church must go through the fire, suffer loss, and yet be saved, while one class go in to the marriage, at the coming of the Bridegroom. But now that we see the restitution, that we are to be made perfect this side of translation, and all come "into the unity of the faith," and that Christ also comes as the perfect Man, we can see that the oneness with Christ is consummated at the washing of the High Priest's flesh, when He who was the author, shall be "finisher of our faith."

"The Bridegroom came, and they that were ready, (*i. e.* the sanctuary which, at that time will be cleansed) *went in with him* to the marriage." They go in to that oneness with Christ, by and through that process which *finishes* their faith. How simple and beautiful, the going in *with him*, now appears; and how rich will be the marriage feasts:—"And to her it was given that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb."

If the going through the vail, is the being made one with Christ, how could that induce the world to believe? an unbelieving world, will certainly never know any thing of that twinkling of an eye change, or of what lies beyond. Hence, in the manifestation of the sons of God, to a groaning creation, they must either be manifested before passing through, or else, after passing through, must return this side the vail, in order to be thus manifested. And now that we see the restitution, it places this union with Christ, and manifestation of the sons of God, "that the world may believe," (John 17: 21), just where it should be; since there is a thousand times the evidence that the subjugation of the nations, and the "turning of the people to a pure language," is the work of the church, before passing through the vail, than there is that she *returns*, to accomplish that work.

When the perfect oneness with Christ is thus consummated, and we are made perfect "even as he is perfect," the NEW MAN, or "second Adam," will commence the execution of the judgments and subjugation of the nations; and it is through these judgments, that his *parousia*, (presence, or coming) will be manifested to the world:—"We know that when he shall *phaneroo* (be manifested) we shall be like him, for *we* shall see him as he is," while the world will see him only in his judgments; "For as it was in the days of Noe, so shall it be also in the days of the Son of man;" they will build, and plant, and marry, and know not, *until* their destruction comes upon them.

It does not follow that this victorious company of the church of the firstborn, must be invisible beings, in order not to be recognized for what they are. When Jesus walked into the country with two of his disciples, (a distance of about seven miles and a half,) he was in the flesh, and therefore visible; but even his disciples took him for a stranger, notwithstanding he explained Scripture in a way which made their hearts burn within them. What would a Roman soldier, or a Levite, who might have met those three men in earnest conversation, have known of a risen Jesus, after passing them, more than before? A road leading from Jerusalem at a time when the feast of the passover was being celebrated, must have been more or less thronged with people; but what cared they for those two fishermen, or the "stranger," who went with them. They did not see Jesus *as he was*, (and is to be again), not even his disciples thus saw him; "but we shall be like him, for *we* shall see him as he is."

When caught away to meet him, we are his brethren; even as in the type, Aaron met his brother at the mount of God. But when we return, we shall be "bone of his bone, and flesh of his flesh."

SIGN OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven," (Matt. 24: 30).

There have been many different opinions as to what this sign is to be; and never

until the present time, with any interpretation "The powers of the ...n; and then shall ap... ...on of man, in heaven. ...hat the powers of the ...able us to look in the ...n of the Son, we thi... ...e heavens which are ...mething which is visi... ...e should look in the s... ...on of man; but if the ...fer to the authority ...arth, including the aut... ...this world," "the pr... ...e air," then it certain... ...that direction, for the ...an in heaven.

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"The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man, in heaven." A true idea as to what the powers of the heavens refer, will enable us to look in the right place, for the sign of the Son, we think. If the powers of the heavens which are to be shaken, refer to something which is visible on the sky, then we should look in the sky for the sign of the Son of man; but if the powers to be shaken, refer to the authority and governments of earth, including the authority of "the prince of this world," "the prince of the power of the air," then it certainly is proper to look in that direction, for the sign of the Son of man in heaven.

Now we believe the powers of the heavens which are to be shaken, refer to the empire over man, as it exists under "the rulers of the darkness of this world;" and is manifested in and through mankind. The "removal of those things that are shaken," (Heb. 12: 27), "Yet once more I shake not the earth only, but heaven also," is that to which Peter refers, when "the heavens shall pass away with a great noise," (2 Pet. 3: 10). That which is shaken, is to be removed; "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but heaven also." At Sinai, God shook only the earth; *i. e.* he did not then, in setting up a kingdom, interfere with the spiritual powers, or empire of Satan; but now it extends not only to earthly things, but "the powers of the heavens," also, are to be shaken. "Wherefore, we look for new heavens and a new earth."

The change involved, is that referred to in Dan. 2: 44, "In the days of these kings, shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms, and it shall stand forever." As Paul says, "And this yet once more, signifieth the removing of those things that are shaken, . . wherefore we receive a kingdom which cannot be moved."

In brief, then, Satan's kingdom is to be shaken and removed, and the Gentile governments broken in pieces and consumed, and an entirely new order of things inaugurated. Now Satan is "the prince of this world," but he is to be cast out, and bound for "a thousand years; that he should deceive the nations no more, till the thousand years are fulfilled;" and the kingdom of God literally take the seat of empire; and in this change of government, and change of dispensation, terrible judgments will have to be visited upon mankind. And yet the power that brings these judgments, and these mighty changes, is to be an unseen power; that is, unrecognised; men are to continue planting, building, marrying, and know not, until their destruction comes upon them. In other words, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is among you," (Luke 17: 21) x

The CHRIST, the church of the firstborn, are here and there and every where, the saints are "executing the judgment written," but men do not understand *them*, nor yet recognize the fact of the great change that is taking place; thus, "the kingdom of God cometh not with observation." ✓ And while it is *being organized*, or "set up," it has no locality, they go and come, like the wind; hence, "as it was in the days of Noe, so shall it be also, in the days of the Son of man." Noah was not invisible, nor was his work invisible; but men did not understand it, and therefore knew not, "so shall also the presence of the Son of man be."

The powers of the heavens are to be shaken, *i. e.* that which now controls mankind, and another system of government will take its place; but this will be a work of time, requiring the whole of the "day of the Lord," (more than 33 years), to fully accomplish it. But there will be terrible indications of changes going on; and men will at last be compelled, as were the Egyptians, (Exo. 8: 19), to recognize "the finger of God," viz. that there is a power controlling mankind, before which they must bend, or perish.

A sign, is an indication, something to be read. And when the fact becomes apparent that there is such a power being established over men, *that* will be "the sign of the Son of man in heaven; that the present powers of the heavens have been shaken, and that *He* is in the seat of empire.

This seems too plain to need an illustration, but suppose there was to be a change of government in this country, and you were so situated that it was impossible for you to know what was going on, only by the signs of the times. You see great commotion and strife in the land, and by and by there are changes which indicate that the Democrats are in power. As soon as you began to see such indications, it would be a sign that they had control of the government.

"Then shall all the tribes of the earth

mourn." One would think the tribes of the earth should rejoice; but read Ps. 2: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . . Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Under such chastisement, there will be "weeping and gnashing of teeth."

WHAT IS ETERNAL LIFE?

Most christians in answer to this question would reply, "Eternal life is unending existence in happiness; it is the final condition of the redeemed." And yet this would be entirely different from the definition the Saviour gives of eternal life:—"*This* is life eternal (*i. e.* age-lasting), that they might know thee, the only true God, and Jesus Christ whom thou hast sent," (John 17: 3).

This of course, is final and conclusive, for it is Christ's own words; and yet most christians utterly ignore this definition, and persist in believing and teaching that eternal life, is unending existence in heaven. Jesus does not say so. It is not the *quantity*, its duration, that makes *aionion* life; it is its *character*. In fact, the word *aionios*, age-lasting, does not and cannot imply absolutely unending; it rather implies the opposite, a form of existence limited in duration. For as the *aeons* must ultimately come to an end, so *aeon-life*, or age-lasting life, must also be limited.

Immortality and *eternal life* are not the same, as many suppose. We are told that "God *only*, hath immortality," (1 Tim. 6: 16), and he alone can impart it. The word translated "immortality" in this text, is literally, deathlessness, and occurs only in two other places in the Bible, viz. 1 Cor. 15: 53 and 54. The word translated immortality, in Rom. 1: 7, ought to be rendered incorruptibility, or *incorruption;* being the same word thus rendered in 1 Cor. 15: 53, 54.

Age-lasting life is not immortality, but a knowledge of God and Christ, or of spiritual things, "For to be spiritually minded is life," and the believer may have it in *this* aeon, (see John 3: 36, 5: 24, 6: 47, 54). Notice in each of these texts the present tense "*hath* age-lasting life; because they have a knowledge of spiritual things, "and this is age-lasting life."

Now the Bible teaches that God gives immortality, and Christ gives *aeon* life; or, if you please, "the gift of God is age-lasting life, *through* Jesus Christ our Lord." But nowhere is it said that Christ imparts immortality. On the other hand there is no proof that God gives age-lasting life, except by and through the second Adam, even as he gave the present life, by and through the first Adam. And these truths clearly distinguish between the work of the Father and the Son. Christ, as mediator between God and fallen humanity, gives man a knowledge of God, that is, he restores man back to that communion with God, which Adam enjoyed before he sinned, "And this is life age-lasting; that man goes on to obtain immortality, just exactly as he would have done, had he never sinned; and in which case, of course, there would have been no need of a second Adam. The second Adam's work being to bring man up again to the position from which he fell. And "God, who only hath immortality," takes him from that point, and makes him immortal. The second Adam's work is "to seek and save that which was lost," God's marred handy work, and restore it to its Eden condition, the condition in which it was before it was lost. God's work is to complete that which was begun in Eden, in its second stage, and so bring man to his own image and likeness. The fall and the restitution was a part of the plan, that man might know good and evil by actual experience. The law, which was ordained to life, was given to fallen man to prove to him his own weakness, and the exceeding sinfulness of sin (Rom. 7: 7). When man has passed through experience of suffering, and is restored to perfect age-lasting life, or knowledge of God, then he will keep the law of God, and will at last, attain to immortality, just as he would have done had he not sinned, and hence without the further mediation of a second Adam.

That God imparts immortality, appears from several texts. First, as to Christ's forerunner; God made him a Priest after the order of Melchisedec, not after the law of a carnal commandment, but after the power of an *endless* life. This word translated endless, means literally indestructible, indissoluble, and hence, is equivalent to immortal. God has thus shown to Christ the "way

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This makes clear to us the necessary step to immortality. Had Adam remained sinless he would finally have attained to immortality, according to God's plan, by perfect obedidence; and therefore without the intervention of a *second* Adam. But man having fallen into death, spiritual death, must be restored to life, that *aonian* life which he lost, before he can "put on immortality." First brought back to the perfect earth-man, before he can receive the impress of the heavenly.

"This corruptible must put on incorruption, and [then] this mortal must put on immortality. First a restoration to the perfect Adamic state, a state like that of Jesus at the time he arose, incorruptible, *i. e.* "No more to return to corruption," Acts 13; 34, then a putting on of immortality. We are sure that Christ took these two steps, between the time when he said to Mary "touch me not, for I have not yet ascended to my Father," and when he said, "handle me and see;" he must have passed from one form of existence into another, *i. e.* from the perfect Adam condition to the immortal condition. Thus Christ passed these two steps, and every one who attains to immortality must follow their forerunner through this "new and living way."

Man in his fallen state is considered in the Bible as having no life at all, as has often been shown in the HERALD, "Except ye eat my flesh and drink my blood, ye have no life in you;" "If one died for all then were all dead," etc. The restored man has life, age-lasting life, the life that Adam had before he fell, but not immortality; it is *from* this, they pass to immortality. The passage in 2 Tim. 1; 10, "Jesus Christ, who hath abolished death, and brought life and *incorruptibility* to light through the gospel;" and also the one we have already noticed, Rom. 2: 7, confirm this view. If the word translated *immortality* in these texts was the *true* rendering, it would seem to imply that immortality and age-lasting life are one and the same; but this word, as we have already said, is incorrectly rendered. It is not the same word as the one in 1 Tim. 6: 16, "Who only hath immortality," but is the same in the original as is translated *incorruption* in 1 Cor. 15: 53, 54; and should be so translated in these passages. Thus rendered, it will be seen to be in harmony with the view here presented. Those who seek for incorruptibility, shall have age-lasting life; that life, which if a man possess he shall "no more return to corruption," but shall go on from "glory to glory," or from this perfect condition to immortality according to God's plan.

The believer has this age-lasting life now, "He that heareth my word, and believeth on him that sent me, hath age-lasting life." Through the word and the Spirit, we have knowledge of God and Christ, "and this is life age-lasting." When we attain to a full knowledge of God and "Jesus Christ whom he hath sent," we shall then have reached perfection, and restitution; just what Ephe. 4: 11–16, teaches, "Till we all come in the unity of the faith, and of the *knowledge* of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ." It is the privilege of the elect, to know Christ, (see Phil. 3: 8, 10; 2 Peter 3: 18; 1 John 5: 20). And if we know Christ we know God, "If ye had known me, ye should have known my Father also; and henceforth ye know him and have seen him." (How different were his words to the fleshly seed, John 8: 19). The above, is equivalent to, "henceforth ye have age-lasting life." But they had not yet come to the "perfect man," for they had not yet attained to the full knowledge of the Son of God, That which is perfect shall have come only when we know as we are known, and see face to face, (1 Cor. 13: 10, 12),

Now notice this fact in the experience of the little flock, and which strongly indicates that we are very near the "perfect day:"—since the spring of 1878, we have learned more than all we had before, of the plan of redemption:—First, we have learned Christ's true position in the atonement, not as a substitute, but as our companion, suffering and dying, not instead of us, but *with* us and *for* us, in order to open up a way *out* of suffering and death; and this gave us a new insight into God's character. We saw that Christ did not die to satisfy justice, (strange justice to be thus satisfied), nor to reconcile God to man. God has never been unreconciled.

He is not angry with us, (in the sense in which we understand the term), and something must be done to appease his wrath, nothing of the kind; Christ died to reconcile us to God; not God to us, and to reveal to us the love of God, that we might love him "because he first loved us." Thus the knowledge of Christ's true relation to the atonement, gave us a blessed and precious knowledge of God. We have also had the same experience in respect to other truths; for instance, we have shuffled off the absurd dogma of the immaculate conception. We have learned something of the nature of Jesus Christ, of his special work to the natural seed, of his special work in raising the dead, as distinguished from that of the Father; of restitution, or the step between corruption, and immortality, &c. &c. All this, is giving us a better knowledge of the Father and the Son; and when we shall know as we are known, *i. e.* have full knowledge of the Son of God, then we shall have reached the *perfect* man, and in due season be ready for the next step, IMMORTALITY. A. P. ADAMS.

AN OBJECTION. We believe that every one will first be restored to the perfect or Adamic state, before they "put on immortality. This is the restitution, the special work of Christ, as a second Adam. To this view, a brother in a recent letter to me, has presented the following objection: You are looking, he writes, as I understand it, for a perfecting of the human nature; I am looking for the utter destruction of what remains of the old man—human nature—perfecting of the "new man," the divine nature. I have already given up the fleshly mind, for the spiritual or new, and hope very soon at our change to give up the fleshly body for the spiritual.

Now this objection *seems* well taken, and if it is valid, certainly proves our position erroneous, for nothing is plainer in the Word than that death, utter destruction, and not improvement,—much less perfection—is the doom of the "old man." We are looking for a restoration of what we *lost*—not what we *have*—in Adam, *before* we put on immortality. This, says my correspondent, is looking for the perfection of human nature, the "old man." I answer no: What is the "old man"? man as he came from the hand of his Maker, and who was pronounced to be "the son of God," or Adam fallen, a child of the devil, and driven forth from the tree of life? Why, most assuredly the latter. Paul says we should "put off concerning the former conversation, the old man *which is corrupt*, according to the *deceitful lusts*." Who does this describe, Adam sinless, or the fallen corrupt child of the devil? To this there can be but one answer. Adam as he came from the hand of God, was not "corrupt," nor had he any "deceitful *lusts*," or "body of death." The phrase "old man" applies, not to the sinless condition, but to *fallen* human nature. And Christ came to restore that which was lost. Are we, then, who are looking for the restitution of that which is perfect, looking for the *perfecting* of the "old man," or *fallen* nature? Certainly not. Regeneration is imparting a new nature, and the destruction of the old fallen and corrupt nature. Thus, all can see that the objection of our correspondent is not well taken. A. P. A.

QUESTION,—Shall we, after being made perfect, be on probation for immortality?

A,—Immortality is to be attained by obedience to the law which was ordained to life, we believe. With the fallen nature, we cannot obey that law; but with the restored nature, "made perfect through suffering," having a knowledge of good and evil, we shall both love and *obey* God. And yet we shall be free agents. Gabriel we presume, is free to act, and if his inclination would let him *could* rebel and fall; angels *have* fallen. Jesus *could* have done wrong, *if his own will* would have let him. What power could prevent the Almighty from doing wrong, only that He does not will to do so; it is contrary to his nature. If being free agents, and therefore having the power to do wrong, and yet having by experience learned its evil effects, so that we cannot bring ourselves to *will* to do wrong, is being on probation; then all created and intelligent beings are on probation. "Neither *can* they die any more," I understand to mean, the same as when it is affirmed that God cannot do wrong: they cannot desire to do wrong.

HERALD OF THE MORNING.
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.
Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 12. ROCHESTER, N. Y. JANUARY, 1881. No. 1.

THREE WORLDS

World that was, World that now is, World to come.

THE TIMES OF RESTITUTION:

And their commencement in 1881.

In the LAW, the year of jubilee was the time for the restitution of all things:—"Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," (Lev 25; 10). The land could not be sold forever, "And in all the land of your possession ye shall grant a redemption for the land. . . and in the jubilee it shall go out, and he shall return unto his possession." If they waxed poor, and sold themselves into bondage, "He shall be with thee, and serve thee unto the year of jubilee: and then shall he depart from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

This restitution under the law, and which "was a shadow of good things to come," is to be fulfilled when "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things." And as to *what* restitution (which is soon to begin) means, know that "when ye believed, ye were sealed with the Holy Spirit of promise; which is the earnest of our inheritance until the redemption of the purchased possession," (Ephe. 1: 14). This redemption of the purchased possession, then, and foreshadowed in the jubilee, is a redemption of, not what the Jew lost in his expulsion from Palestine, but the redemption of what was lost in Adam, an "earnest," or first installment of which we receive, when we are sealed by the Spirit; "For if the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Thus in the "redemption of the purchased possession," we shall receive, not only the "redemption of our bodies," but with Christ, "he freely gives us all things;" all that was lost by the fall, "Unto thee shall it come, even the first dominion." This then, is what is meant by the "restitution of all things;" and has no reference whatever to the return of the Jews, the bringing Sodom and her daughters back to their former estate, (Ezek. 16: 55), or any other restoration of nations or individuals; but refers entirely to the work of the second Adam, and the restitution of man back to the Eden condition, and to his dominion over nature. Hence the "Times of restitution," begin at the return of Jesus, and with the church of the firstborn, at the time when they are "made perfect."

The whole system of sabbaths under the law, was summed up in the jubilee; which, jubilee, was a reverting back, or restitution of all things, (see Lev. 25:). This system of sabbaths therefore, points to the great restitution through the second Adam; and is fulfilled in that to which it points; and can not pass away until it is fulfilled. Hence, as surely as there is a God in heaven, that

system of sabbatic cycles must continue until they end in the great jubilee, or "restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Therefore in the sabbatic cycles of the law, there is a system of *counting time*, which cannot pass away until "he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, (Acts 3. 21). And this system of cycles, we shall show, will be perfect and complete, during this present year, 1881.

The jubilee argument is the only one in all the Scriptures which points us to the time when *Christ* is due to come from heaven. The 2300 "days," pointed only to the cleansing of the sanctuary, (Dan. 8: 14); the 1335 "days," point only to "the end," when Daniel shall stand in his lot, (Dan. 12: 13); and the time of harvest, *is* "the end." Even the Two Dispensation argument points more to the Jew, and returning favor to *him*, than to the gospel church; "When the Lord would take up Elijah into heaven by a whirlwind, *Elijah* went with *Elisha*, from Gilgal," etc. Hence, these movements are based on arguments belonging almost entirely to the Jew, and only refer indirectly to the gospel church. Hence, in this argument even, there is no direct evidence pointing to the coming of Christ; and the *only* evidence for the coming of Christ, from that argument, (parallel *stages* of his coming being unscriptural, and purely imaginary) is drawn from the fact that each dispensation ends with a harvest, that the last work of the harvest is the gathering of the "wheat into the barn;" and *if that gathering* by the angels, is "our gathering together unto him," then the harvest must end with the coming of Christ. And without doubt, that gathering of the wheat, is our being caught away to meet the Lord. Still this is only *indirect* evidence. But in the *jubilee* argument, we have direct measurements which *must* reach to the times of restitution, or pass away unfulfilled; "and it is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled." There is also direct Scripture that the heaven must give up *Christ* at the commencement of the times of restitution, since the heaven was to receive him, only "until the times of restitution."

The jubilee argument is the only one thus far, which has not been modified in any of these movements; but has stood unchanged as we first brought it out in the spring of 1874. It is true it was out of harmony, as then given, with all the other periods and measurements, but with the light we then had, there seemed to be no remedy; why the times of restitution should commence in the spring of 1875, (the terminus of the argument as then given), six months after the harvest had begun, six months after the time when we supposed Christ had come, as reaper and Bridegroom, seems a little out of character, and contrary to the statement that the heaven must receive him *until* the times of restitution. Christ came, as reaper and Bridegroom, on October 22nd, 1874, while the "heaven must receive him, until April 1875," is, in plain words, what some are now teaching. And the jubilee argument, as it then stood, compelled us to hold to the above contradiction, just as long as we were in darkness on the *manner* of his coming.

But there is light on the jubilee argument making it clear and harmonious with all the other measurements, and showing that the times of restitution are due to begin, at the time our High Priest comes out to perfect and bless his waiting people.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord; six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land. . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land; and proclaim liberty throughout the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," (Lev. 25: 2–10).

This, it will be seen by reading the rest of the chapter, was a complete restitution of all they *originally* possessed, and therefore to them, what the final "restitution of all things," will be for the fallen race of Adam. And as it is "a shadow of good things to come," it necessarily must have its *fulfilment* in the great restitution. And as that system of counting the cycles, was a part of the law, they cannot pass away until fulfilled; hence there is no question but that in the

true it was out of harmony, as with all the other periods and ts, but with the light we then emed to be no remedy; why restitution should commence in 1875, (the terminus of the ar- ien given), six months after the begun, six months after the time posed Christ had come, as reap room, seems a little out of char- ntrary to the statement that the receive him *until* the times of Christ came, as reaper and on October 22nd, 1874, while must receive him, until April plain words, what some are . And the jubilee argument, od, compelled us to hold to the diction, just as long as we were n the *manner* of his coming. s light on the jubilee argument ir and harmonious with all the ements, and showing that the ution are due to begin, at the Priest comes out to perfect and ng people.

o the children of Israel, and , When ye come into the land you, then shall the land keep a he Lord; six years thou shalt and six years thou shalt prune nd gather in the fruit thereof: nth year shall be a sabbath of and. . . And thou shalt num- aths of years unto thee, seven ars; and the space of the sev- years shall be unto thee forty . Then shalt thou cause the jubilee to sound on the tenth nth month, in the day of l ye make the trumpet sound your land; and proclaim lib- t the land, unto all the inhab- t shall be a jubilee unto you; urn every man unto his pos- shall return every man unto ev. 25: 2–10).

be seen by reading the rest was a complete restitution of lly possessed, and therefore the final "restitution of all for the fallen race of Adam. shadow of good things to sarily must have its *fulfilment* titution. And as that sys- the cycles, was a part of the t pass away until fulfilled o question but that in the system of jubilees the great jubilee is reached. The only question being our ability to find the correct starting point, and then follow them out according to the law. If *this* can be accomplished, and there is any thing in the system itself, or in the Scriptures, by which to know when the number of cycles are complete, we should know that when the last jubilee cycle ended, the last one which was to complete the system, that the great one to which they point, must begin, or else they would pass away *without* a fulfilment. And we could tell within fifty years, when the great final jubilee would, or would not begin, even if we did not know the exact number of the typical cycles; since, if we knew that the seventieth jubilee cycle from where the system commenced, would end this present year, 1881, and did *not* know that seventy was the complete number, we should, in that case, know that if the final jubilee to which they point, did not begin at the end of *this* one, it could not begin for at least another fifty years, or not until the next jubilee cycle should end.

The law, in its fulfilment, demands absolute exactness, to the last jot and tittle; nor need we fear to plant our faith upon it, for the throne of God could easier be shaken, than it could fail of a complete fulfilment. Take the passover, for instance; this had a yearly cycle to run. And it was while they were *eating* of the last one, "Jesus took bread and break it," etc. (Matt. 26: 26). Why just at that time? why could that to which the passover pointed, not have occurred in the middle of that cycle, six months earlier, or six months later? The *law* demanded that the passover should be eaten, on the evening of the fourteenth of the first month, and until then "No man laid hands on him, for his hour had not yet come."

It will be noticed that these jubilee cycles were "forty and nine years." Then the fiftieth year was a jubilee year. Then when that first cycle of forty-nine years, and *its jubilee*, or fiftieth year was passed, they began another cycle of forty-nine years. And so long as *jubilee years* were in order, they must count from the last jubilee year, up to forty-nine, another complete cycle, and then as before, add a fiftieth year. Hence, in all their buying and selling, they had to count from the last jubilee year, (see Lev. 25: 52, and Jer. 28: 1).

While they remained in their own land, and *could* proclaim liberty, and restore every man to his possession, the jubilee year was in force; but when God gave them into the hands of Nebuchadnezzar, and their possessions passed to the Gentiles, there could be no more jubilee years, "until the redemption of the purchased possession," or in other words, until the "times of restitution of all things, when he shall send Jesus."

From the time they entered into possession of their land, until the captivity, there were *nineteen* of these forty-nine-year cycles, with a *jubilee year* coming in between each cycle. (This is known from the fact that from the time they came into possession of their land, until the captivity, when it passed out of their possession, was a period of just 963 years; and nineteen cycles of 49 years, with a jubilee year coming in between each cycle, would be just 950 years; hence, the last jubilee they could have had, ended 13 years before the captivity: hence, when their land passed out of their possession, they were just 13 years into the twentieth cycle of 49. And from that time, and on to the "times of restitution of all things," the system of sabbatic cycles must go on, since they cannot pass away until they are fulfilled, but no *jubilee* year was to be added in, *between* those 49 year cycles, after the captivity). This side of the captivity, or rather this side of the last jubilee year, there should be fifty one complete cycles, but without *jubilee* years, as we shall show a little further on. And these 51 cycles of 49 years each, make a total of 2499 years. And this should reach from the last jubilee year, the one which occurred just before the captivity, to 1881, if that is the true time for the beginning of the great jubilee, or "times of restitution of all things," when he shall send Jesus. The 19 which occurred before the captivity, and between each of which a jubilee year was introduced, and the 51 cycles since that, and in which there have been no jubilee years, make a total of 70 sabbatic cycles, the complete number, as we shall presently show.

If we can learn when the last jubilee occurred, just how long before the captivity, the whole question will be settled; 51 cycles without their jubilees, *i. e.* 51 times 49 years will bring us to the complete number of cycles, as we can show.

Jeremiah prophesied during the forty-one years which preceded the captivity of Jerusalem, (see Jer. 1: 1–3); hence one jubilee year, and the last one, occurred during his prophecy. And chap. 28: 1, gives us just the clue that is wanted:—"And it came to pass the same year, (the year in which

he had prophesied to Zedekiah king of Judah, see from verse 12, and onward, of chap. 27), in the beginning of the reign of Zedekiah king of Judah, in *the fourth year*, and in the fifth month, that Hananiah," etc. Fourth year, of what? They were commanded to count in that way for their jubilee cycles, I answer, and this can refer to nothing else. In counting from the reign of their kings, of which we have scores of examples, if it was the first year of Zedekiah, he would have said "In the beginning of his reign;" and if it had been the fourth year, he would have said "In the fourth year of Zedekiah," (see chapters 25: 1, 26: 1, 36: 1, 39: 1, etc.

1 The Jubilee and other sabbatic cycles commenced in the spring, therefore the "fifth month" of the fourth year, would
2 be *three* years, and not quite to the autumn, or middle of the fourth year.
Zedekiah, who was king, and had been reigning for some little time, (see verse
3 12 and onward of previous chapter, began to reign in the *autumn;* hence the
4 1st year of Zedekiah must have begun at about the middle of this *third* jubilee year; therefore only *two full* years, and *part* of the third year, of this jubilee cycle, had passed at the end of Jehoiakim's reign, (the king who preceded Zedekiah). And this *part* of a year, will be required, as will be seen further on, to make up the difference between the *ecclesiastical* and *secular* year. And as only *two full* years of this jubilee cycle had passed before the beginning of Zedekiah's reign, and he reign d during the last 11 years before the captivity of Jerusalem, (Jer. 1: 3), therefore this jubilee cycle began 13 years before the captivity; or 13 1-2 years, to be exact; since the captivity began in the autumn, and the jubilee year in the spring.

The time from coming out of Egypt, to the *end* of 1880, Jewish time, is as follows:

They wandered in the wilderness	40	years.
To the division of the land,	6	"
Times of the Judges, " "	450	"
Under their kings, " "	513	"
The Babylonian captivity, "	70	"
From that to A. D. 1, "	536	"
This side of Christian era, "	1880	"
Total from leaving Egypt,	3495	years.

(For details of this chronology, we refer the reader to "*Bible Chronology*," in Vol. 6. No. 6, of the HERALD; which we can mail to any address, for a 3 cent stamp).

With the date of this last jubilee cycle fixed by Jeremiah, we have only to reckon back 19 cycles, with a jubilee year added in between each one, which would be equivalent to 19 times 50, or 950 years, to know where the system began; and forward 51 cycles, without a jubilee year coming in between them, and which would therefore be 51 times 49, or 2499 years, to know where the system will end.

Now reckon back from the last jubilee, as given by Jeremiah, and ending 13 years before the captivity; that is, reckon back 19 times 50, or 950 years, and we shall learn where the system of sabbaths to the land began. As they were under their kings, before the captivity, 513 years, leave off the 13, and we have 500 years of the kings, and 450 under the Judges, to take us back to the division of the land. And 500, added to 450, make 950; then we are certain that this system of sabbaths to the land, in which they were to "sow their fields, and prune their vineyards, six years," and then let the land rest on the seventh year, *began* at the division of their land, *i. e.* when they came into possession of it; nor could they have sowed their fields and pruned their vineyards, until they entered into possession of them; for which division of land, see Josh. 14 to 19.

This was our mistake in 1875; we began to count the jubilee cycles, in which they were to sow their fields for six years, etc. when they crossed the Jordan, and therefore just 6 years too soon. They had no fields to sow, until they came into possession of them; and they did not come into possession of their fields and vineyards, *until* the division of the land.

The mistake was natural enough; Lev. 25: 2, reads, "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord; six years shalt thou sow thy field," etc. And we assumed that they came "into their *land*," when they crossed the Jordan. If one was heir to an estate and was due to come into it, when he was of age, and six years before, or when he was fourteen, he should step onto it, that would not be the legal or true "coming into his property." But we need not illustrate, since it must be apparent to all, that they did not come into their land, so as to do what God commanded them to do with their fields and vineyards, until they got possession of them; and in Acts 13: 19, Paul settles the question, as to when God gave them their land,—"And about the time of forty

years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot."

This makes just the difference of 6 years, they crossed the Jordan and commenced the conquest of the seven nations six years before they entered into possession of their inheritance; and *this* makes the difference between 1875, and 1881. If the cultivation of their fields, and pruning their vineyards, began when they crossed the Jordan, and before they had conquered the nations who had possession of them, *then* the jubilee cycles ended, and Christ was due, in 1875; but if they did not "come into their land, which I give them," (Lev. 25: 2), in the sense implied, until they came into possession, after they "had destroyed the seven nations," and God gave it to them, by lot, then they do not end, and Christ is not due until 1881.

When we first saw the jubilee argument, in the spring of 1874, and all the light we then had was shining on that point of time, it was not surprising that we should accept it, as it then stood. To be sure it did not make Christ due until six months *after* we supposed he *had* come, as reaper and Bridegroom. This little discrepancy we explained thus:—The trumpet of the jubilee, was to sound on the tenth day of the seventh month of the previous year, on the day of atonement; and as our High Priest was due on the tenth day of the seventh month, he must have come out, at that time, or when the trumpet of the jubilee sounded. And with that explanation we had to be content, not seeing that we were making one Scripture clash with another. One, making him to have come, in the autumn of 1874, and another Scripture affirming that "the heaven must receive him (from the time he went away) until the" spring of 1875. To be sure we said, Perhaps he has not come to the earth, and so the "heaven" still retained him. But when the spring of 1875 had passed, we still had to say, Perhaps the heaven retains him, "we do not say that he has yet come to the earth," etc. thus making Acts 3: 21, really mean nothing; for the heaven, in no sense whatever, gave him up in the spring of 1875, and yet the heaven was to receive him "*until* the times of restitution" and they began at that time, as some teach, and would have us believe.

In beginning the jubilee cycles when they crossed the Jordan, instead of when they came into possession of their land, we made the six years of *war*, to get possession of the land, answer to the first six years in which they were to "sow their fields, and prune their vineyards." A slight difference, it is true, but when ended, as "the land had rest from *war*," (Josh. 14: 15), we thought the first six years of the jubilee cycles, came in very nicely.

With the true starting point, not "when ye shall cross the Jordan," but "when ye shall come into (possession of) the *land* which the Lord giveth thee," etc. the jubilee cycles point directly to the year 1881, as the beginning of the "times of restitution of all things," when the heaven can no longer retain our great High Priest; and he comes to begin the *work* of restitution, in the washing and perfecting of his own flesh, the church of the first born.

The jubilee argument has now become so perfect, and every point so fully established, and so perfectly in harmony with the Two Dispensation argument, and all the other evidences for the coming of Christ, that we must be excused for giving it in full, in this January number of the HERALD for 1881; since it contains the most conclusive proof that this present year is the year of JUBILEE.

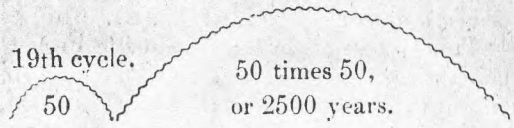
THE JUBILEE,
"*Or Restitution Of All Things.*"

"And thou shalt number seven sabbaths of years unto thee," (Lev. 25: 8).

This system of counting sabbatic cycles, being a part of the law, cannot come to an end until it ends in the "times of restitution of all things." And now let us assume that 1881, is the time when this system of cycles will be complete, and see what we shall find. First, from the division of the land to 1881, is a period of 3450 years. There were 19 jubilee cycles occurring before the captivity, and while the system of typical jubilees was in operation. Since the captivity, and therefore since their possessions passed into Gentile hands, they could have no jubilee, that is, every man returning to, and taking possession of his original property,; but since their nineteenth, and *last jubilee*, there has been another and larger cycle, *i. e.* a jubilee of jubilees, or 50 times 50 years; and which just reaches to 1881; or completes the 3450 years from the division of the land: thus, the first 19 cycles, and while the typical jubilees were in operation, were 950 years; and the large cycle of 50 times 50, since the typical

jubilees passed away, is 2500 years. And these all together, make the 3450, which bring us to 1881.

Now here is the strong point, the system of sabbaths, and which were multiples of one into another, points to the great sabbath, or rest that remaineth to the people of God; and cannot pass away, until they are fulfilled. Now the jubilees to the *Jews* did pass away at the time of the Babylonian captivity; and *their* inheritance has been in Gentile hands, ever since God gave "All wheresoever the children of men dwell," into the hand of Nebuchadnezzar; and then into the hands of the second, and third, and fourth universal empires. But the *cycles* must go on until fulfilled. And as the *law*, which knows nothing of captivities, demands a *jubilee*, at the end of every complete cycle, it follows that from where the last typical jubilee ended, there *must be* one complete cycle reaching to the antitypical, or final jubilee. And they were commanded to multiply one cycle into another; *i. e.* the 7th year was multiplied into itself, 7 times 7, to reach the next and greater sabbath. And the multiple of the fiftieth year into itself, to reach from the last typical jubilee to the next, and still larger, or antitypical jubilee, must be thus multiplied, if the same system is continued, after God caused the lesser jubilees to cease. And we *know* the system must continue in *some* way, until it is fulfilled.



B. C. 619. added to A. D. 1881 make a total of a jubilee of jubilees; and it was at B. C. 619, that the last typical jubilee ended.

The nineteen cycles of 50 years each, and which began when they came into possession of their land, and *ended* at B. C. 619, 13 yrs. *before* the captivity, had a jubilee, each fiftieth year, repeated over and over, at every one of those nineteen cycles, just as the high priest made the atonement over and over, at each "day of atonement." But when the typical jubilees passed away, the great antitypical cycle must have begun, or the system passed away without a fulfilment, hence, the last great cycle, beginning two years before the reign of Zedekiah, or 13 years before the captivity, and ends with the year 1881; the last year of the last 50, being the jubilee.

THE PROPHETIC ARGUMENT.

The above is based on the law, and with fifty years to each cycle, beginning at the division of their land, or when they came into possession of their inheritance, and counting off nineteen fifties; which brings us to the last one they could have had before they lost their land: and from that, as they could have no more typical ones, the great antitypical cycle brings us down to the present year, as we have seen. But there is another way of arriving at the same result, and "in the mouth of two or three witnesses every word shall be established."

A complete jubilee cycle, made one complete round of sabbaths to the land. Hence seventy cycles, would be seventy complete sabbaths. And in 2 Chron. 36: 21, there is unquestionably, a key to the whole sabbatic system. A key is not an exact and full expression of all details, but that which unlocks or opens up a subject. It need not define what a *complete* sabbath is, and yet the fact that, in the sabbatic system, *seventy* is the determined number, is clearly revealed.

The seventy years desolation of Jerusalem was arranged expressly to give the number of sabbaths; it was arranged for seventy instead of sixty, or eighty, or some other number, "To fulfil the word of the Lord by the mouth of Jeremiah, *until the land had enjoyed her sabbaths.*" The Jews, though professing to keep the law in relation to the sabbaths to their land, never kept them in a perfect manner, and failing in one point, the law would be broken, as truly as if they had failed in all; hence, it is said, "It did rest in your sabbaths when ye dwelt upon it," (Lev. 26: 35). Then during the 19 cycles in which they dwelt upon it, although counted, and in some measure kept, the land "did not enjoy her sabbaths." And since it has been trodden under foot of the Gentiles, it has not enjoyed them, but, "As long as she lay desolate she kept sabbath, to fulfil threescore and ten years," 2 Chr. 36: 21. Nineteen and fifty-one, make seventy; and if seventy is the key, that should be the last number of cycles, until they end in that by which they are to be fulfilled.

This "seventy," be it remembered, has nothing to do with the *law*, *that* has no definite number, excepting that its system of cycles should be complete; and a jubilee of jubilees, from the last *typical* jubilee, completes the great antitypical cycle, no matter whether there had been *nineteen*, or any other number of typical cycles to precede it.

GUMENT.

e law, and with beginning at the en they came in- ance, and count- ich brings us to have had before om that, as they ones, the great own to the pres-

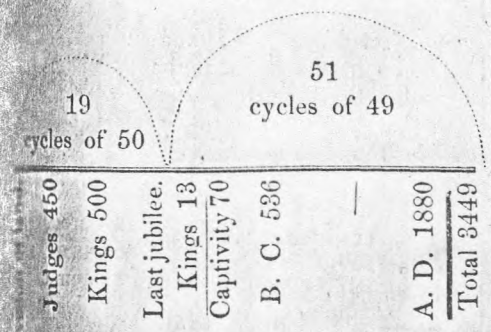
But there is the same result, or three witnes- blished."

made one com- e land. Hence venty complete 36: 21, there he whole sabbat- exact and full that which un- It need not de- is, and yet the tem, *seventy* is learly revealed. ion of Jerusa- o give the num- ed for seventy, or some other of the Lord by *l the land had* Jews, though relation to the kept them in a one point, the y as if they had , "It did not e dwelt upon during the 19 on it, although kept, the land " And since t of the Gen- but, "As long abbath, to ful- 2 Chr. 36: 21. seventy; and uld be the full end in that by

embered, ha *at* has no defi- ts system of cy a jubilee of ju- jubilee, com- cle, no matter *en*, or any oth o precede it.

at the *prophecy* demands, or rather fore- ls seventy, complete, or incomplete, just these cycles have *actually* transpired.

The fiftieth, or jubilee year, was not real- a part of the sabbatic cycles, these were embraced in "seven times seven," (Lev. 5: 8), while the fiftieth year was that in hich all the sabbatic cycles were complete. ow while they were in possession of their nd, one full cycle, *with its jubilee*, required fty years; but when these typical jubilees ded, and the antitypical cycle began, the emainder of the seventy cycles transpiring is side of the captivity, and since they have een permanently dispossessed of their land, ere to have no jubilee years; hence, the cles have been merely the sabbatic cycles, nd which were forty-nine years each. And *these*, there must be fifty-one, which with e *nineteen* cycles *having* jubilee years, make e complete number seventy. Now the ineteen fifties, make 950 years; and the fty-one forty-nines, make 2499 years; and e two, make 3449 years; or just the time om the division of the land, to the end of 880, Jewish time; and therefore to the ring, or autumn of 1881. (spring, if it is end on *ecclesiastical* time, and autumn, if is to end on *secular* time). The *time* was anged when they came out of Egypt, and the "restitution of all things," perhaps it ay be restored, in which case the heaven eceiving him "*until* the times of restitution all things," and his coming out on "the enth day of the seventh month," may be econciled. Certainly the restitution back the Adamic state begins with the church the firstborn, and we are to be made per- ct at the washing of the High Priest's flesh. nd we must expect the *work* of restitution begin with the *times* of restitution, God ing a perfect time keeper, (see Mark 1: 15; John 7: 30; Acts 2: 1; Gal. 4: 4).



As this whole system of sabbaths to the nd began when they came into possession of it, and therefore not until they had destroyed the seven nations, at which time God divided unto them their land, (Acts 13: 19), and Jeremiah gives the date of the last jubilee cycle, as ending 13 years before the captivity, thus proving that the above is the true starting point; the whole systen is completed between the division of the land, and the year 1881.

In the first argument, based on the *law*, it will be noticed that there are but 69 cycles, while in the one bassed on *prophecy*, there are 70 cycles. This comes from the fact that the *law* demands 50 years to complete each cycle, with its jubilee; as long as typical jubilees were to continue; after which a multiple of their largest sabbath, a jubilee, into itself, includes 50 times 50 years. And this whole measurement makes but *sixtg-nine* fifties, or 3450 years; and which reaches from the division of the land, to, and includes 1881; since the last year of the last fifty, is a jubilee year. But in the prophetic line, after God abolished typical jubilees, and gave their land to the Gentiles, the cycles must be counted just as they actually transpired. Prophecy speaks of things, not as they ought to be, but just as they are; and it is a fact, that since the system began, from the time they came into possession of their land, to the present day, there has been but nineteen jubilees; and these all occurrd before the captivity. Hence we count seventy sabbatic cycles of forty-nine years each, adding a jubilee year to each of the first nineteen, because there were nineteen jubilees, and *not* counting a jubilee year to the sabbatic cycles of "seven times seven years," occurring since the captivity, because there have been no jubilees. And so we find that *fifty-one* times *forty-nine* just reaches from the last typical jubilee, ending 13 years before the captivity, to the end of 1880, but does not incluce the year '81, in which the great antitypical jubilee begins, nor should it if that is a *jubilee* year, as the other line of argument implies. But it is wonderful that from the time they got possession of the land, to A. D. 1881, there should be just seventy complete sabbatic cycles, as they have *actually* transpired; *i. e.* 19 with a jubilee, and 51 without. And at the same time, that the law can be fulfilled by the one great cycle of their largest sabbath multiplied into itself, to bring us to the *antitypical* jubilee; and yet have the two in perfect harmony. And especially if there is no truth in either. The *system* must not pass away until it is fulfilled,

hence, there *must be* a cycle large enough to span the *blank* period in which there was to be no jubilees, or it could not be said that they had not passed away, and passed without a fulfilment. And the next larger cycle of multiples, and the only way in which the system *could* be carried out in harmony with the *law*, is to multiply the jubilee into itself, making a cycle of 50 times 50, or 2500 years. And this, beginning where their 19th, and last jubilee ended, just reaches to, and includes the year 1881. And the last year of the last fifty, is the beginning of the final and great jubilee. While the other way of counting, and just as they have actually transpired, gives 70 cycles, but *not* including the year '81, since there have been no jubilees to any of the last fifty-one cycles.

The above, with the Two Dispensation argument, Elijah type, etc. seems conclusive, that the "times of restitution of all things," must begin in 1881.

Never till now, have we had a Time argument, in *harmony* with all the prophetic measurements, and one which pointed to the *time* when Christ was due to come. The heaven was to receive him "*until* the times of restitution of all things;" and if the system pointing to the restitution under the law, remains without passing away, until it is fulfilled, just as the yearly cycle of the passover remained until *they* were fulfilled; then the heaven must give up our great High Priest before the present year shall have passed away. For as at the first advent, every thing was fulfilled to the very *hour*, so when "the *times* of restitution," begin, we may depend upon it, the great head of the church will be here to begin the work; "For his reward is with him, and his work before him."

The JUBILEE argument, as it stood in 1875, had no power in it. There was no argument for 1875, nor did we look to that year to mark any of the *stages*, comprehended in our fancied theory of the advent. But as we then had no light whatever, on what is meant by a "restitution of all things," we referred it to things entirely on the natural plane; the raising of the natural dead, the return of the Jews to Palestine, the Samaritans to Samaria, the Sodomites to Sodom, &c. &c. we could easily assume that in some preparatory way, it might have begun in 1875; but of course, '74, or the spring of '78, would have harmonized much better.

But now that we know what restitution *means*, and that the return of the Jews to Palestine at the present day, is no more a part of the restitution of what was lost in the fall of man, that was their return from Babylon; that the coming time of trouble, is as more a part of *restitution*, than was the time of trouble on the Jews, at the destruction of Jerusalem; that nothing except restoring man to that perfect condition from which he fell has any immediate relation to it; and that restitution begins with the church of the firstborn; we can easily see that it did not begin in 1875.

The starting point of the jubilee cycle as we then understood it, was as superficial as were our ideas of restitution. To assume that they came "into their land," in the sense of *having* it, so as to "sow their fields and prune their vineyards," as they were to do, in counting up to each year-sabbath, is so palpably wrong, that it only needs to be pointed out, to be seen. If an estate were in litigation, the heir would not be said to come into his property, the moment the suit began, no matter how certain he might be of winning; nor did they "come into their land," in the true sense, until they had subdued those who had possession of it. And the six years, from the crossing of Jordan, to the division of the land, make just the difference between 1875, and 1881.

If, therefore, the jubile argument has any weight, those who still claim that Christ has come, must settle it with what the Spirit affirms in Acts 3: 20–22. To claim that he came as reaper and Bridegroom, in '74, but *did not* leave *heaven*, is simply a contradiction of terms. When Jesus said, "If I go away, I will come again," what did he mean? that he would pass through some change of condition, and still remain in heaven, and call *that*, his coming again? When it is said, "Whom the heaven must receive *until* the times of restitution of all things," does it mean "that length of time, and as much longer as you please"? Is not the claiming that he *has* come, and that he has *not* come, that the times of restitution began six years ago, and that he was due the year before they began, but that the heaven still retains him, just a little mixed? Is it not "making the word of God of none effect? Does it not savor strongly of what we might expect from teachers whose lamps" are gone out"?

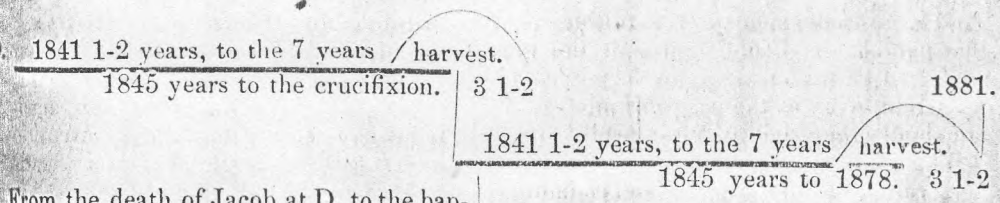
If the times of restitution have *not* commenced, then Christ has not come. And if they commence this *present year*, then this year, 1881, is the year of JUBILEE. And "the fulfilment of Scripture is with Him"

hom is no variableness, neither shadow of rning," we may expect Jesus Christ, the oment the "times of restitution," shall be-n.

QUESTIONS AND ANSWERS.

QUESTION! If in the Two Dispensation gument the favor to the Jew extended to e end of the last half of the seventieth week," or 3 1-2 years after the crucifix-n, making the whole time from the begin-ing of the twelve-tribe condition of Israel, the end of this "favor," 1848 1 2 years, s given in the December HERALD), should ot the turning point be at the *end* of that eventieth week, or in the autumn of A. D. 6? and so make the second half extend to e spring of 1885, instead of to the autumn 1881?

A,—I think the following diagram will ear up this *seeming* difficulty:



From the death of Jacob at D, to the bap-m of Jesus and *beginning* of the 7 years arvest of the Jewish age, was 1841 1-2 ears; and to the crucifixion, it was 1845 ears; but to the end of the last 3 1-2 years r last half of the seventieth "week," deter-ined on them, it was 1848 1-2 years.

Now the question is, does the next half of is measurement under the twelve apostles, egin at the baptism of Jesus, or at his cru-ifixion, or not until the *end* of the seventi-th week?

If the point of time when the twelve tribes ere first recognized, marks the beginning f the first half, in this argument; and that f the twelve apostles, the beginning of the *cond* half, then the two lap, as seen in the agram. As the first half began at Jacob's eath, or when the twelve sons of Jacob be-ame the head, or representatives of Israel; the second began at the death of Jesus, when the twelve apostles became the rep-esentatives and head of the new system. he twelve apostles were chosen soon after e baptism of Jesus, it is true; and so the elve sons of Jacob were chosen (so to eak) before *his* death. But while Jacob ved, he himself represented Israel; and so hile Jesus was on earth, he, and not his disciples, represented the new system. At the death of their respective heads it was, that both the twelve tribes, and the twelve apostles, began the two systems to which our measurements apply. And it is well known that the disciples were not permitted to act as head of the new system, until they were endued with power on the day of Pentecost.

Now there is no more reason for beginning the new system under the twelve apostles, 3 1-2 years after it began, simply because the new covenant was not fully confirmed so as to reach the Gentiles, than to begin the former, two *hundred* years after the death of Jacob, when the law was fully established at Sinai. If we are measuring the two systems as represented under twelve tribes, and the twelve apostles, we must begin the latter, when the twelve became the head of their system, just as we begin the former, when the twelve became the head of *that* system. Hence, though the law dispensation ended at the cross, the *time* determined on the Jew, did not end until 3 1-2 years later. So the gospel dispensation ended in 1878, but the *time* for gathering in to the "high calling," does not end until 3-1-2 years later, or the autumn of 1881.

As God prolonged his favor to the Jews, for 3 1-2 years after their dispensation ended, in order to establish the new covenant; so he *withholds* his favor from them, 3 1-2 years after the gospel dispensation ends, in order to complete the cleansing of the sanctuary. The commission to preach the gospel to "all nations," (Matt. 28: 19), was *favor* to the Gentiles; but it was delayed for 3 1-2 years before it reached them. So the Berlin treaty of 1878, was *favor* for the Jew; but as a people, they suffer more now than they did before the treaty. And according to our argument, that favor is not due to come into practical effect, until the autumn of 1881. It is not only upon such facts as the above, but also upon direct Scripture, that the beginning of the second half, in this argument is fixed at the *middle* of this last "week." The prophesy of Zech. 9: decides it; "Even to day, do I declare that I will render unto thee double," or literally, the second part;

and this is the time Jesus rides into Jerusalem. The first part was 1845 years, *prolonged* by 3 1-2 years of grace, to an elect remnant, (Rom. 11: 1–5); the second part, beginning where the nation at large, were cast off, (Matt. 23: 38), is 1845 years, also prolonged 3 1-2 years, because it must be made equal to the former, the latter half "week" extension, being grace to the gospel church.

SPIRITUALISM.

The special manifestations of spiritualism at the present day is the last and most desperate effort of the "rulers of the darkness of this age," to deceive; and great numbers of those who believe in the natural immortality of man, are taken in the snare, and are being led captive by Satan at his will. The casting out of "the Devil and his angels, into the earth," (Rev. 12: 9), has been cotemporaneous with this last movement in going out to meet the Bridegroom, of Matt. 25. And if this movement *is* the fulfilment of that parable, it should represent the most advanced truths belonging to the gospel dispensation, even as the last workings of Satan should represent the most deadly errors.

This modern development of the fallen angels, cast out into the earth, and claiming to be the spirits of departed human beings, is well adapted to deceive the great mass of mankind who believe that the dead are conscious, and know all that is going on among human beings. But to those in *this* movement of "the ten virgins," and who believe that the dead are sleeping, and will return to consciousness only when they "that sleep in the dust of the earth shall awake;" the ordinary spiritual manifestations are perfectly transparent, they have no power over us. We know that "the prince of this world," and his angels, being perfectly conversant with human affairs, can represent *any* human being in a way calculated to deceive the most sceptical. But as the parable of the ten virgins represents "the kingdom of heaven," and therefore the gospel church in its mixed condition, and represents it with its "wise and foolish," good and bad, at its most advanced stage of development, it cannot be but that the "mystery of God," and the "mystery of iniquity," the parallel phases of "the "Spirit of truth, and the spirit of error," and which have run cotemporary through the entire gospel age, should each be manifested here, in their most intense form. Nor is it Scriptural to suppose that we, who are in this movement, should escape the "fiery trials that try other men. On the contrary, we should expect them in their most trying form. Where great light is given, great trials are permitted; since such would smile at ordinary trials. Abraham, "the friend of God," must endure that which would have crushed other men.

The ordinary forms of spiritualism, though making shipwreck of faith in the Bible, of millions, had no power on those in this movement, it is true, and yet how many are fallen and are falling, under its deadly assault as it is manifested among *us*. Only a few years ago, we thought *we* were secure from *this* shaft of the enemy, at least; and yet our "feet had almost slipped." But thanks be to God, that he made a way of escape; and now "his truth (the law and the testimony) is our shield and buckler;" and with them we can quench all the fiery darts, even the last and most deadly assault of the enemy.

The Spiritualists organ, *Banner of Light*, of Boston; and the *Herald of Christ's Presence*, of Pittsburgh, are teaching, (since the devil and his angels are being "cast out into the earth"), the one that our departed friends have come, that they "are present in *invisible* bodies, and as soon as the conditions are right, will manifest themselves to us;" the other, "that *Christ* has come; that he is here in an invisible body," and one of the principal supporters of that paper, who here on a lecturing tour recently, claimed, I am told, that Christ having come, could at any time appear to us, if *we* were ready for it; or as expressed by the others, "if the conditions were right." And I *know* this was the view of those who are teaching that Christ has come in an invisible body, and one which we cautiously expressed, when I myself was entangled by that antichrist delusion. He that denieth that Jesus Christ *cometh* in the *flesh* (in the manner the disciples saw him go), is a deceiver and an antichrist, is the undeniable teaching of 2 John 7, as any Greek scholar will tell you.

Modern spiritualism, as shown in the September HERALD, being the manifestation of Rev. 12: 7–9, in process of fulfilment; and therefore the beginning of the death struggle of "the mystery of iniquity," which is to be "consumed by the spirit of his mouth, and destroyed by the brightness of (Christ's) presence," (during the execution of the judgments); it would be entirely out of character, if the last movement of the gospel church, one in which both the Spirit of truth

the spirit of error, were to be represen-; the truth in its *almost* "perfect-day" dition, and yet the last and *worst* phase of or to fail of a representation in the move-nt. Ought we *not*, on the contrary, to pect to find it, in its worst and most dan-rous form? And here it was, silently eat-g out our very life, and we knew it not. y flesh trembles, when I see how nearly were shipwrecked, and with the Psalmist an say, "I am escaped as a bird from the are of the fowler." Surely "Thou turn-t man to destruction; and sayest, Return, childern of men."

The Devil knew right well that although e mass of christians could be deceived by e delusion of their spirit friends coming to em, *we* could not be caught in that snare, e *resurrection* stood as our shield from *that* lusion. But Jesus is risen, what is there hinder his coming in an *invisible* manner? nd all our readers know how Scripture as misapplied, parallels manufactured, etc. sustain the delusion. "As the world are eat and drink and know not, in the days the Son of man, even as they did in the ys of Noah, *therefore* he must be invisible they certainly would know," reasoned e tempter. We might have asked, if Noe nd the ark were invisible? But "there is spiritual body," and "it is sown a *natural* dy; and it is raised aspiritual body," there-re he *must come* the second time, an invis-le body." O why did we not use the sword at Jesus used against a false *application* of uth. "It is written, A spirit hath not esh and bones as ye see me have; and it is is *same* Jesus, which ye have now seen go to heaven, shall so come in like manner ye have *seen him go*."

The "*Herald of Christ's Presence*," is aching, so far as it applies to Christ, pre-ely "what the "*Banner of Light*," and her Spiritualist's papers are teaching. And e plea, that one is a *counterfeit*, and the her the genuine, can no longer deceive. counterfeit and the genuine, are not *just* ke; and yet the false, would, "if it were ssible, deceive the very elect." And how ny among us are being snared and taken this fatal delusion of the wicked one.

If modern spiritualism is the form of Sa-n's last and most fatal attack on christian-y, ought we not to have been on our guard ainst its application in the one and only rm, by which it could possibly have en-ared us? Surely "Satan hath desired to ve (us), that he might sift (us) as wheat," and the entire body, like Simon Peter, had almost fallen victims to the terrible delusion of applying the devil's doctrine of *spiritualism* to our Saviour. But his *truth* has indeed been our shield and buckler.

But how consistent, that the last workings of Satan, should be manifested in the body in which the last developments of gospel truth were to appear. The movement of the "ten virgins," representing the mixed condition of "the kingdom of heaven," in its final and separating condition, would have been imperfect without this. If the Spirit of truth, on the one hand, was to attain its most perfect development, should not the spirit of error (which is antichrist), on the other hand, attain to its climax? And on what subject ought we to expect that development, if not on the subject on which the whole movement of both the "wise" and the "foolish," is based, viz. the coming of the Bridegroom. And surely this modern *spiritualism* applied to our Saviour, is the climax of the workings of "the spirit of error."

THE SACRIFICE OF CHRIST.

How prone we are to believe that the *suffering* on the cross, was the *sacrifice* of Jesus; thus seeing only the *flesh*, which Jesus says, "profiteth nothing;" and thus fail of discerning the real sacrifice.

The crucifixion of Christ was only the final disposal of the body of the sacrifice. The sin offering gave up its life, "in the holy place," (Lev. 14: 13). And the blood of sprinkling, (which represented the life that had been sacrificed), was carried within the vail; while the *body* was burned "without the camp," (Exo. 29: 14, Lev. 16: 27).

Nothing that concerned the life, or blood, or sacrifice, was without the camp, but only the burning of the body, "the flesh of the bullock, shalt thou burn with fire without the camp; it is a sin offering." And Paul, in applying this. shows that the crucifixion of Jesus by the Romans, was merely the final disposal of "*the flesh*," or body of the sin offering, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," (Heb. 13: 12).

Now the question is, did Christ fulfil the law? If he did, then he sacrificed his LIFE, the life by which the atonement is made, in

the holy place, and not "without the camp," since sacrifice for sin was made in the holy place, "And he shall slay the lamb, in the place where he shall kill the sin offering and the burnt offering, in the holy place," Lev. 14: 13). No sacrifice was slain without the camp; and yet the *flesh-life* of Jesus was given up, not in the "holy place," but "without the gate."

Jesus did fulfil the law: he was "Priest of the Most High God," when he made the sacrifice of his divine nature, and was made flesh. The sacrifice was therefore made, and the divine life laid down, "in the holy place," as the law demanded, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me," and this was the "body" that was burned without the camp. This makes the sacrifice of Christ in harmony with the law; and we who eat his flesh, and drink his blood, partake of a *divine,* and not of a human sacrifice. While if the life sacrificed for the world, was that of his human (or even divine) nature, on the Roman cross, then there is no escape from the conclusion that in giving up his life *on mount Calvery*, he did not fulfil the law.

On the other hand, if that was the disposal of the body of the sin offering, the real sacrifice of LIFE, being when he was "made flesh," and entered our condition, (a condition of death), then his crucifixion "without the camp," as Paul teaches, was in harmony with the law. Destroying the body, or flesh life, is called "burning," in Scripture language; the destruction of the Jewish nation was called "burning the chaff," etc.

The whole tabernacle, was sometimes spoken of as the holy place, but the special division was made by the vail, which divided the holy from the most holy, (Exo. 26: 33).

These special sacrifices, it seems, were to be slain "in the holy place," and outside the vail; the vail representing the flesh, see Heb. 10: 20. Hence, the divine nature of Christ, was sacrificed, in the act of being made flesh, and therefore in the holy place.

Some have supposed that Lev. 6; 16; and 26, taught that the *court* of the tabernacle, is sometimes called "the holy place." But certainly no one who understands the arrangement of the tabernacle, could draw any such conclusion from those texts. The tabernacle itself, and which contained the holy place, and the most holy, was a small structure inside of a much larger open plot of ground, enclosed by a wall, and called the *court* of the tabernacle. Just as you [illegible] have a house built in an open plot of gro[illegible] say, a two-acre lot; and you were told t[illegible] a certain kind of food, "In your house, [illegible] the two-acre lot; who would suppose [illegible] the two-acre lot was thereby called [illegible] house? And yet the following texts are [illegible] treated by some who are determined t[illegible] pose the fact that the high priest washed [illegible] flesh "in the holy place," as taught in L[illegible] 16: 24. The following are the texts re[illegible] red to:—"It shall be eaten in the holy p[illegible] in the court of the tabernacle of the con[illegible] gation, they shall eat it," (Lev. 6; 16; [illegible] verse 26, reads, "In the holy place sha[illegible] be eaten, in the court of the tabernacle [illegible] the congregation." Now supply the w[illegible] *house*, for "holy place," and *two-acre lot* [illegible] "court of the tabernacle," and read, [illegible] the house, in the two-acre lot they shall [illegible] it." And this *proves* that the two-acre [illegible] is the house, we are gravely informed.

I feel that some excuse is due, for tak[illegible] space in the paper to notice such a rea[illegible] of Scripture as the above, nor would I, [illegible] that the faith of some of the weaker one[illegible] the manner of the coming out of our H[illegible] Priest, washing his flesh, etc. is being sh[illegible] en, I am told, by *such* reasoning as the ab[illegible] Why, my dear brother, if they could p[illegible] that the holy place, and the *most* holy, [illegible] both of them the court, and then prove t[illegible] the court was the wilderness, it would m[illegible] no difference with the coming of our H[illegible] Priest, Jesus certainly fulfilled the la[illegible] relation to the going in of the high priest [illegible] exactly the right manner, and washed [illegible] flesh during that forty days, in just the r[illegible] way to fulfil the law. And on coming o[illegible] he will certainly repeat the process, and [illegible] it in the same manner as he did on his [illegible] in. Hence, he will open our understand[illegible] and expound to us the "things concer[illegible] the kingdom of God;" and so bring us [illegible] the full stature, unto the perfect man.

QUESTIONS AND ANSWERS.

Q,—[Was not the washing of the h[illegible] priest's flesh accomplished at the baptism [illegible] Jesus? since he must have on his "holy [illegible] en garments," *before* he made the sacrif[illegible] and he washed his flesh before he put on [illegible] garments.] Bro. Paton when here, clai[illegible] this as the order of events in making [illegible] atonement.

A,—It is true Christ must have bee[illegible] ly enstalled into the office of Priest b[illegible]

[illegible]made the sacrifice, an[illegible] [illegible]ning seems conclu[illegible] [illegible]ted to deceive the [illegible] [illegible]hrist *was* Priest of [illegible] [illegible]re he made the sac[illegible] [illegible]iest *fully* enstalled i[illegible] [illegible]e the sacrifice for t[illegible] "If he were on ear[illegible] [illegible]st," (Heb. 8: 4). [illegible]n, but *ended* at the [illegible] who was rich, "be[illegible] [illegible]ugh his poverty mi[illegible] [illegible] he must have bee[illegible] [illegible]n the sacrifice. [illegible] [illegible]l on "the letter tha[illegible] [illegible]ht expect, (at this [illegible] [illegible]e parable of the t[illegible] [illegible]s to grasp the spirit[illegible] [illegible]us was a personal a[illegible] [illegible]dual flesh that was [illegible]er. The fulfilment [illegible]h priest's flesh, "in [illegible] at the baptism of J[illegible] [illegible] another plane. Th[illegible] [illegible]pical flesh, and the [illegible] water. If we did [illegible]hren are blind, we [illegible]h gross darkness, in [illegible] the light. When [illegible] [illegible]wish church, (and [illegible]m, see Matt. 15: 2[illegible] [illegible] a priest, but as a sa[illegible] [illegible]n prepared me," e[illegible] [illegible]dy of humiliation, h[illegible] [illegible]vid, and the tribe o[illegible] [illegible] not a priest, (see [illegible] [illegible] day of his resurre[illegible] [illegible] was ended, he a[illegible] [illegible]stly office. He [illegible] [illegible]rch as a sacrifice [illegible]rch as a Priest, an[illegible] [illegible] as they saw him [illegible] Like other antichri[illegible] [illegible] he was both prie[illegible] [illegible] the same time, is [illegible] is confusion. A[illegible] [illegible] of the high pries[illegible] [illegible] flesh with water b[illegible] [illegible]ounding of Scriptu[illegible] [illegible] not know that wl[illegible] [illegible] a priest? Do you [illegible] [illegible]e began when he [illegible] offering) for us," [illegible] [illegible]ry to evade these [illegible] [illegible] claim that the hi[illegible] [illegible] flesh "in the *holy* [illegible] affirms; but waivi[illegible] [illegible]nce it does not t[illegible]

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made the sacrifice, and therefore the above reasoning seems conclusive; and is well calculated to deceive the weak ones.

Christ *was* Priest of the Most High God before he made the sacrifice; and none but priest *fully* enstalled into his office, could make the sacrifice for the atonement. And "If he were on earth, he should not be a priest," (Heb. 8: 4). The sacrifice did not begin, but *ended* at the cross. It *began* when he who was rich, "became poor, that we through his poverty might be made rich." And he must have been a Priest before he began the sacrifice. Our brother reasons well on "the letter that killeth;" but, as we might expect, (at this stage of the fulfilment of the parable of the ten virgins), entirely fails to grasp the spiritual. The baptism of Jesus was a personal act, it was his own individual flesh that was baptised with literal water. The fulfilment of the washing of the high priest's flesh, "in the holy place," was not at the baptism of Jesus, its fulfilment is on another plane. The church are the antitypical flesh, and the *word* is the antitypical water. If we did not know *why* these brethren are blind, we could not account for such gross darkness, in those who *have* been in the light. When God sent Jesus to the Jewish church, (and he was sent *only* to them, see Matt. 15: 24), he was sent, not as a priest, but as a sacrifice, "a body hast thou prepared me," etc. and while in his day of humiliation, he was of the seed of David, and the tribe of Judah, and therefore was not a priest, (see Heb. 7: 14). But on the day of his resurrection, after the *sacrifice* was ended, he again entered into his priestly office. He came to the Jewish church as a sacrifice: he left the gospel church as a Priest, and comes in like manner as they saw him go.

Like other antichrist doctrines, to claim that he was both priest and sacrifice at one and the same time, is of the spirit of error, and is confusion. Are not the church the flesh of the high priest? did he not wash his flesh with water by the word, during the expounding of Scripture for forty days? Do you not know that while on earth he was not a priest? Do you not know that the sacrifice *began* when he was "made sin (or a sin offering) for us,"? Why then ignore, and try to evade these deep spiritual truths? Who claim that the high priest did not wash his flesh "in the *holy place*," as Lev. 16: 16 affirms; but waiving that question entirely, since it does not touch the vital question at all, did not Jesus remain forty days with the church, after his resurrection, and expound the Scriptures to them? and thus wash his "flesh with water by the word." It makes no difference whether we call it the *court*, or the *holy place*. Some, who cannot comprehend the deep things of God, love, while omitting the weightier things, to dwell on "the mint and the cummin;" and especially at this present time is this true. If they can confuse themselves and others on these minor points, their work of distracting and keeping you from seeing the time and manner of the coming of our High Priest, is so far a success; and the work of cleansing the sanctuary goes on.

Christ left the church, after he had left the world; and as High Priest, he tarried with the church forty days, during which he did that which no one can deny, was washing *his flesh*, in a scriptural manner. At his return, he comes to his church *before* he comes to the world; and when the High Priest comes out, he *again* washes his flesh. Now we have no possible means of knowing how any one feature of the law is to be fulfilled, only by observing how Christ fulfilled that which belonged to his former advent. As he fulfilled the washing of his flesh in going in, so we must expect him to fulfil it in the same way on coming out. And again, why did he expound Scripture to them, during that forty days? It certainly was not to let them know that he was risen from the dead, since he made himself known to them, not by explaining Scripture, but by the breaking of bread, eating and drinking with them, showing his hands and side, etc. Was it not to lay the foundation of their faith in the *new* order of things? What he had taught before his crucifixion, was adapted especially to the Jews, and belonged to their dispensation; but with his resurrection, a new order of things began; and the disciples must be initiated into it. "Faith comes by hearing, and hearing by the word of God." Hence he "washed his flesh with water by the word," in order to lay the foundation of their faith in the higher and spiritual dispensation, that of which they were profoundly ignorant before his crucifixion. Hence, Christ was the first preacher of the new and higher gospel; this prepared the disciples for a baptism of the Holy Ghost; after which *they* were prepared to preach to others; and others, to those who came after them, and so on until the present time.

Jesus Christ, who was the author, (mar-

gin, *beginner*), is also to be "finisher of our faith." Then we can easily see why our High Priest is again to "wash his flesh," on coming out. Our faith is to be finished, *i. e.* completed, or made perfect. And as we are "saved by faith," which is the substance of things hoped for, it must be complete, all it is ever to be, before we enter upon that which lies beyond faith. Now who of the church, have yet come "to the full stature of the fulness of Christ, unto a perfect man"? Who has yet reached a finished faith, a faith that could not be enlarged; who has yet had faith equal "to a grain of mustard seed"? Not one. And yet Jesus, who was the beginner, is also to be the *finisher* of our faith. But when? when he again "washes his flesh," I answer. And it will not do to ignore all these spiritual things, setting aside the fact that Jesus, during that forty days, did what the New-Testament affirms, was *washing his flesh*, or to claim that he was a priest while on earth, Paul to the contrary, notwithstanding. Nor will it do to ignore his work for his church, in again washing them "with water by the word," when he shall "finish their faith." May God keep the little flock from being shaken, by these persistent attacks on every point; and especially keep you from being drawn from the main issue, by disputation about "words to no profit." Some who are opposing this movement, are very much exercised about "the goat," if you only accept their theory as to what the "goat," the court of the tabernacle, etc. means, you will be all right &c. &c. But, brethren, the Lord is coming, this movement in going out to meet the Bridegroom, will soon be ended; Jordan, on whose bank we are to meet him, is but a few months in the future; the evidence is conclusive that the power to pass over "dry shod," will be given, before the frosts of another winter.

Q,—How did Christ "wash his flesh, in the holy place," if his flesh, (the church) were not in "the holy place," in fact, but only by their representative and high priest?

A,—The various parts of the tabernacle, court, etc. represent conditions, not locality. During that forty days after Christ's resurrection, and before his ascension to the "right hand of the Majesty of the heavens," he was in a condition unlike that of his disciples, and unlike that which is beyond "the vail, that is to say, his flesh," (Heb. 10: 20); and the vail, was all that separated between the holy place, and the most holy. And as Jesus had left the world, and was on his way into the "most holy," "there to appear in the presence of God, for us," and was fulfilling the *law*, which demanded that the high priest should stop and wash his flesh; Jesus did thus tarry and do what the Scriptures affirm is, (on the plane on which they are fulfilled) washing the flesh of the high priest; and we are not slow of heart in believing both Moses, and Christ. If Christ was in the holy place, when he thus washed his flesh, then he washed his flesh in the holy place, although his flesh was there, only in promise, and as represented in him. It is not dificult for me to see that Christ was in a *condition* different from that of his church during that forty days; and that while in that condition, he washed his church with "water by the word;" and yet the church were not in the same condition. Those who make it their special buisness to oppose these advanced truths, and study intently to that end, can find room to quibble; they can reduce every thing (in their own minds) to the plane of the natural, and wonder how he could reach his church, to wash them, if they were in the court, while *he* was in the holy place; or indeed, how he *could be* in one place, and his flesh in another place.

To answer such questions as the foregoing may seem like a waste of time, to most of our readers; but you do not know what persistent opposition is brought to bear against every position advanced by the HERALD; not so much in their paper, as by lecturing, and visiting from house to house, where they can not lecture. And an iron will, plenty of money, and tools to work with, can bring this opposing element into contact with large numbers of our readers. And while we believe it is of God, to permit this opposition as a part of the trial through which the body are to pass in this last phase of the movement, to weed out some, and to *strengthen* others; still we believe it to be our duty, as a teacher, to do all in our power to hold the flock together, and *weaken* the attacks of the enemy.

That Jesus went away as our High Priest and *not* as a king; and having a body of flesh; and that they *saw him go*, in that manner, is an unquestioned Scriptural statement. And to claim that his return is to be in a spiritual and invisible manner, is opposed to the statement in Act 1: 11, and opposed to the teaching of Moses, and is therefore anti-christ. And according to the true rendering of 2 John 7, they *are* one phase of anti-christ. And he who bids them God speed is partaker of their evil [illegible]

[illegible]lism, as now developing [illegible] most successful effort of the [illegible] church; and in this m[illegible] the parable of the ten [illegible] as it does both sides, the [illegible] and foolish, we ought [illegible] hand, to find the most [illegible] on the other hand, the [illegible]. How *can* this mo[illegible] last phase of the gospel [illegible]paration of the two class[illegible] the two extremes of the [illegible] the spirit of error"?

CHANGING TH[illegible]

According to the Jubile[illegible] due to come from heave[illegible] the Jewish ecclesiastic[illegible] soon after the vernal e[illegible] spring. But accordin[illegible]sation argument, and [illegible]est, he is not due until [illegible]er, or "on the tenth d[illegible]nth," and which come[illegible] year; and in the *first* [illegible] *secular* year.

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is partaker of their evil deeds." Spiritualism, as now developing, is the last and most successful effort of the devil to deceive the church; and in this movement, as given in the parable of the ten virgins, representing as it does both sides, the tares and wheat, wise and foolish, we ought to expect, on the one hand, to find the most advanced truths, and on the other hand, the most deadly errors. How *can* this movement represent the last phase of the gospel church, and the separation of the two classes, and *not* represent the two extremes of the "Spirit of truth and the spirit of error"?

CHANGING THE YEAR.

According to the Jubilee argument, Jesus is due to come from heaven at the beginning of the Jewish ecclesiastical year commencing soon after the vernal equinox of this coming spring. But according to the Two Dispensation argument, and the law of the high priest, he is not due until about six months later, or "on the tenth day of the seventh month," and which comes in the *autumn* of our year; and in the *first* month of the Jewish *secular* year.

The fact that there are two years, one beginning in the autumn, and the other in the spring, accounts for the fact that Bible students have always differed as to the probable time of Christ's return; sometimes the evidence seems to point to the spring, and sometimes to the autumn; depending entirely upon the class of evidence on which they build. Now we believe all these conflicting evidences are the result of a change of the year, when Israel came out of Egypt, (Exo. 12: 5). *Why* God changed the time, and made the month *Abib*, on which they came out, the first month of the year, we have no means of knowing; but that he did change the time, so that the ecclesiastical year begins and ends six months before the *chronological* year, seems to be an unquestionable fact, as has been shown in the "Bible Chronology;" the Jewish ecclesiastical year corresponding to the Roman year 1872, ending in the *spring* of 1873; while the 6000 years ending with that same Jewish year, did not end until the autumn of '73.

As the change was *to the spring*, it must have been *from* the autumn. Therefore the original time as it came from Adam, was counted from autumn to autumn. "And Adam lived a hundred and thirty years and begetted Seth." Adam's one hundred and thirty years *began* before the fall; therefore it was *time*, as it was before sin entered the world. But as every thing else was changed, God saw fit to change the year, when he instituted a system of times and seasons for fallen humanity.

In "The restitution of all things," to the Eden condition, will not the special arrangement of time, arranged for the measurement of types and shadows, pass away with those types and shadows? And in that case, the fulfilment of the cycles of time which measure to the times of restitution, should themselves be restored; and the ecclesiastical year, be again merged into the original time as given to Adam. This would reconcile in Bible measurements, much which otherwise seems to conflict. And the times of restitution, and therefore the coming of Christ, can thus be reconciled with the fact of the high priests' coming out on the "tenth day of the seventh month."

COMMUNICATION.—A few thoughts that two or three of us have been looking at, and wish to lay before the readers of the HERALD.

Since seeing that restitution is due first, to the church of the firstborn, it would appear that the "holy places," (Heb. 9: 24), may be represented by the "*court* of the tabernacle," the "holy place," and "most holy place." The three heavenly places being, the *Adamic*, or court; the spiritual, or *holy place;* and *immortality*, or the most holy. None of which we have entered as yet —only by faith.

Keeping these three conditions clearly before us, do we not escape confusion, concerning the "change," or entering in? The Lord shall *descend*, and we shall be "caught up;" a change of *condition* for both. The Lord descending from the *most* holy, to the holy place, or the condition in which he appeared to his disciples the doors being shut, etc. and the church being caught up, or restored to the Adamic condition, to have their faith finished, by him who was its beginner.

Again, we have always been puzzled to know why our High Priest did not enter the "holy place," on "the tenth day of the seventh month." Query! As the slaying of the "sin offering," took place when Christ "was made sin for us," "A body hast thou prepared me," etc: In other words, at his birth, and the slaying of the victim was the beginning of, or preparatory to the work of atonement, did not the great day of atonement begin with the *sacrifice* of Christ, in-

stead of his resurrection? And this being true, it evidently occurred at just the right time. If his death on the cross was on the 14th of the 1st month, and his sojourn on earth was 33 1-2 years, "and when the fulness of the time had come, God sent forth his Son," (Gal. 4: 4), then we have reason to believe it was just the exact time, and that he was born on the 10th day of the 7th month, or day of atonement.

Another thought. Then his suffering on earth and final destruction of his earthly body was the fulfilling of the law concerning the burning of the flesh etc. of the bullock, outside the camp,—*that*, we see, was outside the court of the heavenly tabernacle.

EMMA. P. BUVINGER.

PITTSBURGH, PA. DEC. 6th:

Dear Bro. I have just finished reading the Time argument, with the Elijah and Elisha type, in the December HERALD; and they seem so much like truth, that I can receive it with joy. And I feel it hard, sometimes, to be patient, waiting for that happy day when like Elijah who divided the waters of Jordan, we shall be clothed with power to begin the great work of judging the nations, and so more effectually honor our heavenly Father with our bodies and spirits, which are his. The article on "The Second Birth," also, like the above, is full of the purpose of God in Christ Jesus, in restoring what was lost in Adam. O how the love of God is manifested in his purpose through Christ, before the world was; well might the apostle say, "I count all things but loss for the excelency of the knowledge of God, in Christ Jesus." I do realize that to know God, is to love him.

As the body of Christ, when their faith is made perfect, are to do greater works than did Jesus, will not these works be "the sign of the Son of man, in heaven"? "For, Behold, a greater than Jonah is here." Again, it seems that this same Jesus must come in like manner as he went away, for if he came in his spiritual and glorified condition, such as he was before he was made flesh, how could he be called, "the Son of *man*"? Hence, he must of necessity come out in the vailed condition; then, when we are washed and made perfect, "we shall be like him, for we shall see him as he is." JOHN MILLER.

NOTICE! The Lord willing, we expect to preach in Springwater, N. Y. during the 3rd Sunday of this month, friends from a distance will be made welcome.

"EVERY plant which my heavenly Father hath not planted shall be rooted up."

Tares and wheat were to grow together till the harvest. But the time has come, and how fearful is the ordeal, as one after another who have stood side by side with us, are being gathered out; and we almost tremble lest we should be the next to fall; and our hearts are raised in gratitude to God, for the keeping power of his grace, which has enabled us thus far to escape the arrows of the enemy, which have been sent among us in many forms, Satan presenting himself as an angel of light. But the most deadly shaft of all, and which so nearly caused us to stumble, was the delusion, that Jesus was not coming as he went away, but *had* come as an invisible spiritual being; and in due time would materialize, etc.—This in substance, is what appeared a short time since, in "*Mind and Matter*," a Spiritualist paper of Phila. May God keep the little flock, from this fatal delusion; let us beware of these seducing spirits and "doctrines of devils;" bid it not God speed; "for he that biddeth him God speed, is partaker of his evil deeds." E. B. BARROWS.

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And our gathering together unto Him.

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Those of our readers whose time expired last summer, will please let us know if they still want the paper; we do not mean to send it where it is not wanted; and shall drop the names of some, unless we hear from them.

☞An italic (*i*) after the *month* on the wrapper, *means* 80. thus, *june i* means paid 80. *dec i* means paid to December 18[illegible] while a (*p*) means, paid to 1881.

HERALD OF THE MORNING.

Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY

NELSON H. BARBOUR.

Corresponding Editors;

A. P. ADAMS, BEVERLY, MASS.

S. H. WITHINGTON, SPRINGWATER, N. Y.

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HERALD OF THE MORNING
GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 12. ROCHESTER, N. Y. FEBRUARY, 1881. No. 2.

THREE WORLDS

World that was, World that now is, World to come.

A SPIRITUAL BODY.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body," (1 Cor. 15: 44).

What is a spiritual body? The answer, I believe, may be found, by "comparing spiritual things with spiritual."

The word *spiritual*, is an adjective, and occurs twenty six times in the New Testament; and in the large majority of cases refers to mental or intellectual acquirements, as, "spiritual gifts," "ye that are spiritual, restore such a one," "he that is spiritual judgeth all things, but is judged of none;" "I have sown unto you spiritual things," "spiritual songs, spiritual house, spiritual sacrifices," "If any man think himself to be a prophet, or spiritual, let him," etc. (1 Cor. 14: 37). In Rom. 1: 11, 12, the apostle explains a spiritual gift, as something which he could impart, *i. e.* something which would make them see and believe as he believed, or make their faith mutual.

A *spiritual* man, is one who is actuated or controlled by the Spirit of God, or in other words, by the truth, which is spiritual. Spirit, and "spiritual things." are not the same. "The *words* that I speak unto you, are spirit, and are life," (John 6: 63); and "that which is born of the Spirit is spirit." Then if his word is spirit, we are both begotten and born of the word:—"Of his own will begat he us with the word of truth," (James 1: 18). "Faith comes by hearing, and hearing by the word of God;" hence, being now begotten by the word of truth, when we "come to the full stature, unto the perfect man," the process of regeneration will be complete, and we shall then be born of the Spirit, or word of God. Now if being born of the Spirit, *i. e.* complete regeneration, makes one an *invisible* being, then when the process begins, we should begin to grow invisible. But, as seen in a former paper, regeneration and the second birth, is bringing man back to the life he lost by sin, so that he will again be *perfect* before God: and "this is *aonian* life," the life that Christ, the second Adam, gives; but this is not immortality, or that life which lies beyond the vail, that is to say, the flesh.

A spiritual body has spiritual qualities, or attributes, but is no more spirit, than a healthy body is health. It is not the body, but in both cases is an attribute of the body, or man. Spirituality is every where used as the opposite of carnality, "to be spiritually minded is life;" while "to be carnally minded is death." Sin in Bible language, is disease; hence, we are said to be covered with "wounds, and bruises, and putrifying sores." We are, therefore, "sown a diseased body; raised a healthy body; sown in corruption; raised in incorruption; sown a natural body; raised a spiritual body," but not a spirit.

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." If this can be said of the spiritual man, while in this imperfect condition, that he is not in the flesh, because he has spiritual

qualities partially developed, what shall be said of the perfect man whose entire nature is conformed to the will of God; and whose "mortal body" has been quickened by the Spirit? Will not such an one be just the opposite of a carnal man, and therefore a spiritual man? having even his body quickened by the Spirit.

The word spiritual is *never* applied in the Bible to any other being than to man, and in every case when applied to man, expresses a greater or less degree of christian experience, or knowledge of the truth; and it is by the word of truth that we are regenerated. Hence, as we are more or less spiritual, as we are more or less advanced in the process of regeneration, *i. e.* as we approximate to the condition of the perfect man, it follows that the point at which we attain to "the perfect *man*," we become perfectly spiritual. But, a spiritual man, is not a spirit; he is one who is perfectly reconciled to God. And there is no Scripture proving, directly or indirectly, that a spiritual man is an invisible being. We talk of spiritual beings just as some do of "immortal souls," but neither expression is Scriptural. The word spiritual, is never applied to any living being or personality excepting to man; and when thus applied, means in every case, the perfect, or that which appertains to the perfection of man. The spiritual therefore, means the true, as compared with the false; the perfect, as compared with the imperfect; the incorruptible, or age-lasting. Therefore spiritual life, is *aonian* life, the life given by the second Adam; and a spiritual body, is a *perfect* body, that which is free from the *weakness* and defects of the fallen nature.

Spiritual, or aonian life, differs from immortality, as widely as a spiritual, or perfect *body* differs from a spirit. "A spirit hath not flesh and bones;" while a spiritual *body* has flesh and bones, even as did Christ, after his resurrection. The devil always misrepresents the truth; he began in Eden by contradicting the Lord, and yet blending truth enough with the false to deceive; "Ye shall *not* surely die," but your eyes shall be opened:—some truth, in order to sugar-coat the false. So some who are possessed with the "spirit of error," or spirit of antichrist, still persist in maintaining that "man *does not die*," (see article in favor of substitution, on pp. 90, Vol. 7, No. 6, of the HERALD); and by the same spirit, they deny not only the Father, but the Son:—"And he (Jesus) said unto them, why are ye troubled? Behold my hands and my feet, that it is I *myself;* handle me *and see;* (*i. e.* that it is I myself) for a spirit hath not flesh and bones, as ye see me have," (Luke 24:39). But they affirm, or rather *he*, the spirit of error, through them, that he whom the disciples handled, was *not* Jesus himself, but an apparition; just what had terrified the disciples, viz. a spirit made visible, by appearing to have flesh and bones, which it really did *not* have; thus *denying* Christ's statements, and affirming that the terrified disciples were right, after all.

THE COUNTERFEIT.

(I do not fear being misunderstood, as attacking the *men* who are teaching these false doctrines, or spiritualism; and which is the *counterfeit* of the *true* spiritual; it is but a short time since I myself was entangled in this same snare of the devil. But believing that the sanctuary is now being cleansed, that "all things that offend, and them which do iniquity," are fast being gathered out, that the "Spirit of truth, and the spirit of error," are now being manifested in their separated, and therefore in their most intense form, *in this representative* movement of the "wise and foolish virgins;" I am battling against the antichrist, or "spirit of error," hoping that others, as well as myself, may be enabled to see and renounce these false views and teachings of "the mystery of iniquity," and which began to work in the church even in the apostolic days; but are now, during the harvest, being separated. And we war *not* against flesh and blood, (however much men may think so), but against spiritual wickedness, (or margin,) wicked spirits in heavenly places."

The tares are the children of the wicked one; the wheat are the children of the kingdom. They who follow the teaching of the Spirit of truth, do the will of God, and are therefore, children of the kingdom. They who follow the spirit of error, are led captive by, and are therefore children of "that wicked one." And it is by "the law and testimony," that we are to "try the spirits," and not by what we *appear* to be, or profess to be, or *think* we are.

The true "spiritual man," (fully developed), and "spiritualism," (when fully developed), are evidently the outcome, or manifestation of the Spirit of truth and the spirit of error," or the two contending forces of the gospel age. And the mystery of iniquity is to be revealed first, or before the mystery of God is "finished;" since it must be revealed *before* "the day of Christ."

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Now if the parable of the "ten virgins" is being fulfilled in this movement, and in the separation of the two classes, which separation belongs "in the time of harvest," not *before* the time of harvest, as some would fain have you believe, then *this present division*, is the one of the parable. (It seems to me one must wilfully misapply Scripture, to claim that the separation of the two classes, in what Jesus says, represents "the kingdom of heaven," occurred *before* the harvest began; and *not* "in the time of harvest"). This separation *being* the one of the parable, it follows that the two representative bodies must represent the most advanced phase of the two contending forces which have grown together during the gospel age, or the Spirit of truth, and the spirit of error. This cannot be otherwise, if the truth is to develop, "more and more," and "wicked men and seducers," are to "wax worse and worse, deceiving, and being deceived." (Would to God that all the readers of the HERALD OF THE MORNING would look at these things in their true light; as Christ is to be our Judge, and before God, who knoweth all hearts, we have no personal feeling, or motive, in this matter, aside from the presentation of truth). The fact that God has used us as the instrument in bringing out *every one* of these *Time* arguments belonging to this movement, including the "*plan of the ages*," as it is now being taught—even by the "foolish virgins," —and the "time of harvest," in *both* of its parts, viz. from the autumn of 1874, to the spring of 1878; and from 1878, to the autumn of 1881; with all the evidences of the two Dispensation argument, the jubilee argument, etc. proving the latter point to be the end of the harvest of the gospel age, and beginning of the "times of restitution of all things;" together with the *Scriptural* manner of the coming out of our High Priest, &c. &c. all these things together, are conclusive proof of our ministry, and that God has called us to this work. And therefore, we are satisfied that those who came into these views (up to 1878), under our teaching, and then, just at the time when the response to the midnight cry, "Go ye out to meet him," and which is of course, the *last* phase of the movement, was about to begin, refuse to, or are unable, to go any further, but take the course which they *have*, in opposing every step which has been taken in this onward movement, *since* the division; we are satisfied, I say, that the *separation*, is prophetic, and is of God. And as the most advanced light of the gospel age, is due on the one side; so the most terrible and deceptive error, should be expected on the other side, if this is the division foretold, to take place "*in the time* of harvest," (not before), and take place, in this *representative* body.

Under all these circumstances, I am convinced that all who can see and accept this movement, as the fulfilment of the parable of the ten virgins, and therefore last phase of the gospel church, in its mixed condition, and *manner* of separation; *must* admit that in the separation, the deepest truths of the scheme of redemption should shine forth, on the one side; and the most deceptive phase of the spirit of error, on the other side.

The COMING OF CHRIST, first as a sacrifice, and then as PRIEST, and KING; is the great central truth, around which all other truths cluster. And just here, where the work of the atonement is to be finished, and the High Priest "come forth," the truth in relation to it, is necessarily of the most vital character, since it is PRESENT truth. And as the "MAN of sin," is about to "be revealed," and also the "NEW man;" the one being the *counterfeit*, and the other the *true* spiritual MAN; WOE be to those who allow themselves to be deceived, and in this separation between the "wise, and the foolish," find, when too late, that they have followed the spirit of antichrist.

We do not say that those who are teaching this terrible delusion in relation to Jesus Christ coming in an *invisible* body, are not teaching a great deal of truth in relation to other matters; they certainly are. The supplement to the Watch Tower, and Herald of Christ's PRESENCE, just received, contains much that is good. The "plan of salvation," "separate ages," "election and free grace," "what about those who have died," or the millions of past ages, second chance, "the Sodomites," "the harmony of Calvinism and Arminianism," etc. the various subjects of which that supplement is made up, can all be found in "The Three Worlds, or Plan of Redemption;" which book has just one line which came from the compiler of this SUPPLEMENT, and that one line is found on the first page, and reads:

"C. T. RUSSELL."

Aside from this, not a thought or expression in that book, emanated from him. Now we have no patent on any of these things; nor do we seek credit from man, because of them. But it grieves us to see those beautiful truths rearranged and worded somewhat

differently, though they be, used as a bait, to ensnare men into that deadly doctrine of Satan's spiritualism, with which they are interwoven. The devil is always most successful, when he can mix a deadly error with a good deal of truth; it is then he presents himself "as an angel of light.

THE TRUE AND THE FALSE SPIRITUAL.

There certainly is the counterfeit, or false spiritual, since there are millions of Spiritualists at this present time, who so far from being followers of Christ, blaspheme and ridicule both the Bible, and the God of the Bible. While the *true* spiritual, cannot be understood, or received by the natural man, it is "foolishness unto him," (1 Cor. 2: 13, 14).

"He that is spiritual judgeth all things, yet he himself is judged of no man;" therefor those who can comprehend just what is the Scriptural meaning of "a spiritual man," will be in no danger of being deceived by the counterfeit. Now take your concordance and find every connection in which the term spiritual occurs, and you will find that it conveys the idea of the perfect, wherever it is used in reference to man; and it is never applied to any other being than man. And is never used in reference to any *thing* except that which the perfect man should have, or do. (In Ephe. 6: 12, "spiritual wickedness," is a mistranslation, and should be (as given in the margin) "wicked spirits," and who are now endeavoring to palm off a counterfeit of the true "spiritual *man*."

These "wicked spirits," or spirits of devils, would have you believe that the spiritual man, instead of being the "perfect man," as the Bible teaches, is a being like themselves, not flesh and bones, "for a spirit hath not flesh and bones," but that he is an *invisible* presence, "A spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker," (Job 4: 15).

Angels are spirits, (Heb, 1: 7); and in former dispensations, God spoke through angels, (Heb 2: 2). But the gospel is not by angels, (verse 3), nor is the aion to come, to be administered by angels or spirits, but by the perfect or spiritual man, the second *Adam*, and who restores the "first dominion." Now angels, who are "spirits," and therefore have not "flesh and bones," have appeared as *men*, in the times when such things were in order, but during the gospel age, it is only fallen angels, "the rulers of the darkness of this world," who manifest themselves. And being "reserved in chains of darkness, unto the judgment of the great day" they are about emerging from that special restraint, and being cast out into the earth. Hence, the present spirit manifestations; and just as soon as the body of Christ is taken by the Spirit, or "caught away to meet the Lord," "he that letteth (hindereth)" being "taken out of the way," then shall that Wicked be revealed.

The age to come is not to be put in subjection to angels, nor are fallen spirits to influence man, since Satan is to be bound for a thousand years; and all things will be subdued by the spiritual, or perfect man.

The first coming of Christ, was as a sacrifice; his second coming is as the "second MAN," not angel, nor spirit. And as such, he comes to subdue and have dominion; and any Christ, or any teaching of a Christ, as coming in any other manner than that *same* Jesus who ate and drank and talked with his disciples during that forty days, and who had flesh and bones, and who went away as a visible man; is and must be a false Christ.

Now there are *many* teachers of many false Christs, and however different their general teaching on other subjects, there is one unmistakable similarity, they are all *invisible* beings; and when they *materialize*, they appear to be what they are not; that is, spirits who take on a form of humanity, but do not really have flesh and bones; *i. e.* they are what the disciples were fearful they had seen, "They were terrified and affrighted, and supposed they had seen a (materialized) spirit." But Jesus, "the same Jesus" who is coming again, quickly proved to them that they were mistaken, that it was he himself, and *not* a spirit, but a veritable person having flesh and bones; the one the Jews had crucified; but that he had been made perfect, through suffering, and was risen, "no more to return to corruption."

What the spiritualists teach in relation to the second coming of Christ, and that it has already transpired, &c. &c. and the *kind* of a Christ that has come, is in *all respects* what the Watch Tower is teaching. They both alike, claim that Christ *has* come, and come in an *invisible* body. Mind and Matter, the Spiritualist's paper of Phila. speaks of his *parousia* just as the Watch Tower does; and they each hold to the presence of Christ in an invisible body, and both hold to his having recently come, and in precisely the same

manner. Some, whose sympathy is more or less with them, complain because we publish these things. But believing that the final separation between the spirit of truth, and the spirit of error, is taking place; and that this is to be fully accomplished, and the sanctuary cleansed, before the coming of our High Priest, we are satisfied that this separation will be rigidly carried out. And the separation of that which has grown together during the whole of the gospel age, must cause some suffering, and perhaps a "rooting up" of some of the wheat, (all that is not "rooted and grounded in the truth)." But if we are in the "time of harvest," the work will not stop because it unsettles some of the weaker ones. It this is the fulfilment of the separation referred to in the parable, it is just what must transpire; it it is *not*, then a similar work must take place at some time in the future. The final separation between the wise and foolish, they that build on the rock, and they that build on the sand, must take place, and before the Bridegroom comes; hence, those who think that we are "in the time of harvest," and yet repudiate the foretold *work* of the harvest, are deceiving themselves; they do not believe what they think they believe; and not recognizing that we are in the time of harvest, are, of course, not in the movement.

But granting that this is the separating of the two contending elements which have grown together during the whole gospel age, and what we are passing through, is in perfect keeping with what we should expect.

How *can* the arguments and the general position in relation to our whereabouts, be correct; and *not* find the Spirit of truth, and the spirit of error manifested here in their most intense form? Just as soon as the separation belonging to "the time of harvest," begins, we have that which must eventually develop into the two forces of truth and error; and between which (light and darkness, or the true and the counterfeit), the final struggle is to come. Not now, the forces are too insignificant; this last movement of the mixed condition of the church, as *represented* in the parable of the "ten virgins," and the final separation of the two opposing principles, is but the advanced line of pickets, as it were; while the hosts for the struggle are not yet marshaled on the field. The battle is to be between truth, and error, between Christ, and antichrist; the genuine, and the counterfeit, or false Christs. And in order to deceive, the devil must *imitate* the truth; or appear "as an angel of light."

Now, as before remarked, the present, is but a straw, to show what the struggle is to be, when "the man of sin," is revealed; and "the day of Christ," which is immediately to follow, shall begin; but the counterfeit or false, is beginning to be revealed. Scripture teaches that "Jesus Christ cometh in the flesh;" (not to the fallen or corruptible condition, as before; but to the condition of perfect restitution, that in which man was, and would have remained, had sin not entered into world, *i. e.* if he had been fully developed, while in that sinless condition). The counterfeit to this, is that Christ comes as an *invisible* being, and when the conditions are right, will appear, while executing the judgments; etc. as Spirits appear when they take on a form of humanity. Now we are aware that angels, who are spirits, have so appeared, in former dispensations; and we have reason to believe that the spirits of devils, or the fallen angels, are on the eve of similar manifestations. But Christ, or God manifested in the flesh, is not an angel, or spirit, but "the *man* Christ Jesus," and it is "that same Jesus," having flesh and bones, and who "ate and drank" with his disciples, and not a *spirit*, who is coming again.

Again, that element was silent as to the last 3 1-2 years of the harvest, until the evidence became overwhelming, and they saw the necessity of accepting it, or loosing their power over certain minds. Hence, without giving any argument or reason for it, they are beginning to talk of 1881, as if it were a matter of course. But it is not the coming of Christ, for which they look; it is the "exaltation of the church." And pray what is that? Why, not the perfecting of the body of Christ, the finishing of our *faith* etc. not the restitution of man, as it begins with the church of the firstborn; but these truths and also that "in the days of the Son of man," and while judging the world, the saints are to be *in the flesh*, having become so apparent, the, (do not misunderstand me), "*spirit of error*," sees the necessity of having its counterfeit of all this. Hence, the church are, we are told, to pass the "twinkling of an eye" change, viz. go through the vail to our High Priest, instead of his coming out to us; and yet remain, to all appearance, *in the flesh*, just as they now are. Notice! they are to *appear* to be men in the flesh, but really be something different from what they appear. It could not emanate from the source it does, without an undercurrent of deception. That

the true spiritual man should be just what he appears to be, and not some spirit in disguise, would be out of harmony with the devil's theology;

Is it difficult to detect the false from the true in this, any more than in the other case where their Christ is to appear to be what he *is not?* *We* think not. Their Christ, differs in no single feature from that of the ordinary spiritualist's interpretation of him; and their immortalized saint, is precisely the same as the *materalized* returned human being of the spiritualist. The Bible teaches that the true spiritual man, is the *perfect* man; what he is to be when restored to the condition where death and corruption can have no power over him; what man was, before the golden link between God and humanity was broken by sin and spiritual death, that through the process of regeneration and a second birth, man is restored, by the second Adam, to that which was *lost* by the first Adam. On the other hand, the doctrine of devils, as taught in the recent manifestations of spiritualism is, that the new, or spiritual man, is an *invisible* being like themselves; but can and will, when the conditions are right, appear as a human being in the flesh. They are not really in the flesh, but *appear* to be; and it is through these spirits of the departed, coming in this condition, in which they appear to be that which they are not, that the golden age of the world is to be ushered in.

What more complete counterfeit of the *true* spiritual, or perfect man, could there possibly be? It *is* for the manifestation of the true spiritual man, that the groaning creation wait. And the conditions, as they express it, or the *time* is almost come, for the "manifestation of these sons of God." And these spirits of devils, are to appear to be, what the true spiritual man is to be in fact; hence the deception; "and if it were possible, they shall deceive the very elect."

They are even now, claiming to materialize, under certain restrictions of *darkness;* the "chains of darkness," (2 Peter 2: 4), not yet having been entirely removed; but they affirm that soon they will be able to appear in open day, to eat and drink, and walk the streets with us, as human beings (which they profess to be), returned to enlighten and benefit mankind. This is spiritualism, and what it claims. But its mask is easily penetrated by those who can discern the *perfect*, or truly spiritual; and which "is foolishness," to the natural man,—1 Cor. 2: 14. The difference between this doctrine of devils, and doctrine of Christ, both of which are soon to be realized before the eyes of men, is the difference between the "man of sin," fully developed, and "the MAN CHILD, who is to rule all nations with a rod of iron," as he is to be, in his perfect condition. The one side, is the embodiment of "the spirit of error" which has pervaded the entire gospel church, as it will be represented in its head, the Man of sin. The other is "the Spirit of truth," as embodied in its head, THE CHRIST, or "man child." And the former is to "be destroyed by the brightness of his (THE CHRIST'S) presence."

This struggle between the arch powers of truth and error; the one to deceive, and the other, to undeceive the nations; is the method of warfare between Christ and antichrist, "the strong man of the house, and the stronger than he;" the former of whom, is to be bound, (Matt. 12. 29; Rev. 20: 1), and the nations "turned to a pure language." On the one side there will be the restored, and therefore perfect, or spiritual *man*. On the other, the "prince of the powers of the air." But the spirit powers are to be "shaken" and removed; and the world (*aion*) to come, put in subjection to the spiritual or restored man; who is to "subdue all things to himself;" and having power over nature and her laws, these sinless beings can come and go like the wind; "they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint." A "thousand shall fall at their side, and ten thousand at their right hand, but it shall not come nigh them." "They shall bind their kings with chains, and their nobles with fetters of iron, they shall execute the judgment written. This honor have all his saints. Praise ye the Lord." (These chains are as truly symbolic, we believe, as is the "rod of iron," —Rev. 2: 26).

Opposed to these *spiritual men*, and withstanding them, even as did the magicians of Egypt by their enchantment, withstand Moses and Aaron, will be these pretended spiritual men; viz. *spirits* appearing as men. If the magicians of Egypt, by their enchantments, (Gen. 7: 11), could work the same miracles that God wrought by Moses, can not the devil and his angels, when cast into the earth, and all restraint removed, work equally well? Why should they not appear in a human form, as readily as they could turn a rod into a serpent? and so counterfeit the *true* spiritual man, and his work?

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Now, as a restitution of what was lost by the first Adam, is the condition to which man is to be restored, before he puts on immortality; it follows that "the *times* of restitution of all things," should be ushered in by a beginning of restitution with the church of the firstborn. And restitution, is not immortality, but a condition of flesh and blood which is free from sin, and all its dire effects; and in addition to this, the advantage of having been "made perfect through suffering." And it is with the counterfeit of this, *i. e.* with a class of beings who, by the devil's enchantment, will personate the spiritual man, assuming to be what they are not, viz. men in the flesh, or human beings who can appear in the flesh, at their convenience, [just what the devil claims, through spiritualism, as *now* obtaining; and just what the "*Watch Tower*," (I speak advisedly), claims as *soon* to obtain]; it is with this *counterfeit* of the true spiritual man, I say, that the world will have to contend; not personally, but in being or not being deceived. And this struggle, in its preliminary stage, between these antagonistic powers of truth and error, and which, until the harvest, were to grow together, and mature for the conflict, has already commenced; with the church at large, it is sweeping off its millions; and with us, in its most intense form as applied to Christ, it is fast accomplishing its deadly work.

And now that the harvest is almost ended, and the two forces, so far as the few, "we who are alive and remain," are concerned, are being marshaled into line, preparatory for "the battle of the great day of God Almighty," a few advanced picket shots are being fired between these opposing principles, which, although they have long grown together, are separating, each to its own; and never again to mingle, until the entire forces are brought into the field for the last dread conflict in which one is to be "bruised," and "destroyed," by the brightness of the other's presence, (Rom. 16: 20, 2 Thes. 2i: 8).

The "time of harvest," is almost ended; the separation of the little handful, who represent the closing movement of the age, is growing wider and wider, and because the first indication of the coming storm, gives forth a few sparks, like opposing forces of the electric fluid, those who do not recognize the situation, are over anxious to reconcile, and cause to remain together a little longer, that which "the reapers" are dividing; but be careful, lest while putting forth the hand to steady the ark, with the best intentions, as did Uzza, (1 Chron. 13: 9), you merit God's displeasure, as did Uzza. If Christ is coming, and this is the true going "out to meet the Bridegroom," do not imagine these divided elements will mingle, or "grow together" any longer. And if it is *not* the fulfilment of that parable, then there must be a fulfilment in the future.

Never until now, has the *manner* of his coming, been so important a truth for us to know, hence the true teaching of 2 John 7, of the antichrist spirit, applies with especial significance at the present time:—"he that denieth that Jesus Christ *cometh* in the flesh, is a deceiver and an antichrist." They *saw* him go, in *the flesh;* (unless as *some* are now teaching, and as the alarmed disciples supposed, they saw a materalized appearance, and not Jesus himself); and he is coming back in like manner as they *saw* him go.

The difference, then, between the true, and the counterfeit is, the one is *really* man *in the flesh;* the perfect man, as he is to be when restored to *spiritual* life, the full possession of what Adam had before he fell, but had only in embryo. The counterfeit is the work (by enchantment) of devils, assuming to be what the others are in reality.

The only difference between the delusion from which we have but just escaped, and the ordinary phase of spiritualism is, we believed Christ was already here, and the risen saints soon *would be* here, under precisely the conditions which the Spiritualist believes is beginning to obtain, not *merely* with "the man Christ Jesus," but also with others. They, simply claiming that the manifestation of the "spiritual man," was a little further advanced, than did we. And yet, when accurately defined, there was no essential diffierence as to what *constituted* the spiritual man. The spiritualists claim that it is a human intelligence, existing as an invisible being, and without flesh and bones; but when the conditions are right, it can at pleasure, appear to be a human being *having* flesh and bones. With us, it was the resurrection which would usher in the right conditions, but the character of the being itself, was precisely what spiritualists claim, viz. a *human* being without flesh and bones, and who will assume to be *what it is not.*

Now what I ask you to do, is to "try the spirits" by the word; and "let no man deceive you." The Word affirms that spiritual things are "foolishness," to the natural man, "neither can he know them." And if one is spiritual, just to the extent of his

growth or development of spirituality; then when he is perfect, he will be perfectly spiritual. And if the natural man *cannot* comprehend any degree of the spiritual, he certainly must have a false idea of the *perfectly* spiritual condition. Hence, we are certain that the blasphemers of the Bible, have an entirely false idea of the *true* spiritual man. They may differ among themselves on some minor points; but their ideas are essentially the same, as to its being an invisible presence which can and will assume to be what it is not; whether that idea is gathered from the "*Watch Tower*, and herald of Christ's *presence*," *Mind and Matter*, or *Banner of Light*.

The true spiritual man, is the perfect man. The counterfeit, is what Satan is about to introduce by "enchantment." Those who believe and teach in accordance with the latter expression of the "spiritual man," are free to tell you that the former *is* "*foolishness* to them." And now, reader, you have light, and darkness placed before you; and if you have not already chosen, you must *now* choose between them. We are in the last moments left for such a choice: "No man can serve two masters; for either he will *hate* the one, and love the other; or else he will hold to the one, and *despise* the other." Never until during this final separation of the two elements, and two "mysteries," has this text been so Scripturally realized. And now that the harvest work is almost complete, we can more fully realize, that indeed light has no fellowship with darkness, or Christ with Beelzebub. And we are fully convinced that this separation between truth and error, is that referred to in the parable of the "ten virgins," and that the year 1881, will end the movement, by the coming of the Bridegroom, and our going in with him, to the marriage.

That the manner of Christ's coming, as an invisible being, and appearing to be in the flesh, when he is not; (as if he were an angel or spirit), is an antichrist doctrine, we are scripturally certain. And that there is to be a restitution of all things lost in Adam, is also a Scriptural doctrine; hence, it is a spirit of antichrist to teach the other manner of Christ's second coming. And all who, directly or indirectly, bid it God speed," are responsible for, and partakers of that doctrine of devils, (2 John 7–12). And in the name of Christ, I bid you beware and not listen to or be entangled with it. God grant each and all of the elect body, the needed wisdom in this trying hour. *Amen.*

QUESTIONS AND ANSWERS.

Q,—If the spiritual was not first, but that which was natural, and afterward that which is spiritual; and the *spiritual* means the perfect; how can it be true that Adam was *perfect*, and therefore spiritual, before he sinned?

A,—Adam was not perfect, only in a limited sense; he lacked knowledge, and experience; and therefore strength of character. He was, so to speak, a perfect blank; he was perfect, only in being free from all imperfections; a condition in which no one born of woman, ever was, until Jesus "was made perfect through suffering."

The *first*, in this case, evidently means as in other cases, the first to be developed. In Heb. 8: 7, the same idea of that which was first, and afterward that which was second, is spoken of: "For if that first covenant had been faultless, then should no place have been sought for the second." The one he here calls the *first*, was the covenant of works made with the natural seed; and the second is that with the spiritual seed. And yet the gospel, or covenant of grace, was preached to Abraham, before that which the apostle calls the first, was instituted, see Rom. 4:10.

Then the idea, in Heb. 8:7, is, that the natural, or covenant with the natural seed, was the first to be developed; and it was found to be "unto death." So with the natural man, he is the first to be developed, and afterward the spiritual man. The little of the undeveloped spiritual, before the fall of man, and which preceded the development of the *natural* man, or in other words, of the fallen nature, no more precludes the fact that in God's arrangement, the natural was to be the first, than did the gospel to Abraham, that the *law* was to be first. In the abstract sense, we know that the spiritual was first; the spiritual being the true, it certainly preceded the false; but in the *development* of man, who is a compound being, the animal nature is the first to be developed, not only in the individual, but also in the race; and afterward that which is spiritual.

Q,—Is there any difference between soul and spirit? the "living soul," and "quickening spirit."

A,—Soul, means life, life of a human being; or rather, life in the flesh; a living soul, is a living person, (see Lev. 17:12; 23:30, 1 Peter 3:20). A spirit is a being which is not of the earth, earthy; hence "a spirit hath not flesh and bones." Adam was made a living person; Jesus was made "a quick-

ing Spirit;" (not at his resurrection, but when he passed through the vail).

Q.—As Christ is to be for "A stone of stumbling, and for a rock of offence, to both the houses of Israel," and the house after the flesh, stumbled by rejecting him after he had come, [may not Christ already be here, as some are now claiming, and those who do not receive it, be already stumbling, because they do not accept it?]

A.—This might be so, since it is to be "in the days of the Son of man," as it was in the days of Noah; men are to "build, and plant, and marry, and know not *until* their destruction comes upon them." And those who understand the Scriptural manner of Christ's coming, can see how this is to be. The days of the Son of man, being this period of probably 33 1-2 years, in which the saints are to execute the judgments; they, with Christ, will be here *unrecognized* by the world, until, through the judgments, they are finally compelled to recognize them:—they "shall see, and be confounded at all their might," (Micah 7: 16), but not until fiery ordeals have opened their eyes. During the days, (or day) of Christ, the saints are to be like him; but there is no more authority to show that they are to be *invisible* beings, than that "in the days of Noah," both he and the ark were invisible; or that Jesus, who was "seen of them forty days," after his resurrection, was an *invisible* being. The spiritual *man*, though he is to possess supernatural power, will no more be an *invisible* man, than is the natural man. "A spirit hath not flesh and bones," it is true; but a spiritual *man*, has; for the risen Jesus was not a natural, or carnal man, but a spiritual man; and he had flesh and bones. When he passed through the vail, then he was made a quickening spirit. But when he comes out, he repasses the vail, and is again "the *man* Christ Jesus," "the same Jesus," and comes in the same manner they *saw* him go. Hence, he does not come, as a Spirit, and without flesh and bones.

All this talk (and in which we ourselves have been entangled), about his coming in an invisible manner, and then appearing to be what he is not; is a doctrine of the devil, and is precisely what the devil is now teaching all of the other spiritualist's papers. That angels, who are spirits, and even "the angels that kept not their first estate," have and do thus appear to man we are free to admit, but that the spiritual man, or Christ are to be *invisible* beings, during their work on the earth, is directly opposed to all Scriptural teaching, and is therefore of the spirit of error.

They tell you that Christ has come; and if you do not believe it, you are stumbling as the Jews stumbled. So Swedenburgh claimed that he came, at about the middle of the last century; and Ann Lee, the founder of the Shakers, claimed that he came in her. And, of course, those who rejected it, were, in her estimation, rejecting Christ.

Jesus said, "If they shall say unto you, Lo he is in the desert, or, lo he is in the secret chamber, go not after, nor follow them." Christ's words always have a meaning deeper than the surface; to pray in your closet, or secret chamber, really means, in your own heart. Ann Lee and Swedenburgh, both claim that Christ came *in them*, in the secret chamber of their heart; and many are now claiming that he comes "in his saints," and not "in like manner as (the church) saw him go." Another class are teaching that he has come "in the desert," not a literal desert, there are none in this western world, where the scenes of the ending of the gospel age are mainly to be enacted; but they are claiming that Christ has come in a barren and unfruitful condition; he has been here since 1874, they say; and yet there is no fruit of his presence; the Holy Spirit is still doing its office work, in leading the church into all truth; and Christ is to have no personal intercourse with his church, or *enlighten* them in any sense, until *after* they are made immortal. (Those who have read that paper, know this barren and fruitless manner of his coming, is just what they claim).

Now if Christ did not mean a literal desert, I fail to see how the prophecy could be fulfilled in a more perfect sense, than in this unscriptural and barren manner in which they are claiming that he has come. And I fully believe this is a deception of the spirit of antichrist, as it was to be manifested in this last representative movement of the gospel church; and that those who "follow them," and all who *countenance* them, are bidding them "God speed," and according to 2 John 11; are partakers with them.

When asked for a scriptural reason why you should believe that Christ has come in so barren a manner, and so contrary to his own words, (Matt. 24: 27), they tell you that "the parallels demand it." Now this is not true, even from their standpoint; if the parallels demand his personal presence, during the first 3 1-2 years of the harvest, then they demand his *absence*, during the

last 3 1-2 years; in which case, he certainly is not here now. But, as has been repeatedly shown, chronologically parallel *events*, nowhere obtain between the two systems, *unless* they obtain in the stages of his coming. And to assume as proof, the very events which are denied, while in all other cases, not one chronologically parallel event can be found, is a strange kind of proof.

Where is the chronological parallel to Egypt, crossing the Red Sea, giving the law at Sinai, pitching the tabernacle, organizing the kingdom, building the temple, destruction of the temple, the captivity, the return from Babylon, or *any* event in their whole history? And yet you must believe Christ came in 1874, in an invisible body, (just as spiritualists are teaching), because the *parallels* demand it. And if you do not accept it on this baseless claim, and in this unscriptural manner, you will stumble as did the Jews; is what they claim. I have an idea that if you do "go after" any such phantom, as they tell you that Christ is, instead of looking for that "same Jesus" who denied being a spirit, and without flesh and bones, you will be far *more* likely to stumble.

The chronological parallels between these two dispensations, are in their *length*, and in the fact that they both end with a "time of harvest," and that this "time of harvest," is the *end* of each. Aside from this, there are no measured parallels, and no chronologically parallel events, throughout the entire dispensations, as we have seen. And to build an immaginary theory that Christ has come in an invisible body, on any foundation, is plainly a deception, permitted in order to blind those in this movement whom God permits to be in darkness on the *true* manner of the coming of our High Priest.

Parallels between the two dispensations exist in a certain way, but not parallel *events*, as we have seen. And there is no evidence that the stumbling of the gospel church will be a chronological parallel to that of the Jewish church, any more than its captivity in Babylon, is a chronological parallel. To each, there was a Babylonian captivity; one for a period of seventy years; and the other for more than a thousand years. And the circumstances of these captivities were similar in no single particular; why then must the second house stumble "*as*," or under exactly parallel circumstances? For no reason, I answer, only having run wild on parallels, we made every thing bend to them, without evidence, or asking for evidence.

Q.—How do we know that from the c ing of Jordan to the division of the land, six years, as given in the Jubilee argu

A.—Look in the margin of your B the date given for Joshua 4:, and you find B. C. 1451. Now turn to chap. 1 and you will find in the margin for this ter, the date 1445. Subtract this latter from 1451, and you have the six years ence. (We give this, not because U chronology is always correct, since h made several mistakes, but in the above years, there is no difference of calcu by *any* chronological writer; although arrived at in an indirect manner). In "*Bible Chronology*," it is reached in the lowing manner:—It was in the beg of the second year, after the Exodus, that cloud removed to the wilderness of P (Num. 10: 11, 12). And from Paran spies were sent, (chap. 13: 3). And sending the spies, to the division of the was forty and five years, (Josh. 14: 7, Therefore, from leaving Egypt to di of the land, was forty-six years; and as were in the wilderness forty years, b crossing the Jordan, it was six years that to the division of the land.

During this six years of war, no man fields, or vineyards, or possessions, o side of Jordan, which he could call his since no one knew where his lot would And until a family, or tribe, received possessions, they could not buy or sell sow their own fields; hence, the sys working their family "possession," under jubilee law, *could* not have commenced, til they received their inheritance. T they were to sow their field, and prune vineyard, *six* years, and the seventh be a sabbath. A *seventh* year, is not year. The system does not work backw but "Six years shalt thou sow thy field then the seventh was to be a sabbath, d

They could not carry out any part law, during that six years, except p the passover, which was to be slain in own dwellings, since the tabernacle w set up until the land was subdued, (Jos 1). Then, from the time they "came their land," and the jubilee system b they must possess it 49 years, before the first jubilee, and then count the 50 a jubilee. Then another "seven times en years," with its jubilee, and so on, they *lost* possession of their land. And law is not fulfilled in so slovenly a m as to let the first cycle of six years

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s. But from the time the system *began*,
have 19 cycles of forty-nine, (with a ju-
e year added to each); before the cap-
ty; and 51 cycles of forty-nine years each,
e the last typical jubilee ended, when the
ntiles came into possession of the land.
d 19 times 50, and 51 times 49, just reach-
from the division of the land to 1881.

The great Pyramid students are pointed
1881, by the measurements of its grand
lery; and on the strength of such measure-
nts are looking for *Christ*. But for these
ilee cycles, we have Scriptural authority,
ere to begin them, how many there are,
d that they cannot pass away without a
filment; hence, it seems to us almost like
athematical certainty, that "the times of
stitution of all things," when "He shall
d Jesus," must begin this present year.

A rather strange coincidence in the pyra-
l reckoning is the fact that the southern
ll is, in present pyramid phraseology, *six
rs impending*. Beginning the jubilee cy-
(as we formerly did), when they crossed
Jordan, and they ended in 1875. But
inning them when they came into posses-
n of their inheritance, and they end six
rs later, or in 1881.

Q.—"We meet with many persons who,
far as characters are concerned, possess
most pronounced of christian character;
lack entirely the faith or power to be-
e that the Son of God ever came to this
th. Now if they continue to disbelieve,
you think that such, with their fine in-
ects will be lost in the second death"?

A.—No, faith is the gift of God; "No
n can come to me, except the Father
ich sent me draw him." A christian
racter, is possessed by any person who
rs the so called golden rule, as enunci-
d by Christ. And we believe there are
this, and other lands, those who have no
owledge of Christ, and yet who have the
racter described by Christ, so far as *works*
e concerned, as fully developed as has any
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y would be certain of salvation, as is any
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would save a man without a Christ,
e Luke 10: 28). But if we fail in one
t, we come short of the law's demand,
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hout a *Christ*, we are lost: our *character*
not save us.

Although it is God's purpose, to bring only a few into the "high calling," and therefore to save only a few, during this age, every man will be "rewarded according to his *works*;" even a cup of water given to a disciple, will not be forgotten. But it is "for the manifestation of the sons of God," and the dawn of the millennial age, for which the "groaning creation" are waiting. And in due time, all who die in Adam, will be made alive "*in Christ*." *All*, having its scriptural exceptions, these being a class described in Heb. 10: 26.

Q.—Will you please inform me what I am to do that I may be saved?

This question comes from a subscriber in Texas. And we have had similar requests from a number in other states.

In answering the preceding question we have shown why there can be no salvation, except by faith in Christ. "Faith comes by hearing, and hearing by the word of God."

If you have heard enough to make you *love* the truth, then you are hungering "after righteousness," and the promise is for *you*. What you have to do, is to *claim* it, and hold to it, and God *must* save you; for his word is pledged, and can not be broken.

If you begin to love spiritual things, *i. e.* the truths of God's word, and feel an earnest desire to know more of God, and of Jesus Christ whom he hath sent, that very fact, is proof that you have a degree of faith, that the Spirit is drawing you: —"Blessed are they that hunger and thirst after righteousness, for they shall be filled." To claim the promises of God, and *rest* upon them, is the *exercise* of faith:—Faith is a gift, and comes in a Scriptural way, but the exercise of faith, *depends on your will*. You believe, with some degree of faith, in God, and that Jesus Christ came to save sinners; *claim* him as your Saviour; not with mental reservations of any kind, but whether it is to be light or dark, smooth or rough; there is no *other* way.

Suppose you were in the rapids of Niagary, your limbs are so nearly paralyzed that you are helpless, and you are rapidly nearing the vortex; you see a slender string suspended from an overhanging rock; it looks to you too slender to be of any service, but a voice cries out, Grasp it, sir! it has saved others, and it will hold you. You lay hold of it, hardly believing, but it is your only chance. You feel the water rushing by you, and almost in surprise, find that your onward course is checked. If the string seems to stretch, and let you down almost to the verge of destruction, do not let go; it will

hold *you*, if you hold to it. Your faith is being tried; but take a firmer hold, "Though he slay me, yet will I trust in him."

That string is faith in Christ. It looks almost worthless, but if you cling to it sir, it will hold you till the life-boat come. And as you exercise your faith, you will find the string looking much larger and safer than at first; and your confidence will increase.

Thus much for yourself: but as soon as you feel that you are safely anchored, you will have a burning desire to show your faith, and as you look about, you will see others in trouble like yourself, and as you try to help and encourage others, you are showing your faith, or confidence, "by your works." It is not your works that saves you, "By grace are ye saved, through faith;" but faith without works is dead; and it is only living faith which reaches to that within the vail, whither our forerunner has entered, *i. e.* it is only a living faith, which reaches to Christ; and any thing short of that, will fail you in the end. Now you wish to know if yours is a living faith. You cannot, by good works *make* it so; but you can learn if it be so, by the good works. "A good tree *will* bring forth good fruit." And "We know that we have passed from death unto life, because we love the brethren." And love cannot refrain itself. If you do the good works, in order to be saved, they amount to nothing, "when you have done all, you are still an unprofitable servant." If they are the spontaneous outflow of your faith, (or your appreciation of God and Christ), they serve as *evidence* that yours, is a living faith. God does not need your good works, to forward his plans, he only needs *you*. And he graciously permits the good works, as evidence that he has called you.

Q,—As the Holy Spirit is given to lead into all truth, cannot every member of the body of Christ, by asking, have its direct influence, so as to be led into all truth that is due, independent of all other teachers? As is so clearly stated in 1 John 2: 27; "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." And this being true, how do you reconcile Ephe. 4: 11? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *till* we all come in the unity of the faith, . . unto a perfect man."

Does not the one affirm that he has given teachers; and the other, that we have need of them?

A,—That the apostles did teach the of Christ, or church; and that they such apostolic instruction, no one will tion. "*If* that which ye have heard the beginning shall remain in you," etc. context reads, (verse 24). But that they heard from the beginning, "the once delivered to the saints," did not in them; the Son of man sowed good in his field, but while men slept, an sowed tares among the wheat; hence, and error have been mixed, and we have as through a glass, darkly. And in 26, John speaks of those who were the ducing them. This text in John, synonises with Heb. 8: 11, "And they shall teach every man his neighbor, and man his brother, saying, Know ye the L etc. In the gospel age, we are spoken sons, because God speaks of things in cess, as if they were complete. We be perfect; and the means are in op which will make us so. We are to as we are known, and hence, will have need that any man should teach us; anointing must *abide* in us until we fect; for until then, God has set in the pastors, teachers etc.

Those who make the mistake of act if that which is perfect had already and God's arranged system for the and perfecting of the body, was a the past, *before* Jesus comes to find faith, will doubtless have to come under other system, and another "schoolm before they will be able to do without helps which God has set in the church.

Rules of action are given, as if man already perfect, and apply, only so far as regenerated, or has attained to the fu ure, when they will have no need that man shall teach his brother.

Q,—If favor to the Jew, as such, end until the end of the "seventy we termined" on them, or not until 3 1-2 after the crucifixion, and the gospel gan at the resurrection, would not the of the cherubim, which were to be measure and one size," and were to over the mercy seat, lap 3 1-2 years, of reaching the one to the other, as pattern? (1 Kings 6: 27).

A,—The Philistines have been "p with" the one from whom this comes. The fact that God did con recognize the Jews as his chosen peo

w them special favor, after the crucifixion an when the gospel was g through a special revel denied by our oppon on is, *if you admit* wha viz. that God did conti ews, and to the exclus the conversion of Corn hat the *time* determine did not end until the week,' then the "win lap. And what then you *know* to be true, a ent determined on the further in this movem groom," but go with

e time was when broth ing to obscure, or co hed Scriptural fact, lik uation of the time de e, would have first, ad then endeavoured to se ciled with other facts ng his whole mind to d, and going from ho ring by every possible ith of the weaker one l part of his time to s could be reconciled, he notwithstanding the ne during which the represented God's h ion of all other people e seventy weeks dete nded; still, the wings lap; nor does the ab ing 3 1-2 years this s of the gospel, as repr elve apostles, have t the point. The che t Jew and Gentile; t h in its two phases, o e flesh, and the childr e house of servants, The one with face l rcy seat, and the oth w what difference did re of the second cher , because God still c vor to the literal seed cherub from those c d people? It is this e gospel church *bega* material, which pr was continued to the "seventy weeks" we

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what difference did it make with the
of the second cherub, or the gospel
, because God still continued his spe-
r to the literal seed, and *began* the
cherub from those chosen from that
people? It is this very fact, *i. e.*
gospel church *began* to be built with
material, which proves that God's
continued to the literal seed until
seventy weeks" were accomplished;

"As many as received him, to them gave he power to become sons;" and when sons, they belonged, not to the first, but to the second cherub. And when the gospel, or spiritual worship began, the typical worship ended. This does not make the wing of the first cherub, or Jewish *church*, lap on the wing of the other, or gospel church. The gospel church began with the twelve apostles and others, chosen from the natural seed, it is true, but as soon as a Jew was transplanted into the house of sons, he ceased to be a Jew, since "in Christ there is neither Jew nor Greek." Though the "children of the flesh," were recognized, and *favored* of God for 3 1-2 years after their system of worship had ended, as truly as they were so recognized in Egypt, and before that system of worship began, it does not follow that the cherubim, or the systems which pointed the one forward and the other back to the mercy seat, should lap, nor did they. Obedience to Moses was the true worship, until the resurrection of Jesus; and the putting on Christ by faith, has been the only acceptable worship since then. And this is the pivotal point between the two cherubim. But as the harvest, or gathering out of the elect "remnant," from that discarded church, extended 3 1-2 years beyond that point; so, to make them "of one size and one measure," *this* harvest must be extended 3 1-2 years beyond the end of *this* dispensation. As 3 1-2 years *grace* was given to the first cherubim, an equal period of grace must be extended to the other, in order to a perfect equality. And yet the Jewish *system* did not lap on the new, or spiritual dispensation.

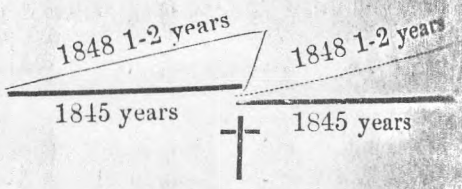
Again, the two parts of Israel's chastisement; one in which God was to shew them favor, above that conferred on the Gentiles; and the other, during which he would not shew them favor, (more than to other men), and which two conditions were to be equal in duration, require the 3 1-2 years from the spring of 1878, to the autumn of 1881, to make them equal; and require that the turning point should be just where the cherubim argument, and facts at the first advent, both alike, place it, viz, at the crucifixion, or at the time the nation at large, were so cast off. Though the natural seed were then cast off. there was an elect remnant, (Rom. 11:), and for whose sake they had an extension, or period of grace of 3 1-2 years, before being dropped to the level of Gentiles. And an equality in measurement, demands a similar prolonging of the time of their rejection,

viz. that the time in which he "would *not* shew them favor," should be extended 3 1-2 years, or the second half of their chastisement would lack its equality of duration.

Suppose a heavy black line was drawn, 1845 inches in length, thus; and a 3 1-2 inch hair-line to *prolong* it that many inches, as above. The heavy line to represent the 1845 years during which the twelve tribes were the accepted representatives of God's oracles; the hair line, to represent the last 3 1-2 years after the crucifixiion, after they had ceased to represent the truth, and indeed, after the *nation* were rejected; but a time during which, for the sake of an "elect remnant," God chose to continue his favor, not by continuing their *system*, but to give this "elect remnant" the first chance in the *new* order of things. If the heavy line had run the *whole* length, it would obliterate the nice point of *prolonging*, for the sake of the elect remnant. If the new system had not commenced, and the turning point been at the death of Christ, the purpose for which his favor to that people was prolonged, would not have existed; since they could not have been the first introduced into the new system, until that system was organized. Now how, I ask, could a precisely parallel state of things obtain here, equal in measurement of the whole, and equal in its *prolonging*, without just such an extension here? And in both cases it was an extension of grace; first to the Jewish church, and second to the gospel church; and *after* their dispensations ended. And therefore, in neither case, does this prolonging of grace to the remnant of each church, prolong the *system*, or measure of the cherubim.

Prolonging his favor to the Jew for 3 1-2 years, was deferring God's favor to the Gentile for an equal period, it is true; while now the prolonging of favor to the *gospel* church for 3 1-2 years, is deferring his returning favor to the *Jew*. And we all know that although 1845 years from where the Jewish house was left desolate, (Matt. 23 : 38), expired in 1878, the Berlin treaty, marking God's returning favor to that people, is as yet only a promise, a tree which has produced no fruit. And we are satisfied that, as the commissson to preach the gospel to all nations, was a promise for the Gentiles, but was deferred 3 1-2 years before it reached them, so this favor to the Jew, will be deferred until after 1881. Hence, at the time the body of Christ are caught away to meet him, we believe the fulness of the Gentiles having (in its first stage) come in, that the first real indication of God's returning favor to the Jew will begin.

The following diagram illustrates the measurements of these two dispensations, from the death of Jacob, to the death of Christ, and from the death of Christ, to 1878; with the prolonging of each.



From the death of Jacob, to the crucifixion, was 1845 years; but to the end of the "seventy weeks determined" on them, was 1848 1-2 years. And from the crucifixion, to the spring of 1878, or end of the gospel age, was 1845 years; and to the autumn of 1881, the end of the 3 1-2 years favor to the gospel church, is also 1848 1-2 years. The cherubim, or rather that system under the twelve tribes, looking forward to the mercy seat, and that under the twelve apostles, looking back to the atonement, were each, 1845 years long. And each one has 3 1-2 years grace, for gathering in the elect remnant.

Q,—Why should Christ "wash his flesh with water by the word," on coming out of the most holy? (Lev. 16 : 24; Ephe. 5 : 26) Must we not be ready, cleansed from all, before being "caught up to meet the Lord"?

A,—This "washing" of the high priest's flesh, on going in, to make the atonement, and again on coming out, was not the ordinary washing at the laver, (Exo. 30: 19) and which was an every day occurrence for both "Aaron and his sons; it was a special washing for the flesh of the high priest, and only on the one occasion of the atonement. While the washing of the "hands and feet" at the laver, was an every-day occurrence.

This washing of the high priest's flesh "in the holy place" on going in to make the atonement, having been fulfilled by our High Priest, we are not left in doubt as to its import, whatever the daily washing at the laver may typify. The daily washing, we believe, represents the continual necessity of our being cleansed from sin; but the washing "in the holy place," has quite another import, and means enlightening the understanding. The expounding Scripture,

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In brief, then, we understand that Jesus washed the feet of his disciples, who were "bone of his bone, and flesh of his flesh," in fulfilment of the washing of the hands and feet at the laver, at the door of the tabernacle, just as he was about to enter through the first vail, *i. e.* pass into the perfect condition, or "holy place."

So far as the law has been fulfilled, it has had its fulfilment in Christ, and as he came to fulfil the law, we have in him and his works, the only guide as to *how* it is to be fulfilled. As the court, represents the natural; the holy place, the spiritual; and the most holy, or immediate dwelling place of God, "who only hath immortality," represents the immortal condition, we can easily follow Christ, in his fulfilment, as he passed from the natural, through the spiritual, and into immortality, or the most holy.

That part which belonged to the natural, or court, was fulfilled on the natural; hence we find Jesus actually washing his hands and feet, on the natural plane, or with literal water:—"And supper being ended, the devil having now put it into the heart of Judas to betray him, . . . he poureth water into a basin (or laver) and began to wash his disciples feet," (John 13: 2–5). Let it be remembered that the body is one, and in the process, he bathed his own hands, and their feet,—a most perfect fulfilment, since it was the hands of the priest, that must wash the feet. The letter killeth, the spirit, (*i. e.* the true import), giveth life. While in the natural, he must fulfil, on that plane; but verse 10, clearly teaches that the import of the act was something beyond the act itself:—"He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him."

At the next stage, we find him, in the spiritual, or "holy place;" and there, the washing is of the whole body; not the hands and feet, but "the *flesh*" of the high priest alone. The outer washing at the *laver*, was for Aaron and his sons, (Exo. 30: 19); but *this*, in the holy place, was for the *high* priest on-

ly, and to be observed on his going in, and coming out, on the day of atonement. On going in, the entire body was to be washed, (in the true or spiritual sense), therefore, "the graves were opened, and *many* of the bodies of the saints that slept, arose and came out of their graves after his resurrection," even as "the mortal bodies," of the dead in Christ, are now to be quickened, and they, with us, caught away to the washing of the High Priest's flesh, as he comes out, (Lev. 16: 24). As this washing, both in going in, and in coming out, was "in the holy place," it belongs on the spiritual plane, hence it is with water by the word, "That he (Christ) might sanctify and cleanse it, with the washing of water by the word, that he (Christ), might present it to *himself* a glorious church," etc. (Ephe. 5: 26, 27). The import of the outer washing, or that at the basin or laver, is to cleanse from evil, as can be seen by the two statements of Jesus first quoted, but the washing of the high priest's *flesh*, "in the holy place," was to *enlighten*' or cleanse from ignorance; as is clearly seen in its fulfilment. Because Jesus had pronounced them clean, "but not all," Judas was yet among them; (John 13: 10); but in 15: 3, he pronounced them clean. And this was before his crucifixion. Then, after his resurrection, he washed his flesh with water by the word, evidently, to prepare them for the baptism and work that was before them. And certainly the necessity exists for one more washing of the entire body. That which is perfect is not yet come, we do not yet "know, as we are known;" neither those who have fallen asleep, nor we who are alive and remain. How then is knowledge to be attained? God works by means, and the plan is, that Christ, who was the beginner of the faith of the church, (by opening their understanding, and expounding to them the Scriptures), shall also be the finisher of their faith; "and faith comes by hearing, and hearing by the word of God." As "there is no knowledge in the grave;" and those who have fallen asleep, did not attain to that which is perfect, before falling asleep, they, as well as we, need just this finishing work, at the hands of our great High Priest, to bring the entire body unto that which is perfect.

In the leading article in this number, we have taken strong ground in opposing, and exposing the terrible delusion that Christ *has* come; that the second advent is a thing of the past; that he has come as an invisible being, and not "in like manner" as the disciples *saw him go*. Some may think that this is an attack on brethren, and made to injure *them*. That, however, is not so; we fully believe this teaching to be the most dangerous form of modern *spiritualism;* and warn all who do not court temptation, to shun it.

☞NOTICE! The Lord willing, we shall be in BEVERLY, Mass. with Bro. A. P. ADAMS, Sunday, Feb. 27th, and for a few days after, as the Lord may direct. Friends from a distance are cordially invited. Bro. Adams has a large house, and if it is a bit like *our house* it can accommodate a good many pilgrims. Beverly is about four miles from Lynn; and twelve or fourteen miles from Boston. This will probably be our last visit to the eastern states, before the Lord comes, and we hope to see many familliar faces.

From Beverly, we go to Lynn, and hold meetings where the friends at that place may arrange; and from Lynn, Mass. to Chelsea, Mass. where we expect to remain over Sunday, Mar. 6th. N. H. BARBOUR.

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And our gathering together unto Him.

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Those of our readers whose time expired last summer, will please let us know if they still want the paper; we do not mean to send it where it is not wanted; and shall drop the names of some, unless we hear from them.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *june i* means paid 80. *dec i* means paid to December 1880, while a (*p*) means, paid to 1881.

HERALD OF THE MORNING
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.
Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
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"All nations whom thou hast made, shall come and worship before thee."

Vol. 12. ROCHESTER, N. Y. MARCH 1881. No. 3.

World that was, World that now is, World to come.

LIFE AND DEATH.

"He that hath the Son hath life; and he that hath not the Son of God hath not life," (1 John 5: 12).

LIFE, as used in the New Testament, almost invariably means that life which is in Christ; "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "And this is the record, that God hath given to us eternal life, and this life is in his Son." Christ "brought life and immortality to light, through the gospel," (2 Tim. 1: 10). [The word here rendered *immortality*, is not the word found in 1 Tim. 6:16, "Who only hath immortality," but is the word translated *incorruption*, in 1 Cor. 15: 42, 50, 53, 54; "this corruption must put on incorruption," etc.]; hence, the text in 1 Tim. 1: 10, should read, "brought life and incorruption to light, through the gospel." "Death came by sin," and man is corruptible, because he is under the death penalty; or in other words, because the link which unites him to the source of life is severed, and from birth until he returns to dust, corruption is feeding upon him.

If sin had not entered the world, corruption and death could have had no power over man; but now they hold universal dominion. Hence, in Bible language, all are spoken of as dead, as having no life in them, he that hath not the Son of God, hath not life, since he "is the resurrection and the life."

Now if we would understand God's word, we must learn to see things from a Scriptural standpoint, and recognize this fallen condition as one of *death*, and that condition from which man fell, as one of *life*. Hence, "As in Adam all die, even so in Christ, shall all be made alive," means that the second Adam *restores* that which was lost in the first Adam. Man did not possess immortality, before he sinned; but he was incorruptible; and death could have no dominion over him, until he ceased to be a sinless being; but he was permitted to fall, and a second Adam was provided to restore him, in order that he might have the experience of suffering; and so, when restored by Christ, and like "the Captain of his salvation," "made perfect through suffering," he will fully understand both good and evil; and so be free from all danger of a second fall, and be "as one of us," (Gen. 3: 22), or as *Eloheem* God, (not *Yahvah*), "to know good and evil." The fall, then, was permitted for man's education; and that he might, by the exercise of his own will-power, have a certain part to enact in being made perfect. Hence, faith in God and Christ, is and ever will be a necessity, in order to be "made alive" in the second Adam.—"He that believeth on the Son hath everlasting (*aonian*, age-lasting) life; and he that believeth not the Son, shall not see life; but the wrath of God *abideth* on him," (John 3: 36).

As the reader now has the Scriptural view of life and death; that out of Christ, there is no life; that in the Adamic condition, all are counted dead; that they died in Adam;

and cannot *live* again, until they *believe* on the Son of God; we will try to show how it is, that "the rest of the dead (those who do not have part in the first resurrection), live not again until the thousand years are finished," (Rev. 20: 5).

In order to make this subject clear, I will present a picture to your mental vision:—Imagine a canvass hanging before you, divided across the middle, from right to left, by a drawn line. All above that line, is light and life; and all below, is darkness and death. Through the thick clouds of vapor and miasma, the gaunt forms of famine, pestilence, and destruction are seen, holding universal carnival. Creatures horrid to behold, covered "from the crown of their head to the soles of their feet, with wounds and bruises and putrifying sores;" and in all that moving mass of corruption, that charnel house of death, "there is none clean, no not one." Young and old, parent and offspring, all alike are stricken with the black plague of death, for which, though the victim may linger a little while in agony, he can find no cure. Millions have perished in their own corruption, and have returned to dust; here and there you observe some in whom the last expiring agony is ended, and their companions, themselves only waiting their turn to follow, are seen lowering them into the earth; and you feel that "Let the dead bury their dead," could alone express the horrors of their condition.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," (Ps. 23: 4). To understand this, picture to your mind Christ, who "being in the form of God, thought it not robbery to be equal with God, but humbled *himself*, and took the form of a servant;" think of him, in all the wealth of life and glory, as he looked down into this charnel house of corruption, this valley of the shadow of death, and voluntarily undertaking to pass through, to make for us a way of escape, and you will realize *something* of his srcrifice.

This is a scriptural view of man in his fallen condition; he was helpless, and there was "no eye to pity, and no arm to save," until "when the fulness of time had come, God sent forth his Son,—made of a woman, made under the law.'—"Man that is born of woman is of few days and full of trouble," and Jesus experienced the truth of this Scripture to the full; he was "a man of sorrows, and acquainted with grief," he became one of the accursed race, "being made a curse for us." But notwithstanding he was "made sin for us," and entered into this condition of death, "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, (through suffering) he became the author of eternal salvation unto all them that obey him." And having won his way back to *life*, he "was the first born from the dead," "the first born among many brethren," "the first born, of every creature." *i. e.* the first, of all the sin cursed race, to win the victory over death and corruption, and, as the firstfruits of his own righteousness, to enter into life.

When Jesus rose from the dead, "no more to return to corruption," he "became the firstfruits of them that slept; hence, as the Scriptures affirm, he was "the first that should rise from the dead." Viz. he was the first "among many brethren," the first of all the race, to rise out of this sin-cursed condition, and enter into *life*. Therefore the Scripture, "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the *firstfruits*, and afterward they that are Christ's, at his coming," distinctly teaches not only that he was made alive, as the result of his own righteousness; but is also in harmony with all scriptural teaching, as to what kind of life is referred to, in being "made alive in Christ." Now look at the picture again. All below that line, is corruption and death. It is the condition of fallen humanity. All above that line, is life and light. And the Christ of God, "who being in the form of God, thought it not robbery to be equal with God; humbled *himself*, and took the form of a servant." "He was rich, and for our sakes he became poor." He was Divine, but was made human; took upon him our low estate, "was made sin for us," and was born into this loathesome condition of corruption and death; and "by obedience" won his way back to life and light, "and the life was the light of men."—Oh that we and especially those who *profess* so much could see the true sacrifice; that it was not the flesh, (which "profiteth nothing") but a *divine* sacrifice, in humbling himself, and taking *our* sin-cursed nature. But how few among those who say "Lord, Lord," and profess to know so much of God, are able to see, in this, the spiritual. *Their* time has not yet come.

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"the first born from the dead," and was the head, or first of the *new* creation, we know that the widow's son, raised by Elijah, Lazarus, and others raised by Jesus, or any one raised to this present corruptible condition, were not raised from the dead; it was raising *the* dead. But if all who are unregenerated, and in this corruptible condition, are said to be dead, to "have no life in them," then, in the New Testament sense, those on the earth are dead, they have no life, the kind of life which Christ speaks of, in them, any more than does the one that is physically dead and buried. "Let the dead bury their dead;" "Except they eat the flesh of the Son of man, they have no life in them."

Christ was the first to be made alive, out from this fallen condition. "Wisdom giveth life to them that find it," "she is a tree of life to them that lay hold of her." The child Jesus, "grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Hence, Jesus, who was made sin for us, and therefore dead, *began* to *live*, just as soon as he began to "lay hold upon wisdom," *i. e.* just as soon as he began to know, love, and obey God; and he "learned obedience by the things which he suffered," (Heb. 5: 8).

Jesus was *born of the* dead; and afterward he was "born *from* the dead;" *i. e.* he was born *into* death; and then, *out* from among the dead ones. Isaac, the type, was born of the dead, (in a figure), see Rom. 4: 19, and this prefigured the fact that the coming One was to be born of woman, and therefore of the dead, since all the race of Adam are accounted to have died in Adam.

Being born of the dead, Christ was dead. In the law, a dead body was pronounced unclean; and whosoever touched it was unclean; and Jesus was therefore born of that which was unclean: —"Who can bring a clean thing out of an unclean? not one." This is how Christ was "made sin for us." But as "by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous."

Now look once more at the picture; the firstfruits, Christ, is made alive; he passed out of the charnel house of corruption and death into which he was born, and which sacrifice did not begin, but *ended* on Calvary;—the crucifixion of the flesh, by the Romans, so far from being *the divine sacrifice*, was only the disposal of the body of the sin offering, (see Exo. 29: 14; Heb. 13: 11).—But "the Captain of our salvation was made perfect, through suffering," and "being made perfect, he became the author of eternal salvation to them that obey him." He entered into life, at his resurrection; just as he talks of our entering into life, "It is better to enter into life halt," etc. (Matt. 18; 8). To enter into life, or *live* again, is to pass out of this corruption, into incorruption; and the victory over death *begins*, only when "this corruption shall put on incorruption," and is fully consummated, when "this mortal shall put on immortality."

Above this central line, is life and light. It is the condition from which man fell, and the condition to which he is to be restored. It is the condition pointed to, by the law and the gospel; "Be ye therefore perfect, even as your Father which is in heaven is perfect." And the body of Christ, reach that condition, not here and now, but all at one and the same time, viz. at the coming out of our High Priest; hence, it is at that time we are to "be made alive in Christ," the second Adam. The plan being, "As in Adam all die; even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits,"—He was made alive, *i. e.* raised out of this corruptible condition, by obedience to "the law which was ordained to life." And could then say, "I am he that liveth, and was dead; and, behold I am alive forever more, and have the keys of death and hell." "Being made perfect, he became the author of," or Father of life, even as Adam, by disobedience, became the author of death. The next to be "made alive in Christ," is the body of Christ, or "church of the firstborn," "they that are Christ's at his coming." We are not yet made alive in Christ. "I live, yet not I, but Christ liveth in me." He only, of all born of woman, or born into this condition of death, viz. born of the dead, as was Isaac, in type: and as was Jesus and all mankind, in the spiritual sense, has as *yet* been "made alive." Who besides him, can yet say, "I am he that *liveth*"? "*Christ* the firstfruits, and afterward they that are Christ's, *at his coming*," is the order; but the "rest of the dead," not until the thousand years are finished, (Rev. 20: 5).

As the child Jesus began to lay hold of life, the moment he began to think and act for himself, (Luke 2: 40), and entered into life, when he "was made perfect;" so we lay hold of life as soon as we begin to have faith in him; or, as illustrated in the last number, as soon as we grasp the "string," "which is as an anchor both sure and steadfast, and

reaches to that within the vail, whither our forerunner has entered." Picture to yourself, among this vast throng of moving skellitons, covered with death-damp and corruption of that charnel house, here and there a silver thread of light, grasped with all the energy of hope, as drowning men grasp at a straw. It seems but a slender cord with which to anchor, while sinking in that maelstrom of death. But once laid hold of, and held with the tenacity of the death grasp, and it will prove, whether we wake or sleep, "both sure and steadfast." Most of these threads of light are seen to penetrate into the earth. Those who sleep in Jesus, having had fast hold in their agony, "neither life nor death, nor any other creature, can separate them," "For if the Spirit of him who raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal body, by his Spirit that dwelleth in you." These who thus lay hold of life (by faith), will, when the life giver comes, "receive a crown of life."

These, chosen out during this age, being the church of the firstborn, "live and reign with Christ a thousand years. But the rest of the dead live not again until the thousand years were finished."

Those who have spiritual discernment can not fail, we think, to recognize the New Testament teaching, as to what constitutes life and death, in this special sense. Christ "is the resurrection and the life," "he that hath not the S n of God, hath not life;" except ye "eat the flesh of the Son of man ye have no life in you." And we do not live, until we "enter into life," "at his coming."

With this *spiritual* view of life and death, and there is no difficulty in understanding the work of the Father, and the work of the Son. God quickens the dead, (John 5: 21, Rom. 4: 17, 8: 11, &c. &c.), but it is Christ the second Adam, who restores man to *life*, *spiritual* life; the condition from which man fell. And in order to do this, that is to open up a new and living way, and become our forerunner, he must himself enter into *our* condition, and work his way back to life and so become "the firstborn among many brethren," "the firstborn of every creature."

The fact, however, that he, as the firstfruits, entered into life, at the beginning of the gospel age; and that we as the next in order, do not live until the beginning of the millennial age; and the *rest* of the dead not until the *end* of the millennial age, does not touch the question of raising *the dead*, and bringing them to a knowledge of the truth, any more than it does *our* coming to a knowledge of the truth while in this condition of corruption, and before *we* enter into life.

On the other hand, the rest of the dead, means, the rest of the human family, all who do not have part in the first resurrection, whether they are *physically* alive, and on the earth, or sleeping in the dust; in either case, not having been made alive in Christ, they are still *dead*, died in Adam, and will not live again, until the next great harvest of the millennial age; even as these who are regenerated before the end of *this* age, will live, *i. e.* enter into life, at the end of *this* age. And as the process of regeneration by faith, must precede the entrance into life, (just as generation and growth, must precede the entrance into this physical life), and it has been so arranged with the gospel church, *i. e.* they have been regenerated, and then fall asleep until the end of the age, before they enter into life; so "the *rest* of the dead live not again," until the end of *their* age, or dispensation. But this being *made alive in Christ*, the second Adam, having nothing to do with raising the literal dead, or unregenerated dead, (since when thus raised, by the Father, they are not "alive in Christ," any more than before), it does not touch the question of these dead nations being brought out of their graves at the beginning of, or during the "thousand years." Hence, the opening "the graves of the whole house of Israel, and bringing them back to their own land;" or the bringing "Sodom and her daughters, and Samaria and her daughters, back to their former estate," (Ezek. 16: 53, and giving them to Judah for daughters, vs. 61), is not their entrance into *life*, or passing "from death unto life;" it is merely the raising of *the dead* by the Father, in order to give them to Christ, that they may have life, or be made alive in him, *i. e.* be quickened into *spiritual* life, the only kind of life that is recognized as *life*. "He that hath not the Son of God, hath not life." How then can the rest of the dead, those who do not enter into life at the end of the gospel age, be said to "*live* again," until they have passed the due process of *re*-generation, by the second Adam? Hence, "as the Father raiseth up *the dead* and quickeneth them, even so the Son quickeneth whom he will," (John 5: 21). God quickeneth the dead, (Rom. 4: 17), with physical life, or rather awakens them that sleep; but Christ alone gives that which is recognised as life.

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CREATION OF ADAM T

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Mahalaleel to Jared,
Jared to Enoch,
Enoch to Methuselah,
Methus. to Lamech,
Lamech to Noah,
Noah to end of flood,

Total, - - 1

The flood began on

wledge of the truth, *ur* coming to a knowl- in this condition of *we* enter into life. he rest of the dead, uman family, all who e first resurrection, *ically* alive, and on n the dust; in either nade alive in Christ, l in Adam, and will next great harvest ven as these who are nd of *this* age, will at the end of *this* age. egeneration by faith, ice into life, (just as must precede the ical life), and it has e gospel church, *i. e.* ated, and then fall he age, before they *rest* of the dead live l of *their* age, or dis- ing *made alive in* n, having nothing to l dead, or unregen- thus raised, by the live in Christ," any oes not touch the tions being brought e beginning of, or ars." Hence, the the whole house of n back to their own "Sodom and her and her daughters, e," (Ezek. 16: 53, for daughters, vrs. into *life*, or pass- ;" it is merely the Father, in order hat they may have him, *i. e.* be quick- he only kind of life "He that hath not life." How lead, those who do end of the gospel n," until they have *re*-generation, by ce, "as the Father quickeneth them th whom he will," keneth the dead, cal life, or rather, but Christ alone ised as life.

When Christ who "was dead," (Rev. 1: 8), was made *alive;* "no more to return to corruption," he passed out of the charnel house of corruption, into "life and light." So they that are Christ's, at his coming will be "made alive," viz. pass out of this corruptible, into the incorruptible, or *aonian*, age-lasting *life*. But the rest of the dead, not until the thousand years are finished.

Lazarus, Jairus' daughter, the widow's son etc. did not have a resurrection, *they* were not *raised from the dead;* "Christ was the first that should rise from the dead," Acts 26: 23). These were not raised out of the corruptible into the incorruptible, and hence were not made alive *in Christ*. They were brought out of the grave, but still remained in this corruptible condition, a condition everywhere pronounced to be one of death. And *we* are still reckoned as dead, "If we be dead with Christ, we believe that we shall also *live* with him." But when, when shall we be made "alive in Christ"? "At his coming," answers the word. And when will the rest of the dead, and who are to be "made alive *in Christ*," LIVE? not until the thousand years are finished, is the answer.

BIBLE CHRONOLOGY.

Instead of sending a back number of the HERALD, containing the chronology, we have made room for it in the present number, and hope that those who have not given it a thorough investigation, with Bible and pencil, will do so, and thereby greatly strengthen their faith in the Time arguments.

It will be found to differ from that of the chronology in the margin of our Bibles, by Bishop Usher, just 124 years; but when we come to where it differs, a note will be made, and the difference, and the reason for that difference, will be given.

CREATION OF ADAM TO END OF THE FLOOD.

Adam to Seth,	130	y'rs, –	Gen. v:	3
Seth to Enos,	105	" –	" v:	6
Enos to Cainan,	90	" –	" v:	9
Cainan to Mahalaleel,	70	" –	" v:	12
Mahalaleel to Jared,	65	" –	" v:	15
Jared to Enoch,	162	" –	" v:	18
Enoch to Methuselah,	65	" –	" v:	21
Methus. to Lamech,	187	" –	" v:	25
Lamech to Noah,	182	" –	" v:	28
Noah to end of flood,	600	" –	" viii:	13
Total, - -	1656	years,		

The flood began on the seventeenth day of the second month of Noah's six hundredth year, (Gen. 7: 11;) and was dried up, on the first day of the first month of his six hundredth and first year, (Gen. 8: 13).

FLOOD TO COVENANT WITH ABRAHAM.

Flood to Arphaxad,	2	y'rs –	Gen. xi:	10
Arphaxad to Selah,	35	" –	" "	12
Selah to Eber,	30	" –	" "	14
Eber to Peleg,	34	" –	" "	16
Peleg to Rue,	30	" –	" "	18
Rue to Serug,	32	" –	" "	20
Serug to Nahor,	30	" –	" "	22
Nahor to Terah,	29	" –	" "	24
To Terah's death,	205	" –	" "	32
Total, -	427	years.		

At the death of his father Terah, Abraham came into Canaan, (Acts 7: 4, 5), at which time the promise, "Unto thy seed will I give this land," (Gen. 12: 7), was made; which promise, was "the covenant," (Ps. 105: 9–11).

Covenant to the law,	430	y'rs,	Gal. iii: 17
In the wildernes,	40	"	Acts xiii: 18
To division of land,	6	"	
Total, - -	476	years.	

(Proof of this six years, may be found in the last HERALD,, Vol. 12. No. 2. pp. 26).

FROM DIVISION OF LAND TO SAUL.

King of Mesopotamia,	8	y'rs.	Judg. 3:	8
Othniel, a judge,	40	"	" "	11
King of Moab,	18	"	" "	14
Ehud, a judge,	80	"	" "	30
King of Canaan,	20	"	" 4:	3
Barak and Deborah,	40	"	" 5:	31
Midianites,	7	"	" 6:	1
Gideon, a judge,	40	"	" 8:	28
Abimelech, a judge,	3	"	" 9:	22
Tola, a judge,	23	"	" 10:	2
Jair, a judge,	22	"	" "	3
The Amorites,	18	"	" "	8
Jephthah, a judge,	6	"	" 12:	7
Ibzan, a judge,	7	"	" "	9
Elon, a judge,	10	"	" "	11
Abdon, a judge,	8	"	" "	14
The Philistines,	40	"	" 13:	1
Samson, a judge;	20	"	" 16:	31
Eli, a judge,	40	"	1 Sam. 4:	18
Total, -	450			

(NOTE! This measurement, from the division of the land until the reign of Saul, viz. during the time of these judges, Usher reckons but *three* hundred and fifty, instead of *four* hundred and fifty, as above. He

arbitrarily shortens these just one hundred years, in his endeavors to reconcile it with a discrepancy in 1 Kings; but we have the actual numbers here, which give the total of *four* hundred and fifty; mostly under the judges, with a little intervening time under their enemies sprinkled along through it; which accounts for the word "*about*," as it occurs in Acts 13: 20, "He divided their land to them by lot; and after that, he gave unto them judges, *about* the space of four hundred and fifty years, until Samuel the prophet." And certainly, *three* hundred and fifty, for the *whole* time, would *not* be about *four* hundred and fifty, for the judges. Hence, the cutting down of this period of time, one hundred years, by Bishop Usher, *must* be rejected).

UNDER THEIR KINGS.

Saul, -	40 y'rs.	Acts	13: 21
David, -	40 "	1 Chron.	29: 27
Solomon, -	40 "	2 Chron.	9: 30
Rehoboam, -	17 "	"	12: 13
Abijah, -	3 "	"	13: 2
Asa, -	41 "	"	16: 13
Jehoshaphat,	25 "	"	20: 31
Jehoram, -	8 "	"	21: 5
Ahaziah, -	1 "	"	22: 2
Athaliah, -	6 "	"	22: 12
Joash, -	40 "	"	24: 1
Amaziah, -	29 "	"	25: 1
Uzziah, -	52 "	"	26: 3
Jotham, -	16	"	27: 1
Ahaz, -	16	"	28: 1
Hezekiah, -	29	"	29; 1
Manasseh, -	55	"	33: 1
Amon, -	2	"	33: 21
Josiah, -	31	"	34: 1
Jehoiakim, -	11	"	36: 5
Zedekiah, -	11	"	36: 11
Total, -	513 y'rs.		

NOTE! The time of the reign of these kings is cut short by Usher, *six* years; thus making the time only five hundred and *seven* years; by assuming that father and son must have reigned conjointly. This also is done in the endeavor to reconcile discrepancies between the line of the kings of Israel, and Judah. But as the line of the kings of Judah, is the regular line of descent, it is there, and only there, we must look for an unbroken chronology; the line of the kings of Israel being broken and distorted.

Captivity, - 70 y'rs. " 36- 21

NOTE! Usher here, cuts short the chronology *eighteen* years; by beginning the seventy years captivity of Jerusalem, eighteen years too soon; or in the third year of Jehoakim; at which time many of the Jews were taken to Babylon, Daniel, among the number, (Dan. 1: 1-3). It was then that Jerusalen *began* to be taken captive, it is true, but according to Jer. 1: 3; and also according to the *facts* in the case, the captivity of Jerusalem was not accomplished, until the "end of the eleventh year of Zedekiah."

This *eighteen* years mistake, in Bishop Usher's chronology; together with the *six* years, in the reign of the kings; and the one *hundred* years, in the time of the judges, all together, make one hundred twenty and four years time left out of his chronology; and for which hundred and twenty-four years, left out by him, we have given chapter and verse, sustaining *Bowen's* chronology, (the one here presented to the reader). To say nothing of this Scriptural support of the latter, and relying on the merits of the two men, Bowen is equally as good authority as Usher; the only advantage of the latter, in the *popular* mind, is in the fact that the *printer* has chosen to insert Usher's chronology in the margin of our Bibles; and which gives it a sanctity, irrespective of its merits.

As to the *end* of the seventy years, and first year of Cyrus, (2 Chron. 36: 21), being B. C. 536, there is no question.

Now to the above, add 1872, A. D. and we have the grand total, from Adam to the end of 1872, (Jewish time), as follows:—

Adam to the end of the flood,	1656 y'rs
Flood to the covenant,	427 y'rs
Covenant to the law,	430 y'rs
In the wilderness,	40 y'rs
To the division of the land,	6 y'rs
Under the judges, etc.	450 y'rs
Under their kings,	513 y'rs
Captivity,	70 y'rs
To vulgar Christian Era,	536 y'rs
To end of A. D. '72,	1872 y'rs
Total, - - -	6000 y'rs

hence, we are now in the *seventh* thousand.

"WHAT THINK YE OF CHRIST? *Whose Son is He?*"

"Jesus asked them, saying, What think ye of Christ? whose son is he? *They* say unto him, The son of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then

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	70 y'rs
Era,	536 y'rs
2,	1872 y'rs
- -	6000 y'rs

in the *seventh* thousand.

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d him Lord, how is he his son? And no
an was able to answer him a word," Matt.
2:42, 46.

In this statement, Jesus seems to question
e answer of the Pharisees, as to Christ be-
g the son of David, "If he is his Son how
hen doth David in spirit call him Lord"?

"Jesus Christ our Lord, made of the seed
f David according to the flesh, (was) de-
lared to be the Son of God with power ac-
rding to the Spirit of holiness, by the res-
rrection from the dead," (Rom. 1: 3, 4).
The resurrection transforms a son of Adam
nto a son of God, they are "the children of
God, being the children of the resurrection,"
(Luke 20: 36). Jesus, before his resurrec-
ion, was the son of David according to the
esh; but when he became the Son of God,
"by the resurrection from the dead," he no
onger retained any relationship to David;
"Henceforth know we no man after the
esh; yea, though we have known Christ
after the flesh, yet now henceforth, know
we him no more. Wherefore if any man be
n Christ, he is a new creature," (2 Cor. 5:
16). "For ye are all children of God (*by
aith*) in Jesus Christ. For as many of you
s have been baptized into Christ have put
on Christ; there is neither Jew nor Greek,
there is neither bond nor free, there is neith-
er male nor female; for ye are all one in
Christ Jesus," (Gal. 3: 26–28).

The above certainly teaches that in the
"new man," all relationship which belongs
to the Adamic nature ceases to be recog-
nized, not only in all who become "new
creatures," by putting on Christ, but that
the same is true of Christ himself; "Yea,
though we have known Christ after (or ac-
cording to,—it is the same word in the orig-
inal), the flesh; yet now henceforth know
we him *no more*." How did you know him
according to the flesh, Paul? I knew him
to be of "the seed of David, according to the
flesh," that he "sprang out of Juda," (Heb.
7: 14). But since he rose from the dead,
we know him no more "after the flesh."

Then in the light of the New Testament
teaching, Christ is no longer to be recog-
nized as a Jew, or as David's Son. How
can Christ be recognized as of the tribe of
Judah, and son and heir of David, and *not*
know him "according to the flesh," when
it is only "*according to the flesh*," that he is
reckoned as son of David? Clearly Christ
is never coming as heir to David's throne in
any literal sense, or to reign over literal Is-
rael, because of his descent from the tribe of
Judah, if 2 Cor. 5: 16, is true. Since, if he
is no more to be known as David's son, he
cannot be known as David's heir; and if he
is no more to be known according to his for-
mer fleshly relations, then in no literal sense
will Christ be related to David, any more
than to Goliath; and no more *heir* to the
kingdom and throne of literal Israel, than to
the kingdom and throne of the Pharaohs.
If in Christ, one is "a new creature," and
in him "*there is neither Jew nor Greek*,"
then *Christ* is neither Jew nor Greek; and
therefore no more heir to the literal throne
of literal Israel, than to the literal throne of
Alexander the Greek. If he does come as
"King of the Jews" in *any* sense in which
he is not King of the Greeks, as being near-
er related to them, their *legal* King, etc.
that *will* be a recognition of his old fleshly
relation to David, and to literal Israel; and
Paul is mistaken; and not only Paul, but
when Jesus says, "the flesh profiteth noth-
ing," he also was mistaken. He was of the
"seed of David, according to the *flesh*," but
"declared (or margin, determined) to be
the Son of God, . . by the resurrection from
the dead." Now which of these births en-
titles him to his kingdom? If it is the former,
and by the which he became son and heir of
David, then how could he say, "The flesh
profiteth nothing"? and if it is the latter,
and the flesh profiteth nothing; and he is no
more known as of the tribe of Judah, or line-
age of David, how could he be any nearer
related to David, than to any or all of man-
kind? And if the New Testament teaching
is to be received, Christ came as the Jewish
Messiah when he came to them as the son
and heir of David; and when they rejected
him, and put their king to death, "the king-
dom of God was taken from them, to be giv-
en to another people," viz. the saints, heirs
through the *risen* Christ, in whom "there is
neither Jew, nor Greek." And when the
kingdom is given to this "*other people*,"
than the Jews, it is to be "under the whole
heaven," and they are to possess the king-
dom "for ever and ever," and when given
to the people of the *saints*, "it shall not be
left to *another* people."

Now we call on our restitution brethren of
any and every name, and who look upon the
return of literal Israel to Palestine, as part
of "the restitution of all things," and that
David's throne is to be restored, under our
Lord, as David's Son and heir, that Christ
is coming again as "King of the Jews," to
explain when and how the kingdom of God,

which Jesus said should be taken from them and given to another people, can ever be restored again to that literal seed; or else forever renounce a doctrine so manifestly unscriptural. Christ came the first time, as a Jew, "the seed of David, according to the flesh." And all the promises belonging to the heirs, according to the flesh, centered in their legal king, who was the legal son and heir of David. But they crucified their king, and the kingdom was taken from them, to be given to *another* people: viz. "the people of the saints of the Most High." And when our Lord comes the second time, he does not come as a Jew, nor as "king of the Jews;" those relations to the literal seed having forever passed away when they crucified him. He was the son of David, *and* the Son of God, when born of Mary; Son of God, by a *creative* act, even as Adam "was the son of God," (Luke 3: 38), and son of David, according to the *flesh*. But at his second birth, *i. e.* "by the resurrection from the dead," he was "declared to be the Son of God with power, (not according to the flesh, but) according to the Spirit of holiness." Before his second birth, he was an "obedient" son, but without power, "of myself I can do nothing." By the resurrection, he became the "Son of God, with power," for then he was the *begotten* Son, and as yet, the only begotten, "the firstborn among *many* brethren." But when Christ rose, the perfect, or spiritual man, all the old fleshly relations had forever passed away, he was the "NEW MAN." And in him there is neither Jew nor Greek, "Yea, though we have known Christ after the flesh, yet now henceforth, know we him no more."

The restitution of all things, has, therefore, nothing whatever to do with the return of the Jews; but is to be enacted on the *spiritual* plane, (the spiritual man, being the *perfect* man; and not the *invisible* thing of which spiritualists and blasphemers prate. A "spiritual man," is a Scriptural being; while an "*invisible* man," is not a Scriptural, but a demoniacal idea, and one which blasphemers, and all classes of spiritualists, can comprehend; but the truly spiritual, "is foolishness to them." Hence, in this, we have the Scriptural test by which to try the spirits; and the spirit of truth, and spirit of error, is *now* being weighed in this balance.

The question, "What think ye of Christ? whose son is he? is here, we think, Scripturally answered. According to Scripture, the son is not, and cannot be the head or Lord of the father. Hence the question, which no man could answer, because the spiritual man was not then understood:—"*If* he be David's son, how then doth David in spirit call him Lord"? While he was David's son, he was not David's Lord. But, as he told Nicodemus, "Ye must be born again." And Christ was the firstfruits of his own righteousness; and therefore "the firstborn from the dead." "And Christ both died and rose and revived, that he might be Lord both of the dead and living." And thus, by the new birth, which makes him the "firstborn of every creature," he became the "second man Adam," the head, on the spiritual plane; and therefore David's Lord.

THE THRONE OF DAVID.

"Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me," (Ps 89: 35). "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," (Luke 1: 33).

How then, in the light of the New Testament, are we to understand these, and the many similar declarations, with which Scripture abounds? By understanding that the natural seed and all that pertains to it, is an allegory, I answer. "He who was of the bondwoman was born after (or according to) the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai which gendereth to bondage, which is Agar, . . answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all," (Gal. 4: 23, and onward). Now if our Agitator come brethren of the literal school, *will* not recognize this fact, then they must remain under the darkness of the natural:—"Moses put a vail over his face, that the children of Israel could not steadfastly look to the end of that which was abolished; but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart," (2 Cor. 3: 13–15). The whole system, as represented and enacted by the literal seed, is an allegory; *i. e.* a representation of something not literally expressed, as in a parable. And how much *truth* do you find in the letter of an unexplained parable

certain nobleman planted a vineyard and it out to husbandmen; and when the of fruit drew near, he sent his servants they might receive the fruit; and the bandman took his servants, and beat one killed another," etc. And the apostle ms that the whole system which embod- the literal David, and over which he was g, is an allegory, or parable. And the e vail which was over the Jews, "re- ns untaken away. in the reading of the testament," by all Judaizers, "unto this y."

According to Paul, that system, with its esthood and *kingdom*, represents the spir- l, or children of promise; something as hmael represented the *real* promised heir. Ishmael was literally the seed of the bond man, and Isaac was literally the seed of free woman: so the literal twelve tribes Israel, merely represent, (in the great al- ory of Scripture), the *real* Israel, or spir- l seed. And the kingdom of God, which s taken from the natural seed, is to be giv- to *another* people; and "the son of the d woman, shall not be heir with the son the free woman," and therefore a Jew, so g as he remains a Jew, is not heir to, nor he be in or of, the kingdom of God; for Except a man be born of water and of the rit, he cannot enter into the kingdom of d." Literal Israel is *not* the heir to what d promised Abraham, for Christ, and not aac, was the promised seed; "and if ye be rist's, then are ye Abraham's seed, and irs according to the promise." "And in rist, there is neither Jew nor Greek, but new creature;" and one in which these amic relations are no more to be recog- zed, "henc forth know we no man after e flesh." Picture to your mind the NEW AN, Christ and his body, made perfect; not at Christ was as the son of David, because was then "in the form of a servant." ut see him as the one who has passed out corruption into life, one who can come d go like the wind; one over whom the stilence that wasteth at noon-day, and de- ruction that walketh in darkness, can have power; one who has subdued nature and r laws, and can still the tempest, or hush e ocean surge, with a word; see him the PERFECT man, and nature's Lord; made rfect, through suffering: see him thus tri- mphant over death and all things brought our race by sin; see him a restored per- ct LIVING Son and heir of God; and you e a "son of the free woman, the Jerusa- lem that is above:" One *born* of the second Adam. And this is what is meant. (in the figure), by being "Abraham's seed, and heirs —of the world, Rom. 4: 13—accord- ing to the promise." And think you that the children of the bondwoman, the Jerusa- lem that now is, shall be joint heirs? Sure- ly if Christ and the apostles speak the truth, they shall not inherit the kingdom, or "be heirs, with the son of the free woman."

But are not literal Israel to be restored to Palestine? Without doubt they are; and so are Edom, and Moab, and Sodom, and oth- er nations, in God's own time, to be restored to *their* former estate, and given to Christ. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless; saying blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isa. 19: 24).

The future of literal Israel, is not clearly revealed. The "vail which is untaken away in reading the old testament," is lifted but a little, while we see "as through a glass darkly;" and though much of the language in reference to Isreal, the seed, David, Je- rusalem, &c. is positively explained as refer- ing exclusively to the spiritual, (after its typ- ical application to that people "till the seed should come to whom the promise was made," —Gal 3: 19). Isaac is a type of Christ, as the seed, (Gal. 3: 16). David is a type of Christ as king; and *Abraham*, the father of the typical seed, and who received his son from the dead, "in a figure," is a type of God the Father. Now as Ishmael, the son of the bondwoman, was to Isaac, the son of the free woman; so literal Israel, the "Je- rusalem that now is, and is in bondage with her children," is to the true seed, Christ and they that are Christ's, (in whom, bear in mind, there is "neither Jew nor Greek). As Ishmael's mother, for a very short time, supposed her son was to have been heir to Abraham, as he really was, in a certain sense, unt l the real son and heir was born; so the literal seed stands related to the real Son and heir. The Jews were counted, in a certain sense, as heirs, "until the promised seed should come." But when Christ came, they despised and mocked him, even as Ishmael mocked, (Gen. 21: 9), "Wherefore she said unto Abraham, Cast out this bond wo- man and her son, for the son of this bond- woman shall not be heir with my son, even with Isaac." (That the application of these types is the true Scriptural way of arriving

at the mind of the Spirit, and therefore is a lifting "of the vail that is over the old testament," is made certain by the fact that the apostle quotes these words of Sarah, as *Scripture*, and applies them to the Jew, (see Gal. 4: 30), "Nevertheless what saith the Scripture, Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir," etc.) Hence, as Ishmael, who was the first; was to Isaac the *real* heir, in their relation to Abraham; so is "the Jerusalem that now is, and is in bondage with her children," or in plain words, so are the Jews, or literal Israel, to the church of Christ; as the heirs of what God has promised to the real Israel of God. There is no escape from this, and our Restitutiton brethren of all classes and schools, who are building on the return of the literal children of old Jerusalem, to inherit the promises under Christ, as king of *that typical* Israel, are building on the sand. Does not the apostle say in so many words, that in God's allegorical teaching, the *natural* seed answers to the bondwoman and her son? And will you be so foolish as to build on the literal fulfilment, *i. e.* the letter of a parable, or allegory? then go buy a *shovel*, if you would work in his "vineyard,"

The only way that Christ could have sat on the throne of the literal David, to harmonize with a literal fulfilment of this allegory, would be to have accomplished it with the children after the flesh, and while he himself was the son and heir of David "according to the flesh." And a literal application of the language of this allegory, whether it be the words of Gabriel to Mary, or of any other prophetic utterance, demanded just that kind of a fulfilment. And that was what the *Jews* expected; and is what those who have not yet penetrated the "vail that is over the old *covenant*," still expect to some day see fulfilled on the natural seed; or in plain, on "the son of the bondwoman;" but what saith the *Scriptures?* "Cast out the son of the bondwoman," (not for the gospel age, and then begin the allegory again, but) "the son of the bondwoman shall not be heir with the son of the free woman." Now just as truly as Ishmael, the son of Hagar, was supposed for a time to be heir to Abraham, or until Isaac was born, and was then thrust out, and never again restored to the position of heirship; just so certain is it that the natural seed will never be restored to the heirship, which, before the promised seed came, they had only in figure. If on the coming of Isaac and the casting out of Ishmael, Isaac had died, (which he did in a figure), and after that, Ishmael had been restored to the heirship, then indeed we might expect "the Jerusalem that now is, and is in bondage with her children," viz. the seed born after the flesh, as was Ishmael, (Gal 4: 29), will be restored, and the "allegory" go on in the next age. But such was not the case: Isaac lived, after he was thus "received from the dead," and became heir, to the entire rejection of the son of the bondwoman. And the descendants of Ishmael never mingled with those of Isaac, as co-heirs; as some tell us that the Jews and saints are to mingle, in the restored Jerusalem.

But are not the literal seed yet to be blessed of God, notwithstanding they have been cast out of the inheritance? Yes indeed, the eyes of the Jerusalem that now is, shall yet be opened, and find water, though she has long wandered in the "wilderness of Beersheba." "And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water and gave the lad drink; and God was with the lad," (Gen. 21: 19). "As for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, but my covenant will I establish with Isaac," (chap. 17: 20). There are great and glorious promises yet to be fulfilled on the natural seed; but if you would understand the allegory, and pierce that which the vail over the face of Moses, represents, you must understand that in this allegory, the natural seed answers to the bondwoman and her son, and the "new man," "born from the dead," answers to Isaac.

Now in reading, supply in your mind, for Ishmael, what Ishmael represents, and see how perfect is the type. Ishmael was first, (the natural was to be first). He enjoyed the blessings of Abraham's house, and the honor of being heir, during his early childhood, (Paul represents the Jew as a child, and as a child, no better than a servant, or under a "schoolmaster," etc.). When Isaac was "weaned," not when he was born, as Gen. 21: 8, Ishmael mocked, and was "cast out," where he was left at the point of death for want of water. (It was not at the birth of Jesus but at a "*feast*," prepared, as for Isaac, but a feast of gall and vinegar, that the "son of the bondwoman," mocked; and "they bowed the knee before him, and mocked him, and spit upon him," and put the gall and vinegar to his lips. And we

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These personages though real, are only a figure, as indeed, was Adam, (Rom. 5:14), and pass away with the shadow, or natural. With *Christ*, the whole creation begins anew, and *figures* have an end. David *means* the "Beloved." The Scriptures explain themselves; in the allegory, it reads, "In Isaac shall thy seed be called;" and yet the explanation is, "thy seed, which is Christ." In my thirst, they gave me vinegar, says David; but it means Christ. Why cannot our age-to-come brethren see that there is a "vail," over the reading of the old testament, in all that points to the Christ, or "second MAN," and new creation? even as they *do* see it, in a few cases like the above.

Christ, when he took upon him our corruptible nature, was the seed of the woman, seed of Abraham, David, etc. And as a *second* Adam, or man, he must develop out of the first man, because that was the divine arrangement; hence he is, and ever will be recognized as "the seed," viz. the vital or reproducing part, so to speak, of our race; but beyond this one general fact of his development out of *fallen* humanity, into a *perfect* seed, made perfect through suffering, all minor relation to individuals of our fallen race, will cease to be recognized. Christ will have no mother, in the kingdom "Who is my mother and my brethren"? These, is his answer, as he points, not to his fleshly, but to his spiritual relations. If this were not so, I would become a papist and worship the virgin Mary, "Father Abrahan," David, etc. The law says, "Obey thy father and thy mother." Christ would not break the law; and if in the new order of things we are to have "Abraham to our father," give me the father's or the mother's protection, and I will take my chances with their obedient son. But Jesus says, "Call no *man* father, for One is your Father in heaven."

Christ, the second *Adam*, is to be the Father of the *perfect* man, in the restitution; even as Adam is the father of our fallen race, "His name shall be called the Everlasting (age lasting) Father." But when he shall have subdued all things, even to the last enemy, death; he gives up the kingdom to God, "even the Father."

When God sware to David, "His seed shall endure for ever, and his throne as the sun before me," it means Christ, of whom the son of Jesse was a mere type. The language of the new covenant is almost free from allegory, and reads, "Unto the *Son* he saith, Thy throne O God, is forever and ever." And as he is to be called "the age las-

ting Father," *his* seed will endure forever.

Those who wish to trace the *real truth* in relation to the future of "the Jerusalem that now is, and is in bondage with her children,' the Jerusalem that Christ says, "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," must get it from what is revealed concerning "The bondwoman and her son," which the Holy Ghost, by the mouth of the apostle affirms, answers, in the figure, to the seed of Abraham according to the flesh. But those who choose to disregard the teaching of the Holy Spirit, given to lead the church into all truth, can take the other course, and apply what the *same authority* applies to the gospel church, "the church of the firstborn, the heavenly Jerusalem," under the *figure* of the Jewish church and kingdom; they can still apply it, as heretofore, to the natural seed, and so grope on in darkness; not yet being able to discern the spiritual. The vail is on their hearts, "so that they cannot steadfastly look to the *end* of that which is abolished, but their minds are blinded;" and they tell you that Christ is to sit on the literal throne of his literal father David, and reign over the literal seed of a literal Abraham. Does not the apostle truly say that "they cannot look to the *end* of that which is abolished?" So far from seeing that the allegory has served its purpose, and that the natural seed, which answers to the bondwoman, were cast out, and are not to be heirs "according to the promise," they insist upon it that Ishmael is yet to be restored, as heir to Abraham, no matter what the Scriptures say to the contrary.

A literal fulfilment of these predictions, is the stumbling stone. Because every thing had a literal accomplishment prior to the resurrection of Christ, they argue that it follows of necessity, that it must continue to be so fulfilled; not seeing that the very opposite, is what they should expect. Until the resurrection of Christ, the allegory was being enacted, and all was on the natural plane, but in him, that which the old symbolized, began to be *built;* and the difference is as great as the work of a pattern maker differs from that of the solid metalic castings taken from the pattern. While the pattern age continued, the "pattern language" had a literal fulfilment. But when you "can steadfastly look to the *end* of that which is done away," you will learn to distinguish between "The letter, and the Spirit," and that the spiritual, or real, *began* in the risen Jesus.

Scripture language as applied to Israel, a blending of the literal or historic, and the allegorical and prophetic. Select almost any part from Moses, the Psalms, or the prophets, and although the Messiah is not personally named, we all know that he is foreshadowed in a thousand different ways; and we know that the real hidden meaning, whether in the types or in allegory, is deeper and far beyond the mere letter; and yet it is only through the letter that we can arrive at this deeper meaning, or *spirit* of the letter, and the letter kills, but the spirit giveth life. They had their tabernacle, temple, sacrifices, etc. in harmony with the natural *seed;* not as truly as *that* was a typical worship, as pointed "to the true sanctuary and tabernacle which the Lord pitched and not man;" to the temple with it "living stones," and "spiritual sacrifices;" just so certain is it that its *people* were typical. If the literal tabernacle, "was a figure for the time then present," (Heb. 9: 9), of the "*true* tabernacle," and their temple was a figure of the *true*, or spiritual temple; and their sacrifices a figure of the true, or "spiritual sacrifices," and their priesthood, of "the royal priesthood," and their king, of the *true* heir; why are not the natural seed a mere type of the true seed? "They which are the children of the flesh, these are not the children of God, but the children of the promise, are counted for the seed, (Rom. 9: 8). "Unto thy seed will I give this land." "And if that are Christ's, are Abraham's seed, and heirs according to the promise." And in Christ, there is neither Jew nor Greek. Now when the apostle tells us that the Jerusalem that now is, and is in bondage with her children, answers in the allegory enacted in the two seeds of Abraham, to the seed of the bondwoman; then we know that the literal descendants of Isaac, or of Abraham if you please, and which literal seed constitute the Jerusalem of which he speaks, and which Jerusalem, with her children, is now being trodden down by the Gentiles, and who *are* the fleshly descendants of Abraham *do not* represent the *real* heirs, nor the true Israel, any more than Ishmael represents the true heir of Abraham. And therefore the prophetic language, which in letter applies to them, must in its true and hidden meaning, refer to the true heirs.

Again, that the natural seed are not the *true* seed, is proven in many ways, first, Jesus said to those who were the literal descendants, that they were *not* children of Abraham, (John 8: 39).

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God, joint heirs with Jesus Christ,' who,
apostle affirms, was the seed "to whom
promises were made." And that in him,
here is neither Jew nor Greek." Now
me, you literalists, how in the face of all
, you can persist in claiming that the nat
l seed, who are positively said to be ser
nts, and "children of the bondwoman,"
who "*shall not* be heirs," that in spite
all this, and notwithstandnig they are the
shly seed of Abraham, and son of the bond
man, they shall yet be the "heirs of the
rld," or of that which is promised to the
l heir and Son of the free woman. "Do
provoke the Lord? are you stronger than
"? I counsel thee to anoint thine eyes
th eyesalve," that thou mayest steadfastly
to the *end* of that which is abolished, that
shame of thy nakedness do not appear.
The whole systen of the Jewish economy
as enacted as a type, to *represent* the true
house of sons," and heirs. And in Christ's
urrection, the natural seed ceased even to
present the true heirs; because the true
ed himself had come, and had been weaned
his mother. (Christ, the spiritual man,
"the seed," was to be developed out of
natural, not simply born, but also nursed
the "woman," or natural. And when he
d received all his "mother" the natural,
uld give, he was weaned; *i. e.* separated
om that out of which he had been devel
ed, and arose "the NEW MAN," and heir
all things. And in the allegory, it was
hen Isaac was weaned, that the son of the
ndwoman mocked, and was thrust out, to
no more the heir of Abraham. Hence,
til you can prove that Ishmael was rein
ated, you cannot prove that the Jerusalem
hich now is, and is in bondage with her
ildren, will ever be any thing more than
God promised for the son of the bondwom
, viz. that he should be "a great nation,"
"twelve princes." And to be fulfilled,
fter he mocks the true heir, and is thrust
t to starve, as indeed the natural seed have
en, since they despised and mocked the an
typical Isaac. No, brethren, it does not
ad, "Heirs of Abraham, (or David) joint
irs with Christ." And yet it should so
ad, if Christ is son and heir of his Jewish
cestry. No, no, it is not the servant, but
e SON, who is the heir; and it is for these
"sons of God," that the groaning creation wait; but while the true heirs, "Christ and they that are Christ's, inherit the promises, the bondwoman and her son shall not be forgotten, seeing he also is the seed of Abraham. And who is Abraham? God, I answer, in the allegory; even as Isaac is Christ. And the *natural* son of God, was first; and lost the inheritance. While he that was born after the promise, shall inherit all things.

SIMILEA, SIMILIBUS, CURANTUR.
Like Cures Like

The above is the Homeopathic motto, and as "The children of this world are wiser, in their generation, than the children of light," I will apply the above principle, to *some* of the readers of the HERALD.

We make a short extract from two publications, one of Pittsburgh, Pa. and the other of Philadelphia. And leave our readers to judge of their merit. We quote:——

"Jesus thus appeared; whether it was the same body that had been crucified, or one like it, we know not, nor does it make any difference; in any case, it was not *his body*, . . none of the various *forms* or *bodies* in which he appeared were *his body*," says the supplement to the "*Herald of Christ's Presence*." Again, "Where was he the remainder of the time? Present but invisible," (Just where the writer learns that Jesus in person, was ever *present*, and yet invisible, is the mystery).

We now copy from "*Mind and Matter*," —from a materialized spirit:—"You see I am now visible to your view—a living spirit, clothed in a tangible form, yet I am no more real in my existence now than I was some minutes ago, when, to you, I was wholly invisible—unknown. The body you now behold *is not mine*, however, only for the time being. Mine is a celestial body formed of an aura which serves as a connecting link between my once earthly form and my spirit or real self."

Once more from the Pittsburgh paper:—

"Being a spiritual body, it was simply a question of expediency which way he could best appear to them, *i. e.* in which way his object in appearing be best accomplished. He *could* appear as a "flame of fire," as the angel of the Lord had appeared to Moses in the burning bush. . . One point which seems to confuse is, that Jesus ate and drank with the disciples and said, "Handle me and see, for a spirit hath not flesh and bones as ye

Paste Parallel

Paste Parallel

see me have." Jesus affirmed just what we have claimed, that the body they saw and handled, and which ate with them, was not his spirit~~ual~~ body, for he says, "A spirit hath not flesh and bones." To this, we answer, Jesus not only says, but *proves* to the disciples, that it was *himself*, and *not a spirit*, by the fact that he *had* flesh and bones; while the writer of that supplement is trying to prove just the contrary, maintaining that he *was* a being without flesh and bones, even as the spirit of the demon, from which we first quoted, claims for itself. Now we are not censuring that writer, as much as ourselves; for only a few years ago we were teaching precisely the same ideas. We did not then recognize any difference between a spirit, and a perfect, or spiritual *man*, having a *perfect* or incorruptible body; but published and taught, in paper, and *supplement*, and books, exactly what this writer is repeating almost verbatim, in his paper and supplements, as *most* of his readers are well aware.

With us, the question would arise, where did he get the various bodies with which his ethereal spirit-form would appear? and what became of them when he had done with them? And our answer was, they were provided and disposed of by the power of God. In the supplement above referred to, pp. 7, the compiler repeats the same question, and answers it virtually in a similar manner; but first makes the blunder of applying the words which belong only to one "born of the Spirit," to this body of *flesh*. I again quote, "But where did he get the various bodies in which he appeared, and where did they go when their work was accomplished? Our only answer is, "Thou canst not tell whence it cometh, nor whither it goeth." (*He* seems to believe that the body of *flesh* in which Jesus appeared, was "born of the Spirit," since that which is born of the Spirit can thus go and come).

If that writer had only been more advanced in spirit lore, doubtless he could have given an answer more in harmony with the present advanced light of spiritism. I will quote a little on that point, from the Phila. paper, as communicated by a materialized spirit:—"The body you now see is but newly composed of certain rarified properties collected from the earth's atmosphere, the bodies of my audience, and especially from that of my medium, apparently a lifeless form, (pointing to it with his index finger), it being thus subjected for my present special purpose. The same in its original rarified state, fills as it were the vast realm of space, and through the law of force, acting through chemical affinity, is wrought out into external forms such as you see every where around you, under the energies and superv ion of spirit germs. This substance is ever subject to the law of change, and is susc tible of being rendered both visible and in ible by virtue of the two great polar pro ses of action—consolidarity and rarificat This is nature's method of materializing a dematerializing, or organizing and disorg izing; and to you, may seem to be wh the result of a special creation, but in fa by the will force of spirit germs. You then, that materialization and its counter p nomenon is no miracle, but is simply the sult of spirit energy directed in strictest mony with universal law and order. ture's process, so to speak, of organizing materialization— and its counter-action more or less slow being governed by the of periodicity. Spirits hasten the compl of like results, by selecting from auric in a more advanced state than that of universal auric of nature."

Here is a really intelligent answer where and how spirits, who take on, or off visible forms, get them, and dispose them. And even explains how the ma cians of Egypt could produce such wo ful results, and so persistently withstand ses. Now read the effusions of the W Tower, and see how perfectly they with the above, except in having no gent answer, to his own question:—"A of the various *forms* or *bodies* in which appeared were *his body*, (the italics are own), . . Is it more difficult for spiritual ings with their powers, to create a cov of flesh, than a covering of cloth? No, same power can do both." (Just how gets his idea that Jesus *created* the linen which he was buried, as the preceding tence seems to claim, —pp. 7, of supplem No. 2—, and then reasons that it was sy to create a covering of flesh, as a co ing of cloth, is not *quite* clear; certainly from Matt. 27 : 59, "And when Joseph taken the body, he wrapped it in a clean en cloth."

The trouble with these writers, in papers from which we have quoted, is do not distinguish between a perfectly ~~ual man, and who has flesh and bones~~ a *spirit*. And thus, while the one does with a resurrection openly and entirely other, though claiming to believe in it,

tually deny it. [S
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tually deny it. [Since they claim that the man, is not raised; that nothing which died is raised; that nothing which ever belonged to the earth, is raised. But instead of that, a *spirit* which *did not die*, is raised. And the worst feature of this error is, they deny a resurrection from the dead, and claim a *new creation*, and do not know it; nor can you convince them of it. And this denial of revealed truth, *without knowing it*, is the more dangerous, because it puts them on their guard against receiving the truth.

The only difference between the ideas of these two writers, as expressed in their own language is, the one gives an intelligible answer as to *how* the materialized body of a *spirit* is obtained, and the other does not; beyond that, they talk exactly alike; both claiming that a "spiritual man," is a *spirit*, materializing, and dematerializing at will.

Now the Bible, I am satisfied, teaches that spirits have, in former dispensations, and will again take on visible forms; but it also teaches that the risen Jesus, during the forty days he was with his disciples, *was not* a spirit; and that he will not come, as a spirit, but in the same manner they "saw him go;" [He at the same time, claiming that he was *not* a spirit; while *this* writer claims that he was, and that he has already come the second time, and come as a *spirit*. But, "he that denieth that Jesus Christ cometh in the flesh, is a deceiver and an antichrist." not coming

The reader can see that [the idea advanced by these two papers, of "the spiritual man," is precisely the same,—You need not take my word for it; Spiritualism, its ideas, and its claims, are well known; Spiritualists, as a class, ignoring the resurrection, it is true, but the ideas of the W— T—, concerning Christ, who has *had* a resurrection, are undeniably what the other class claims for all. Hence, if the ideas of a *spiritual man*, as presented in the Pittsburgh paper, are true, then those of the Philadelphia paper are also true; and *will* obtain after the resurrection, if they do not *now* obtain. Therefore it follows, that blasphemers, and any natural man, *can* discern the very perfection of spiritual things, 1 Cor. 2: 14, to the contrary notwithstanding, *if* their view is correct. [One who can read page 7 of No. 2 supplement, above referred to, and not see that the ideas and reasoning, are distinctly those of modern Spiritism, is blind indeed. And if you countenance or encourage the one, you are bidding the other "Godspeed."]

Modern Spiritualism, or demon theology, is the last development of the spirit of error, or antichrisr. And this movement *could not* represent that of the parable of the ten virgins, and not represent the last phase of *error*, as well as of truth; hence, I have confidence that this is the division referred to, and that while one side is teaching the coming of Christ in accordance with the *law* and the testimony, the other side is teaching (on that particular subject) the rankest "doctrines of devils." I am as well assured of this, as I am that this parable is having its fulfilment in this advent movement. And if it is not now being fulfilled, then we cannot look, at present, for the return of Christ.

O my brethren, why *will* you be deceived when the truth is so plain? Why will you weigh *persons*, instead of truth? Why sacrifice your crown, (as some are doing) on the altar of human friendship? Read Luke 14: 26, and be wise, before it is too late.

Is it not true, that *Spiritualists* claim that the next step for man, after this present life or condition ends, is that he becomes a *spirit*, with an invisible body? And that he can take a visible body of flesh, or put it off at pleasure? And is not this, in brief, his expressed idea of a spiritual man? Now what are the expressed ideas of our late brethren, of a spiritual man? are they not *precisely* the same? They most certainly are, as all our readers know. The fact that the one claims that the resurrection must first take place, *before* this condition obtains, and the others do not; is only a question of *time*, not of condition. They both alike claim that in the next stage of the development of man, he becomes a *spirit;* thus ignoring the restitution, and therefore the Bible plan of man's redemption. If the true and perfect "spiritual man," is what we are teaching, viz. man restored back to harmony with God, made free from sin and all the *effects* of sin, and this intervenes between the fallen and the ultimate immortal condition beyond the vail; then [it follows that neither of the aforesaid parties have any idea of the truly spiritual; but have the *spirit* condition, substituted for the *spiritual*.] Now this is exactly the case; these things "are foolishness unto them, neither can they know them, because they are spiritually discerned." And the real work of Christ, the second Adam, in, (not giving immortality, but in) undoing the effects of the first Adam's work, is just as "foolish," to the one class above referred to, as to the other. And yet the work of regeneration, and which is the truly spiritu-

al work, *is*, not to make man immortal, but to bring him back into harmony with God. Enough however has been said, to enable those who are willing to try the spirits by the *law* and the testimony, to see what is, and what is not the truth, on this point; and those who try the spirits in the scale of personal regard, and by what *men* appear to be, we have no *hopes* of reaching.

If this movement is of God, some may ask, why has the spirit of error, and these gross mistakes and doctrines of devils, been permitted to come in and make up a part of the movement? Why not ask, why the devil was permittd to sow error among the truth, if the gospel was of God? Why was the "mystery of iniquity," permitted to work in the church? The parable of the ten virgins represents, in its most intense phase, what all the parables concerning the gospel church represent. Hence, it *must* be, that the deadliest form of error should develop, *in this movement.* This parable is almost an epitome of the gospel age; it was while men slept, "an enemy sowed tares among the wheat." And it was while the virgins slumbered and slept, Spiritualism, the doctrine of devils, was sown among the advanced truths we were holding. Error never comes from abroad, but springs up "among the wheat." All the powers of darkness could not have forced those in the advanced light of this movement, those who were walking in the light as it was being brought out in "THE MIDNIGHT CRY, AND HERALD OF THE MORNING, to have embraced *spiritualism*, in *any* form, if it had not sprung up in the movement, and been taught *by the* HERALD.

There was the mixed element, the "wise and the foolish," among us, and it must be brought out, and separated. And as with Peter, the devil was permitted to sift us; the entire body must be purified, made white, and tried. God permits temptation, but makes a way of escape. And his elect *do* escape, while others are permitted to fall.

I am satisfied that Satan was permitted to lead us into this antichrist doctrine, that Jesus Christ had come in an invisible body, for the same reason that all temptation is permitted, viz. that in getting the victory over it, we might be made strong in the truth. This being the last and worst phase of error, and a necessary trial, I am not sorry, but glad; glad for the trial, glad that through Him who hath loved us, and by the word of his testimony, we have come out of the ordeal, stronger than we entered it. If Jesus *needed* to be tried in all points, so do we. God works by means, and it does seem as if a division among us, and the development of the exact truth, and the counterfeit, on this particular subject, could have come in no other way. If this movement represents the mixed condition of, and also the last phase of the church, this particular delusion, and the phase of it which was appropriate to the advent movement, must develop *among ourselves.* And must have come through the teachers, or it would not have been received, and must have been received, or it would not have done its work of developing the foolish virgins. Now the question is, does it follow that the one who was tempted by Satan, and who, so far as human agency is concerned, was the guilty party, in introducing this delusion, is necessarily unfitted for the work to which he has been called? Or does it prove that he never was called of God to lead, in this special movement?

Those who are disposed to weigh earthen vessels, instead of their contents, will please read and carfully consider the outcome of 1 Chron. 21: 1, and 8, and 14. Israel was to be chastised, and God, who overrules all things, permitted it to be brought about in a strange way. In *this* case, there was an element to be eliminated from our midst, and a necessity for a special development of the spirit of error, in this direction; and God has used the adequate means.

Five volumes, can be had in *one book* of 45[illegible] pages, at $1 50. Or the last *two* Vol. in one book, at 60 cents,—sent by mail.

We expect to preach at the "Church of the Strangers, in Rochester, the second Sunday in March; and at Dansville, N. Y. on the *third* Sunday in March; the latter being a general meeting for that section:—ED.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *dec i* means paid only to December 1880; while *june* or *dec* alone, means paid to *june* or *dec* of 1881.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

NOTE! + Jesus in the Israelites coming out of Egypt.

Entered as second class matter at Rochester P. O. Rochester, N. Y.

HERALD OF THE MORNING

GOD'S LOVE.

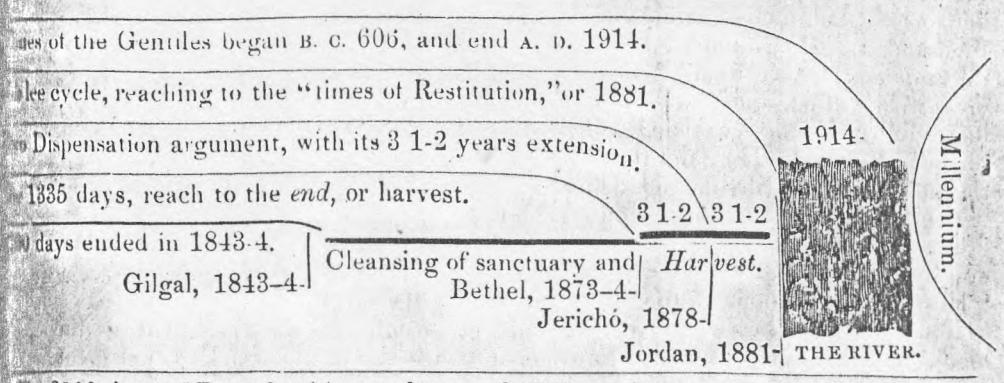
"All nations whom thou hast made, shall come and worship before thee."

Vol. 12 ROCHESTER, N. Y. APRIL 1881. No. 4.

THREE WORLDS

World that was. World that now is. World to come.

DIAGRAM OF THE TIME ARGUMENTS.



The 2300 days of Dan. 8: 14, reach to the cleansing of the sanctuary. The next period, the 1335 days, reaches to the *end*, or harvest, which is "the end of the world;" and which began in 1873–4, and is divided into two equal parts of 3 1-2 years each, by the Two Dispensation argument which marks the middle point of the 7 years "*harvest*," as the crucifixion marked the end of the Jewish age, and *middle* of the last "week," of the "seventy weeks" determined on the Jews,—the last half of the "one week," being an extension of grace to that rejected people, before dropping them to the level of the Gentiles; and which must therefore have ended at the conversion of Cornelius—, and an equal extension of grace to the gospel church,—thus making its measure equal to that of the Jewish dispensation—, carries us to the *middle* of this "harvest," or spring of 1878, to the autumn of 1881, for the *end* of the harvest, and beginning of "the times of restitution of all things."

The jubilee cycles also reach to the end of the 7 years "harvest," and beginning of "the times of restitution of all things," or to 1881. And as the "times of restitution" begin, by the perfecting of "the church of the firstborn," the heaven can retain Christ *only* until that work shall begin; hence, of all the prophetic measurements, the *jubilee* cycles, ending in 1881, is the only measurement of which we have positive testimony that it reaches to the coming of Christ; for the "heaven must receive him, *until* the times (or *time*, *kronos*,—this is the word occurring in Gal. 4: 4, "when the fulness of the *time* had come God sent forth his Son, made of a woman," etc.—of restitution of all things," (Acts 3: 21). Hence, for 18-

81, we have an assurance far beyond that of 1843–4, 1873–4, or 1878; in the fact that for those movements, though we had the time measurements correctly applied in each and every case, we were disappointed because we looked for the wrong event, and did not see the various phases, or stages of the movement. Viz. In the 1843–4 movement, and which in the parable of the "ten virgins," applies to the going "forth to meet the Bridegroom" prior to the tarrying; and in the Elijah type, to "*Gilgal;*" we looked for the coming of Christ, at the end of the 2300 days, instead of for the cleansing of the sanctuary, as the prophecy demanded. It is true it was supposed that would be equivalent to the coming of Christ, but we have learned that the cleansing of the sanctuary, and the advent of Christ, are very different events. The sanctuary evidently means the church, while "the host," refers to the Jewish people; and the question was, (Dan. 8: 14), "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days, then shall the *sanctuary* be cleansed." But the host, or Jewish nation, must be trodden under foot, "until the times of the Gentiles be fulfilled," (Luke 21: 24); and therefore until the sanctuary is cleansed, and being made perfect, the saints shall have finished the judgment, or subjugation of the nations; and hence, until 1914. Thus the question, "How long the vision, . . to give both the sanctuary and the host to be trodden under foot"? really covers this entire movement and work of the gospel church, as so clearly portrayed in the Elijah type, both in its various movements, from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan, the smiting of the waters, crossing the Jordan, etc. and until this Deliverer, that shall come out of Sion," shall turn away ungodliness from Jacob;" and Elijah's mantle shall fall on Elisha. Never until now have I fully realized the completeness and beauty of the vision of the days of Dan. 8; that as the answer to the first part of the question of verse 13, reaches only to the beginning of the cleansing of the sanctuary, the balance of the question,—the answer to which must be found from other prophecies—reaches to the end of the "times of the Gentiles.

The argument, as given by Wm. Miller, on the 2300 days, was very simple and beautiful; and is, unquestionably, the true application. Viz. That period, as it stan[illegible] the 8th chapter, has nothing by which [illegible] termine either the time of its beginni[illegible] end; hence, without further revelatio[illegible] one could understand it, (see verse 27). [illegible] a later date Gabriel was sent again, [illegible] further instruction in relation to it, (com[illegible] 9: 31; with 8: 16); and he informed [illegible] iel that "seventy weeks"—of the vis[illegible] see verses 23, 24,—were determined, [illegible] *off*, upon his people; and that sixty-n[illegible] them, would reach to the comin[illegible] of the [illegible] siah the *Prince*. This coming as "A[illegible] ed *Prince*, (not *Priest*, for he came as [illegible] but not as a priest, to the Jews), took [illegible] when he was thus anointed, at his ba[illegible] (compare Acts 10: 37, 38, and 13: 2[illegible]

After his baptism, he "confirmed the [illegible] enant with many, for one week," but [illegible] "the sacrifice and oblation to cease, in [illegible] midst—or, half—of the week."

The "seventy weeks," or 490 years, [illegible] ing "cut off from the 2300, leave 181[illegible] therefore 1810 years from the end of [illegible] seventieth week, and the cleansing of [illegible] sanctuary should begin. This was the [illegible] argument; and is the only application [illegible] 2300 days worthy the name of an argu[illegible] (As we have no fanciful system of ch[illegible] logical *parallels* to maintain, the fact [illegible] the seventy weeks did not end until [illegible] years after the crucifixion, and the be[illegible] of the 2300 days, not until 3 1-2 years [illegible] 1843, is no flaw, or defect in the appli[illegible] The first step, so far as is known, in c[illegible] ing the sanctuary or church,—as con[illegible] with this closing movement of the [illegible] age—was in the attack of that great [illegible] ation error of man's natural *immortality*; [illegible] which began to be agitated soon aft[illegible] '43–4 movement; the movement to me[illegible] Bridegroom, occurring a little *before* the [illegible] of the 2300 days, just as the crucifixi[illegible] curs a little before the end of the seve[illegible] weeks. For those who have an [illegible] system of parallel *stages* in Christ's co[illegible] and that the "second stage," was in 1[illegible] this is of course, a fatal objection; sin[illegible] the 2300 days did not end "thirty ye[illegible] *before* the second stage, in 1874, their [illegible] nological parallel to the thirty years be[illegible] the birth and baptism of Jesus, does not [illegible] good. And that the 2300 *did not* e[illegible] 1844, is just as certain, as is the fact [illegible] Jesus was crucified 3 1-2 years before [illegible] end of the seventy weeks.

After the passing of 1843–4, and as [illegible] as we learned that the cleansing of the [illegible]

[illegible] was to precede the com[illegible] was in process; our faith [illegible] of that movement, instead [illegible] by the disappointment, w[illegible] looked forward, and soon [illegible] chronology, the two dispe[illegible] and especially the 1335 [illegible] reached to "THE END." [illegible] The end of the world [illegible] we earnestly looked; a[illegible] that the coming of Chri[illegible] world, were, practically [illegible]? It is true it did not s[illegible] come at the end of *any* [illegible] but there is not a man livi[illegible] have assumed that a perio[illegible] end of the world, must rea[illegible] of Christ. But 1873–4 p[illegible] of the world (as we then [illegible] not come, but an increase [illegible] fact that the "harvest" [illegible] world, and that it covere[illegible] But not until the '73–[illegible] ed, did we receive this ad[illegible] With the passing of the tim[illegible] intment was experienced [illegible] 43–4, and the '73–4 posit[illegible] seeing that those argume[illegible] applied, and that the w[illegible] point, was in actual [illegible] light still shining; and sh[illegible] demands of the terminati[illegible] measurements, just as [illegible] been applied, had been f[illegible] instead of being weaken[illegible] intment in not seeing Ch[illegible] ly increased by the incre[illegible] we were on the right tra[illegible] Christ, at the end of the t[illegible] as yet, we saw only the [illegible] st, or to the spring of 1[illegible] before remarked, when [illegible] of harvest," and saw t[illegible] ion was as clearly marke[illegible] as that of '43–4, and tha[illegible] harvest as then seen in the [illegible] argument, seemed to p[illegible] ring of 1878; and in pe[illegible] all that had gone before, [illegible] ing the evidence, as t[illegible] on, our faith must rise, [illegible] this second point (Bet[illegible] cho) the the third.—If t[illegible] Elijah type, etc. had bee[illegible] od from the first, of cou[illegible] known that 1878 would [illegible] Jordan; and if in '43–4 [illegible] d perfectly the parable

y was to precede the coming of Christ, was in process; our faith in the correct- of that movement, instead of being weak- d by the disappointment, was intensified. looked forward, and soon learned that chronology, the two dispensation argu- nt, and especially the 1335 days of Dan. reached to "THE END." That was suf- nt. The end of the world was that for ch we earnestly looked; and who could bt that the coming of Christ, and the end he world, were, practically, one and the ? It is true it did not *say* that Christ ld come at the end of *any* of these peri- but there is not a man living who would have assumed that a period reaching to end of the world, must reach to the com- of Christ. But 1873–4 passed, and the of the world (as we then understood it) not come, but an increase if light came; he fact that the "harvest" was the end of world, and that it covered a period of . But not until the '73–4 position was ed, did we receive this advance of light. With the passing of the time, another dis intment was experienced. But having '43–4, and the '73–4 positions behind us, seeing that those arguments were cor- ly applied, and that the work due at each hose point, was in actual progress, with light still shining; and showing that all demands of the termination of these pro- tic measurements, just as they had thus een applied, had been fully met; our , instead of being weakened by the dis- intment in not seeing Christ, was again tly increased by the increasing evidence we were on the right track, and should Christ, at the end of the time of harvest. t as yet, we saw only the first half of the est, or to the spring of 1878.

s before remarked, when we reached the me of harvest," and saw that the '73–4 tion was as clearly marked in prophecy, was that of '43–4, and that the light on harvest as then seen in the Two Dispen- n argument, seemed to point clearly to pring of 1878; and in perfect harmony h all that had gone before, widening and ping the evidence, as the movement t on, our faith must rise, not sink, as we d this second point (Bethel), to go to richo) the the third.—If the application e Elijah type, etc. had been perfectly un- ood from the first, of course we should e known that 1878 would not bring us e Jordan; and if in '43–4, we had un- ood perfectly the parable of the ten vir- gins, we should not have gone out to meet the Bridegroom in that first movement; but the light on all these arguments, has expanded with the movement.

On passing the time to which we looked, in the spring of 1878, all our readers know of the division which then took place; it was the dividing point *of* the harvest, and the dividing point *in* the harvest. And all know that only a *part* of those in the movement, actually go out, after the division, and meet the Bridegroom. And if the Bridegroom came in 1874, as some affirm, it was before *they*, who now affirm it, joined in the movement, and they were too late to act as leaders in the movemt to *meet* the Bridegroom, whatever may be the role they are to fill.

Now the question is, how do we know, or what special reason is there to expect that Christ will come this year, any more than we have had at each or any of these other points? And as we have been disappointed in the *event*, at every stage thus far, why shall we not be thus disappointed once more? The last half of the harvest, and the Jubilee argument, point to 1881; but what evidence is there that *Christ* will come, is the question, or why look with more confidence now, than at any one of the previous points?

In the first place, the combination of evidence is beyond what it ever has been, I answer; heretofore the coming of Christ has been the end of all our expectations; something like the old idea of dying and going to heaven; it was good, but in what the good consisted, we had no definite ideas. But now the light shines clear to the millennial age. Christ comes and meets the church on the bank of the antitypical Jordan; the church are then endued with power, (Rev. 2: 26), and thus,—by the washing of the High Priest,—made perfect, they are prepared to "judge the world," "execute the judgement written," etc. *i. e.* smite the waters, and pass over. And the one strong point beyond all others is, that for 1881, we, for the first time, have a measurement reaching to the time when the heaven must give up Christ. In every other case in this whole movement, it has been some other event to which the prophetic measurement pointed, and which was assumed to be *equivalent* to his coming, but with no positive statement, or Scripture to prove it. Certainly there is not a word in relation to Christ's coming at the end of the 2300 days, only we *supposed* he ought to be here, while the "sanctuary" was being cleansed. Nor was there any direct testi-

mony to show that he was due in '73–4, only that we thought he ought to be here during the harvest of the gospel age, *because* he was here during the first half of the harvest of the Jewish age. So for 1878, there was Scripture to prove that, in a certain sense, the gospel age would end at that time; but there was no *direct* or indirect proof, that *Christ* would come, but merely an imaginary series of parallel *stages* in his coming. But a false theory of his coming, seems to have been due just here, as the final division, on the coming of the Bridegroom, was now due.

Disappointment, and mistakes ought to induce caution; but caution does not require us to turn from the whole subject in dispair, and go back to the "leaks and onions," as almost the entire advent body have done; that is simply shutting your eyes, and turning away from the truth; while *caution* requires that you open your eyes wider, and investigate closer into the matter. Now let us see why the disappointments have come, and in what feature of the movements the mistakes have occurred. We were mistaken, and disappointed in the '43–4 movement, not in the application of the prophetic measurement, or that the cleansing of the sanctuary was due to begin at that time; but because we expected something which the Bible did not promise at the end of those days of Dan. 8. And the same has been true of each and all of the other disappointments our mistake has been in expecting what was not promised, and *not, in any case*, in a failure of a correct application of the general arguments bringing us to each definite point in this progressive movement. It is true, some of the arguments have had to be modified, as we passed from point to point, but the main argument, from point to point, has been correct; and the *mistake* has been in looking for *more* than the prophecy demanded. Now the arguments for 1881, demand merely, that the harvest of the gospel age shall end, and the "times (or *time*) of the restitution of all things," shall begin, this present year. And as we never at any previous point, have been mistaken in the application of the principal measurements, or in the actual coming of just what the Scriptures *promised*, we who have been in the movement long enough to understand this, or those who have a teachable spirit, and can learn it, have no cause (because of past *disappointments*), to doubt the evidence that the gospel *harvest* will end at this time, and that the times of *restitution* will begin. On the contrary, all the weight of the past experience of the whole movement, at least, in favor of the correctness of this present sition. But if this were all, we should just as at each of the other points, *i. e.* looking for Christ, when the measurements pointed to some *other* event. And our past history should warn us to be prepared for another disappointment; not that the times of restitution would not begin, but in our expectations of seeing Jesus. But, thanks be to God, the movement, of going out to meet the Bridegroom, is drawing to a close; for the first time, we have *Scripture* that Jesus is coming. It is not the cleansing of the sanctuary; or "the *end*," or time of harvest, or the *end* of the end; it is not the coming of the times of restitution merely, but Jesus is coming again! "Sound it, old ocean, in the mighty wave: Jesus is coming again; Tempest and whirlwind the anthem prolong: Jesus is coming again. He is coming as Priest, the Lamb that was slain; Jesus is coming again:"

"Whom the heaven must receive *until* the times of restitution of all things."

The harvest is the end of the *aion*. As the *end* of the harvest, is of course the complete end. "He that keepeth my works unto the end, to him will I give power over the nations." The smiting of the waters and the crossing of Jordan, is certainly the work of the "Church of the firstborn," (see diagram); and their being endued with power over the nations, must precede their execution of the judgments, (Ps. 149: 1 Cor. 6: 2); hence, if the Elijah type applies to the church, that power is given, before they cross the Jordan; while translation is not until some time after the crossing, and therefore after the end of the "times of the Gentiles."

As I have passed through this whole movement, from '43, to the present time, and taken this comprehensive view, as it has developed step by step, and see how completely the Elijah type, as he is sent from Gilgal, to Bethel, then to Jericho, and still on to the Jordan; how he there enters upon a work of his own volition, in the smiting the waters and crossing over; and how completely the parable of the ten virgins is fulfilled, in the last going out of one part of them, and having the new supply of oil, &c. &c. my faith seems to rise almost to the point of victory. And I am led to compare the two paths; one, a continual increase, the other a decrease of faith. I refer to the nom-

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vent movement, and this little movement ich has fulfilled the parable of the virgins. The parable of the ten virgins is an illustation, on a small scale, of the whole gospel e. In its beginning, it had all the light ich was then due, as did the gospel church, t while men slept, an enemy sowed tares ong the wheat. So, while the virgins mbered and slept, errors—peculiar to the vement—have sprung up. And "when e blade was sprung up, and brought forth it, then appeared the tares also." So as e time of fruit drew near, these errors bene more and more apparent.

As through the gospel age there has been ttle vein of truth followed by the few, ile the great nominal, so called, christian urch,—including the Roman Catholic, the ek church, and all others—have gone per and deeper into darkness; so in this vement of the "ten virgins," there has en this little vein of truth, growing brightand brighter; while the nominal Advent y,—on the special subject of meeting the ridegroom—have been going deeper and per into darkness. This is not denied, en themselves being judges; as we shall w. In the 43–4 movement, *all*, were to e extent, in the light concerning Christ's ming, as far as it was *then due*. Now no- the two paths,—and in this movement, cted on the small scale, and concerning one subject, you may see an illustration the two paths through the entire gospel e; the narrow one shining more and more, broader one less and less.—

In the diagram, you have an illustration the little vein of light, shining more and re, and followed by the few, in this movent to meet the Bridegroom; while the minal advent body, have followed anothpath, viz. When '43–4 had passed, inad of seeing that the cleansing of the sancry was distinct from the coming of Christ, therefore, that it might have commenat the end of the 2300 days, they gave the argument, and sought a new applicaof the 2300 days. The next point they upon, as a good place to start them, was the days of Nehemiah, about 446 B. C. beginning there, they would end in 18-

Of course they brought as many other ments as possible, to its support. This argument was by no means as convincas was that of '43–4, but it had a good of power with most of the Adventists, the "World's Crisis,"—still published Boston—had its birth in that '54 movement. When that time went by, and Jesus did not come, they did not learn any thing of the true order of *events*, but as Christ did not come in the sky, and in his glory, they gave up the argument, admitted their mistake, and set to work to find a new starting point for this and other prophetic periods.

Their next point was 1867; but the arguments were exceedingly weak, and comparatively few were moved by them. When that had passed, they assayed to go to Jordan—a fourth movement, 1880—but they could not go; no one took any stock in the movement, and it died a natural death.

The argument for 1880, was very pretty, the "seventy weeks," determined on Daniel's people, ended A. D. 70. And after cutting off the seventy weeks, or 490 days from 2300, 1810 would be left; and 1810 years from A. D. 70, would end in 1880. And besides that, 1880, would be just 100 years from the "dark day," May 19th 1780; and some how they had got it into their heads, that a generation was just a 100 years; and from that first of the signs, (Matt. 24: 29), "this generation shall not pass, till all these things be fulfilled." But they could not get up an interest, for another movement; their faith in the *time* arguments had completely died out. And so these "sons of the prophets stand to view, afar off."

Excepting the common movement of '43- and 4, we have had no part in the above; *our* course and work, has been to follow out the path as given in the diagram; a path shining more and more; no stakes have been pulled up, and only partial disappointments been experienced. It is true, every argument has been readjusted, and more carefully arranged; but only by seeing and accepting more light, and by a continual renouncing of error, has the path been made brighter and brighter. *This* has been the secret of ever increasing strength in this movement, viz. a readiness to renounce error, and exchange it for truth, just as fast as the light increased. And the opposite of this, is what has hindered the growth of the body at large, and it is this reluctance to renounce error, which keeps the "foolish virgins" at the present time, from seeing the Scriptural manner of Christ's coming; as truly as a reluctance to renounce a preconceived opinion of his coming in his glory, has kept the Advent body thus far, in darkness. But, notwithstanding all this, or rather, in *consequence* of all this, the movement goes on in just the way it is ordained and foretold.

PART SECOND:

THE ELIJAH TYPE.

The diagram at the head of the previous article, showing the exact history of this advent movement, as it has fulfilled the parable of the ten virgins, will help in the understanding of this Elijah type also. In the *parable* the movement is divided into two distinct parts, or two separate goings out; in the first, they "go forth" to meet him, but he tarries; in the second, they are aroused by the midnight cry, and trim their lamps; but only a part of these who thus trim their lamps, actually meet the Bridegroom. Still this last "going out to meet him," being the true movement, the one which ends successfully, it is the one of which Elijah, "When the Lord would take him up into heaven by a whirlwind," is the type; while that which preceded it, is indirectly referred to as Gilgal; since in the real translation movement, Elijah goes *from* Gilgal, (2 Kings 2: 1).

That Elijah is a type of the gospel church, seems unquestionable; was the church endued with miraculous power? so was Elijah, "And Elijah said, See, thy son liveth." Has the church been persecuted, and made to flee, by a woman who sat as queen, (Rev. 18: 7), and who is spiritually called Jezebel, (Rev. 2: 20)? Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as one of them. And when he saw that, he arose and fled for his life," (1 Kings 19: 2). Did the church find shelter in the wilderness,. "Where they should feed her a thousand two hundred and threescore days? So Elijah fled into the wilderness three years and six months, "and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." Does the gospel church end its career by translation? So "when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Elisha, from Gilgal" to Beth-el, then to Jericho, then to Jordan; but the *Lord* sent him no further; from the time he reaches the Jordan, he seems to act on his own responsibility; he smote the waters, crossed over, and then confers a blessing on *Elisha*, seemingly without any direction from the Lord, (see 2 Kings 2: 2–9).

Jordan means "judgment," "The Father judgeth no man, but hath committed all judgment unto the Son." The gospel church complete, THE CHRIST, are to do this work, "know ye not that the saints shall judge the world"? "He that keepeth my works unto the end, to him will I give power over the nations, even as I have received of my Father." The saints receive this power before they "execute the judgments," and therefore before they "smite the waters." And is it not at the coming of our High Priest to perfect his body by the washing of his flesh, and by the which he who was the author shall be the finisher of our faith, that we are to receive this power over the nations? "This is the victory that overcometh the world, even your faith, *i. e.* a finished faith, is what gives the victory. Then the church must receive power to smite the waters, before they cross over; and yet they are not translated until *after* they have passed the river.

Gilgal, means rolling away the reproach, (Josh. 5: 9). Bethel was the place at which the base of Jacob's ladder stood, the top whereof reached to heaven; and the name was given in consequence of that vision. Jericho, means "his month, or moon;" and Jordan, means judgment.

The '43–4 disappointment brought great reproach on the subject of the advent, it has been very unpopular ever since; but when this movement starts out from that, making the '43 and 4 movement the basis of our expectation, it rolled away the reproach.

The '73–4 point was one, just as was that of '43–4, the two years were linked together in the latter case, by the difference between Jewish and Roman time, just as they were in the former movement. Bethel, or '73–4 marks the end of the 6000 years, the harvest of the gospel age, etc. and was the base, *beginning* of the ladder, *i. e.* the first point in this movement, at which we have expected translation. Jericho, "his month or moon," the next point in this movement, answers to the spring of 1878; our time there being not the "tenth day of the seventh month," as in '73 and 4, but simply the first (Jewish) month. Jericho was the city of curse, "Cursed be the man before the Lord that buildeth this city Jericho," (Josh. 6: 26). See also 1 Kings 16: 34, the foundation was laid in blood, and the gates were set up in blood. And the New Testament record is no better, "A certain man went down to Jericho and fell among thieves."

This point, in the Elijah movement, is the *end* of the gospel age, and the parallel to the end of the Jewish age. It was at the end of the Jewish age, that Jesus was made a curse, "cursed is every one that hangeth on a tree." This corresponding point, Jericho,

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ntain our great High Priest; and the restitution *begins* with the church of the first born, when that which was lost by Adam, "even the first dominion," is restored to this perfected body of Christ. And even as his "shewing unto Israel," (Luke 1: 80, Acts 13: 24, 25), was on the bank of the Jordan, so the spiritual Israel, will soon meet him at this antitypical Jordan; and pass over.

As Elijah is a type of the gospel church, and Elisha, of the Jewish church, how is it "Elijah went *with Elisha*"? Do we go to these various points with the Jew? Most certainly we do; even to the further bank of the river; and this is a strong feature in the application of these types. Are we not going to 1914, the end of "the times of the Gentiles," purely on Jewish time-measurements? The fact that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," *i. e.* that the Jew is sent to that point, where he shall be finally delivered from the Gentile, and that we go with him, to the other shore, that we are guided to it by that which sends him to that point, and that the gospel church has no measurements of its own, certainly makes Elijah go with *Elisha*. Was not 1878 purely a Jewish argument? The way we arrived at it, was by the equality of the two dispensations, thus showing that returning favor was due to the Jew at that time. And the 3 1-2 years extension, carries us to 1881. So the periods of Dan. 12; and by which the '73-4 position was reached, are purely Jewish measurements, showing when the time of trouble would begin, and when Michael, "that great prince which standeth for the children of thy (Daniel's) people," would stand up. (The fact that Elijah goes with *Elisha*, and that none of these measurements belong directly to the *gospel* church, is what has blinded the Plymouth Brethren, and others; leading them to suppose there was no prophecy for the gospel church; and that we could be taken at any time,—a thousand years ago, or now, or a thousand years hence,—whenever we were ready. Forgetting that there *is* definite time for the Jew, "And at *that time* shall Michael stand up, . . . and thy people shall be delivered," etc. and that "When the Lord would take up *Elijah* into heaven by a whirlwind, that Elijah went *with* Elisha, from Gilgal," to the further shore of the Jordan.)

Elijah did not go *to Gilgal*, with Elisha. In the 1843 and 4 movement there was nothing for the Jew, "How long the vision, to give both the sanctuary, *and the host*, (both

the gospel church, and the Jewish people), to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the *sanctuary* be cleansed." But the Jew must be trodden under foot, until the gospel church, and her subjugation of the nations, is accomplished; or "until the fulness of the Gentiles be come in."

"And Elijah said unto Elisha, Tarry here, I pray thee, for the Lord hath sent me to Beth-el. And Elisha said, As the Lord liveth, and thy soul liveth, I will not leave thee. So they went down to Beth-el." Elijah is continually trying to shake off Elisha, who persists in going clear to, and beyond the Jordan. "When the Lord would take up Elijah into heaven," though he goes *with* Elisha, still there is nothing for *Elisha*, in this manner of closing up the earthly career of the gospel church by translation; hence, *Elijah* does not want *Elisha*. We, though sent to these points, even as is the Jew, do not *want* him. He cannot be in *Christ* and remain a Jew; and out of Christ, there is nothing for him, in this "high calling." But there *is a blessing* for him, in the end, and blindly he follows on. "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes."

THE CHRIST, the one body, is the DELIVERER "that shall turn away ungodliness from Jacob; "but not until after the battle of the great day, at the *end* of the times of the Gentiles; and therefore, not until the Jordan is passed. Then, for the first time, Elijah speaks kindly to Elisha. (verse 9).

PART THIRD

PARABLE OF THE TEN VIRGINS

The diagram on the first page, also helps to make the parable of the ten virgins, clearly understood. Without question, that parable is designed to shadow forth the closing movement of the gospel age. It does not cover as much as does the Elijah type, but reaches from "Gilgal," (the reproach), to the victory, at Jordan; *i. e.* until we meet the Bridegroom, and with him, go in to the marriage feasts; giving only a glimpse at the events which follow, *i. e.* the sad condition of the foolish virgins, who call upon the Master after the door is shut.

That this parable belongs to the end of the gospel age, and immediately precedes, and reaches to the coming of the Bridegroom, is evident to any one who will read it; and hence, if Christ is about to come, must be in process of fulfilment, and about complete. The above being true, we should be able to trace that fulfilment as far as it is accomplished. And this can easily be done, in the advent movement, from 1843 to the present time. But it is impossible to do so, without making some personal allusions.

In the parable there are two distinct movements; one precedes the tarrying of the Bridegroom, and was fulfilled in the '43 movement; the other is that of the midnight cry, (Matt. 25: 6), in which they all arose and trim their lamps, while only one half of those who thus trim their lamps, actually go out and meet him. And this last, is the one which is covered by the Elijah translation movement, and hence, in the Elijah type, is represented as starting out from the former movement, which, ending in disappointment and consequent reproach, answers to Gilgal; while this latter movement, with its three distinct stages, answers to the second one in the parable, and which ends, like the Elijah movement, not in reproach, but in victory.

The fact that the seventy weeks of Dan. did not end until 3 1-2 years after the crucifixion; and that therefore, the balance of the 2300 days did not end until 3 1-2 years after the '43 movement, is no objection to the application or fulfilment of these prophecies. The movement was designed to be premature; and the sanctuary did not begin to be cleansed, in that movement; it was seven years after that, before the first great error, and we might almost say the very foundation of all other errors, man's natural immortality, (first taught in Eden, "thou shalt *not* surely die" and reiterated by the same antichrist spirit recently among us, "we *does not die*). began to be rejected by those in this advent movement. When we say that the end of the 2300 days made a chronological parallel to the birth of Jesus, and the beginning of the harvest in 1874 made a parallel to his showing to Israel at his baptism, (the second stage of his coming), for the fact that the 2300 days really ended twenty-seven years, instead of thirty years before the beginning of this harvest, made a discrepancy which ought to, and did, in reality, overthrow our fancied system of parallels here, to the stages of the first advent. It was thirty years from the birth, to the baptism of Jesus; while it was *not* thirty years from the end of the 3200 days, (the only thing which we did claim, or could have claimed, as marking the first stage of his com-

ing on the tenth day of 1844). Hence, a *second* stage, in parallel to his coming, entirely visionary, ematical basis, even that basis had been that fanciful theory coming, the fact of and the work of cleansing 3 1-2 years on any of these movements that period; since quires that the first should be thirty years number of years prior "seventy weeks," yond the end of the portant point in the the one beyond '43 being that much greater an equality of *measure* pensations, demand 1843, but *here*, at the jubilee cycles reach to 1881, thus grace to the gospel its entire length 18 the Jewish age.

After the '43–4 he tarried, "they and at midnight, (night) there was a Bridegroom comet Then all those virgins their lamps; and the rise. Give us of your gone (margin, *going* The cry, "Behold given through the which declare his coming to meet him is a re (the whole gospel going out to meet his coming), this movement,—on a parables, it is the with its two classes, final separation, rep down at the very end the certainty, that i

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ing on the tenth day of the seventh month of 1844). Hence, of course, his coming in a *second* stage, in the autumn of 1874, as a parallel to his coming at his baptism, was entirely visionary, not having a *correct* mathematical basis, even if the inference from that basis had been correct. But aside from that fanciful theory of parallel *stages* in his coming, the fact of the 2300 days ending, and the work of cleansing the sanctuary, beginning 3 1-2 years later, has no bearing on any of these measurements which follow that period; since there is nothing which requires that the first going out of the virgins, should be thirty years, or any other definite number of years prior to his coming. The "seventy weeks," extending 3 1-2 years beyond the end of the Jewish age, is the important point in this, and that which makes the one beyond '43, a necessity. The first being that much grace to the Jewish church, an equality of *measurement* in the two dispensations, demand a like extension, not at 1843, but *here*, at the *end* of this age; and the jubilee cycles were so arranged as to reach to 1881, thus giving a half "week" of grace to the gospel church; and so making its entire length 1848 1-2 years, like that of the Jewish age.

After the '43–4 movement, and while he tarried, "they all slumbered and slept; and at midnight, (or in the midst of the night) there was a cry made, Behold, the Bridegroom cometh, Go ye out to meet him. Then all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone (margin, *going*) out.'

The cry, "Behold the bridegroom cometh," given through these prophetic arguments which declare his coming, since the going out to meet him is a respond to a gospel message, (the whole gospel age and journey, being a going out to meet him, and a proclamation of his coming), this is also the whole gospel movement,—on a smaller scale. Like all his parables, it is the "kingdom of heaven," with its two classes, good and bad, and their final separation, represented in *this* parable, down at the very end of the age, and hence the certainty, that it is the whole in epitome.

Of those who trim their lamps at this proclamation, a part get into darkness before the Bridegroom comes, they do not follow out the movement, or *keep in the light*, but go away in search of light. This separation between "the wise and the foolish," must, according to all of Christ's parables, take place in the time of harvest; and just such a separation *has* taken place. A part of those in this movement went to the spring of 1878, to meet the Bridegroom, but could see to go no further in the right direction; and believing that he is behind them, or in some unknown place, they are no longer going "out to meet him," but supposing they must have passed him at "Beth-el," they are searching for light to find him. And while they were gone, the others who had the light, and were not so foolish, kept on until they met the Bridegroom and they that were ready went in with him to the marriage, and the door was shut.

The language of a parable is never literally fulfilled; and yet they have asked for oil, and been refused. They received all the light they had on the coming of the Bridegroom, (as brought out *in this movement*, and prior to 1878), through the *Herald*. And even when that time was expired, did not turn away immediately, but still sought for light through the same channel, as they themselves, and many others, well know. Some of them "asked for oil," long and earnestly, and have not yet ceased to ask; *i. e.* they are *trying* to get the light which we have, (at least they say they are); others among them were not so earnest in their asking, but almost immediately saw there was nothing here for them, and went to buy for themselves. Now how have the "wise virgins" refused to give them oil? Not literally, but in a way to meet the conditions of the parallel? Do we not continually teach and maintain that, unless drawn of the Father, they cannot see the light? *we* cannot give them light. That there is not enough for "us and you," can have but one meaning; "let no man take thy crown." That the number who shall constitute the CHRIST, is a definite number, we have to believe; and that being true, there is *not enough* for all. Hence, as one after another has fallen out, and others have taken their place, we have realized, more and more, that the doctrine of election is having a special application.

"Behold, the Bridegroom cometh:" and again, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." This *keeping* that which we have, and not giving it up; must be what is meant by refusing to give our "oil" to another; because, to instruct, or to give in *that* way, does not impoverish, but adds to our store. But there is a sense, in which we, if "wise," will let no one take our "oil." And this is certainly the sense in which the wise virgins

refuse to give up their *oil*, *i. e.* truth, or that which gives light:—"the entrance of thy word giveth light. And yet some are "giving of their oil." In the recent visit in the east, our heart was made sad to find some who had relinquished their oil, *given it up*, at the urgent appeal of the "foolish virgins." But the Scripture, "from him that hath not (a sufficiency) shall be taken away even that which he hath," must needs be fulfilled.

Now look at the diagram: every one who aspires to be a *leader*, in this "*Herald of Christ's presence*" movement in search of light, from the oldest to the youngest, came into the movement, while on the road to "Jericho," and refused, or could see to go no further. But the movement to meet the *Bridegroom*, goes on without a jar, or a moments delay; "he that draws back, my soul shall have no pleasure in him." We do not in any way miss them, or feel their absence, except in a mere *personal* sense. The paper and cause were never better supported; nor was there ever such unity in our ranks, clear and satisfactory light, and full assurance as to our whereabouts, as now. While among those who have been sifted out, they themselves admit that no two see alike; and their teaching *proves* it. In claiming that Christ has come, "*in the desert*," that he has been here in this fruitless way, about seven years; they have to admit that *they* did not "go out to meet him;" nor did they meet him; since he came, months, or *years* before any one of them knew any thing of it, or so much as dreamed that he had come. Ask any one of them, if *they* knew of his coming *at the time* when he came; or if they know of any one who did know, at the time when he came. I certainly cannot help them, for I myself never dreamed that he came in 1874, the idea never entered my mind until the next year, and none of the *Watch Tower* people knew any thing about that false idea, at *least*, *only* what they learned from me.

They are fond of building on *parallels*, was his first advent thus *unknown*, and only discovered months or years after it had transpired? Nay, verily. No matter whether it was at his birth, or his baptism; at the former it was understood at the *time*, "Unto you is born this day, a Saviour." And at his baptism, it was not left to be discovered the following year, "Behold," as he is pointed out from among the people, "Behold the Lamb of God, that taketh away the sin of the world," made it known at the time. Now think of his second coming being arranged, —without a particle of Bible proof, remember,—in "three stages," the first of which, took place more than thirty years before any body made the discovery; and as Bridegroom he was here, and nobody, not even, "ye brethren," who are not in darkness, had the least suspicion of his coming, *at the time he came*. And, one straw more, he came as *king*, in the spring of 1878, and no one discovered *that*, until Eld. Paton wrote a book more than two years after it was all over. (This last *coming*, was the *parallel* to his riding into Jerusalem, when, if the disciples had held their peace, the stones would have cried out). As all three stages, at the first advent, were understood and *known* at the time, how is it that none of these three stages, were known, seen, or *believed in*, at the time they took place? Certainly the *faith* of some, if not the *sight*, ought to have been equal to any thing at the end of the Jewish age; the plan is, to enlarge, not to diminish.

The "foolish virgins," do not claim that they have *met* the Bridegroom, nor are they still "going out to meet him; they got by him before they knew it; and just what they are now doing, except going to buy "oil," I think it would puzzle them to answer. But *we* are still "going out to meet him," and *expect* to meet him on the banks of Jordan, this present autumn, 1881; and there, to be endued with power to smite the waters, and cross over "dry shod." And it is then, during the "days of the Son of man," and the crossing of Jordan, "When he shall come to be glorified *in his saints*," that the world will "eat and drink, and know not, until their destruction comes upon them."

If there is any thing in the earlier part of this movement, which finds an illustration in the parable, surely the present phase does; nothing can be more perfect. The division has come in the right place, and the asking for "oil," and the refusal to part with it, is being fulfilled in the one and *only* way the "wise" *could* refuse; since, to give them of your light in any other way, would not impoverish, but rather enrich your own store.

That those who, up to the spring of 1878, had found light, and received it through a certain channel, should, at that disappointment, try to obtain more, is selfevident; and certainly *was* so in fact. But a new element was introduced; they all wanted light, and wanted it through a continuation of the movement, but they also demanded that they *themselves* should be the vehicle of communication. And (unless God chose to make

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"And while they went to buy, the Bridegroom came." How far away those brethren now seem; truly they have gone away. And how inconsistent is their idea that *they*, every one of whom, or at least all who call themselves *teachers*, are fresh additions to the movement, coming in, while on the way to "Jericho," and passing out at that place, that they should imagine that *they* represent a movement which was in progress long before they had so much as heard of it; and is now continuing without them, as if they had never been of it. But parables are dark sayings, given, not to reveal, but to cover up the truth; and are not *literally* fulfilled. Hence, we do not expect the "foolish virgins" who fulfil their role by actions and not by words, to *know* that their lamps are out, or see the sad part they fill.

We would not willingly ignore the claims of any of the staff of "teachers," among the class who have gone away; "L. Allen," is a young lady; about fourteen years of age when she came into the movement, (on the way to Jericho). B. W. Keith wrote his first article, and his name appears for the first time, in the HERALD for October, 1877. And it is *this* company, who came in, and went out of the movement as above stated. They brought nothing in; and they take nothing out but themselves, and those who are being deceived by their teaching.

THE OLD TESTAMENT VAIL.

"But their minds are blinded; for until this day remaineth the same vail untaken away in the reading of the old testament, which vail is done away in Christ," (2 Cor. 3:14).

What is this *vail*, and which is done away in Christ? It is the natural, or letter of the word, I answer; or that which points to the real. Every christian knows that in all the Old Testament teaching, in its types, and sacrifices, and prophetic utterancies, Christ is the almost universal theme of Scripture; "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me," is true in every part, whether in the writings of Moses, the Pslams, or the prophets, *every where* Christ is prefigured. Did Moses write of Adam, he was "a figure of him that was to come, (Rom. 5: 14); and most of our readers know how perfect, in "the deep sleep," the opened side, the formation of the bride, etc. is the figure. The story of Isaac, his being received from the dead, "in a figure," (Heb. 11: 19), his subsequent marriage, with all the attendant circumstances of the wooing of the bride, etc. makes a most complete figure of Christ and the church. The law, in all its gifts and sacrifices, was "a figure for the time then present," (Heb. 9: 9). Its tabernacle, its temple, its worship, its priesthood, and its people, (the natural seed, or literal descendants of Abraham), were all figures, a mere "shadow of good things to come," but the substance is Christ. The promise, "Unto thy seed will I give this land," Gen. 12: 7, though fulfilled first, to the natural seed, in a figure, really meant *Christ*, and they that are Christ's, (see Gal. 3: 16, 29). (All is first enacted on the natural plane, because the typical must precede the real or true); "Now that which is spiritual is not first, but that which is natural, and afterward that which is spiritual," (1 Cor. 15: 46), holds true throughout the whole plan.

The typical passes away when it is fulfilled, *i. e.* when that to which it points, has come. The sacrifice of the passover lamb, and which pointed to Christ, ended, when it was fulfilled in him. Now when we read that they were to do thus and thus with the lamb, eat its flesh, etc. we all know that the real meaning was far deeper than the letter; that it meant what it said, but meant it only as a type, which of itself was nothing, could not give life, "could make nothing perfect;" but that the *spirit* of the letter, (*i. e.* the real design and meaning of the type, and which was centered in Christ) was the vital part, all that was of any real value to our fallen race, in that passover sacrifice. And what was true of that particular type, is equally true of all the types and figures throughout the entire Scriptures; the "letter killeth, but the spirit giveth life." That is, the real import of these types and shadows, and which all center in the "second man Adam," make us acquainted with the plans of the only true God and Jesus Christ whom he hath sent; and "this is life eternal."

We think all can now see just what constitutes the vail which is yet "untaken away

in the reading of the old testament; and which vail is done away in Christ." Since there is no figure, or type, or picture, or parable, or allegory, whose real meaning is not entirely outside of and beyond the mere letter or story. Thus truth is covered with an almost impenatrable vail; and which vail is removed little by little, as the truth becomes due. And so the path of the just is as a shining light, that shineth more and more unto the perfect day.

"Moses put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished." The natural first, and afterward that which is spiritual," being the divine plan, in educating or restoring man back into harmony with God and truth, we find every thing, the seed, its development, and the kingdom, all enacted in figure, before beginning the real process of restitution. And only as we see through the letter, and grasp the spirit, or hidden meaning, do we see the end of that which is abolished, or through the vail of which the apostle speaks.

In the fall, man lost his relationship to God; he ceased to be a son of God, and became "a child of the devil." And the outcome of the plan, through a second Adam, and a second birth, is summed up in the one word, RESTITUTION: hence, there is to be a "restitution of all things," (not *evil* things, of course, but) all that has been lost to man in and through the fall. Hence we read, "For as in Adam all die, even so in Christ, shall all be made alive, but every man in his own order." And to be made alive in Christ, is to experience what Christ himself experienced, at his resurrection; and is not what Lazarus experienced; since he himself was "the firstfruits," of whatever is meant, by being made alive "in Christ." He was the firstfruits of being made 'alive:" and the "firstborn from the dead." Then the quickening of the dead, and their "coming forth," as did Lazarus, is neither being made "alive in Christ," nor is it being born *from* the dead, but a mere raising *of the dead*, and is every where attributed to the Father, and *never* to the Son. *He* makes alive; all who die in Adam, are to be made *alive* in him; *i.e.* brought back to *life* and light: "In him was life; and the life was the light of men."

COMMUNICATION:—As you have written, and many of us believe, that the word will soon come, "Go into the wilderness to meet (thy brother);" and we shall meet him at "the mount of God," and that before his appearing; how perfectly it agrees with what the prophet says in Hosea 2: 14, "Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley Achor for a door of hope; and she shall sing there, as in the days of her youth, as in the days when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (my husband), and shall call me no more Baali, (my Lord)."

Can it be possible that such beautiful promises, and in the immediate future, are for us? and will he allure us into the wilderness to himself, to make us his bride; that we may call him "my husband"? and none shall deliver us out of his hand. Be it according to thy words O Lord.

JOHN P. MARSHALL.

COMMUNICATION from O. S. BARR, Mass.

We reached Beverly Sat. evening Feb. 26, and found Bro. Barbour and others already gathered at Bro. Adam's house. The evening was spent in conversation, the reading of the March Herald, and remarks on "What think ye of Christ? whose Son is he?" by Bro B. and on Sunday we listened to three discourses from the same speaker, in Odd Fellow's hall, (Bro. Adam's place of meeting). There were about seventy-five present. "Life and death," the "Jubilee argument," and the "Vail which is over the reading of the old testament," were the subjects. Monday evening, at Bro. Adam's house, a question meeting, was the last in Beverly; it rained, and only a few were present. Tuesday evening we met at Bro. Bowman's house, in Lynn. By request Bro. B. spoke on the subject, "Has Christ come?" After which, opportunity was given for asking questions, which was well improved until a late hour. In the course of the evening, the delusion that Christ's second advent had taken place, whether in the secret chamber, or desert, was thoroughly exposed; we hope all present were able to see what a sandy foundation that delusion has.

The meetings at Lynn continued three evenings, the last subject being that of the great "Restitution in Christ." Many lingered after the meeting, to further investigate that grandest of all subjects. Thus ended the meetings at Lynn; and Saturday found us assembled at Bro. Chadwick's residence in Chelsea. The subject of the evening was the "Elijah type," as it is being

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fulfilled in this movement; and which is one of the strong proofs of the correctness of our position, that we are soon to meet the Bridegroom, and having been made one with him, pass over the Jordan. The meetings in Chelsea were well attended by earnest hearers.

On the way home, Bro. B. stopped off in Worcester, Mass. where he had an appointment for Monday evening; and the next day we parted company, I for home, and he for Westfield, where he had an appointment for an afternoon and evening meeting, the last before his return to Rochester. This series of meetings we believe will result in much good to the members of the little flock who were present. We are sure they were made stronger by the constant feast of good things, and hope they were not "a savor of death," to *any*. The social talks with each other of our precious hopes, were by no means an inconsiderable part of our enjoyment, and will be long remembered by us all. Nor do we forget the generous hospitality of brethren and friends in all those places in which the meetings were held, and in behalf of all the friends from abroad, who were so kindly cared for, we tender our thanks.

With Bro. Barbour's permision I will add a few words; I fully endorse all that is said in the HERALD with regard to the importance of an understanding and belief of the truth in relation to the manner of Christ's coming and kindred truths; and while the HERALD has never taught that that *alone* will constitute a readiness for the marriage, but that we are made ready "through sanctification of the Spirit and belief of the truth," still I think there is danger of cherishing a false idea that because we *have* the truth we are necessarily ready for the marriage; and that the fact that we have the light is a sure guarantee that we cannot fail of the prize. Such an idea would tend to make one careless. The devil is on the alert to rob us of our expected crown; and if we cease our utmost vigilance before deliverance comes, we will most assuredly lose our precious birthright. Satan is not yet bound; we are still exposed to his dreadful and cunning wiles, Jesus will welcome no one to that great supper who has not learned to love him here; How are we to know we love him? let him answer, and may his words sink deeply into every heart, "If a man love me he *will* keep my words," "He that hath my commandments and keepeth them, *he* it is that loveth me." If this is milk, God help us to drink it, for without it we can never attain to the full stature; *obedience* is the test. If we *obey not*, Jesus says we *love not*; and though "I have the gift of prophecy, and understand all mystery and all knowledge, . . and have not charity, I am *nothing*, (charity is the same word as *love*, in John 14: 21).

Christ demands and will have obedient hearts in every one who sits at the marriage supper so soon to be served. Through weakness of the flesh and various infirmities probably none will render perfect obedience, for which shortcoming there is forgivness: Jesus says, "the spirit is willing but the flesh is weak," but may God humble us if our spirit is not yet *willing*. While we cease not our earnest seeking for truth, let us, O let us bow in humble submission to *all* his commandments throughout the New Testament though we become as fools in the eyes of the world. I do not say we are saved by obedience, but we may lose the prize by *disobeence*; we are not saved by works, but may be lost through lack of works, This seems paradoxical, but I think it is true, and will be understood. This is too serious a matter, and too late a day to speak ambiguously, Jesus, with his own mouth and through the Holy Spirit, has given express commands concerning idle words, jesting, foolish talking, plaiting the hair, and wearing of gold. Think you these are now a dead letter?

I refer to the above mentioned precepts, not because I deem them the most important but because it is my object to point out the danger of slighting what might perhaps be termed the *lesser* rules of right living. If we are not gladly willing to obey his commands he will most certainly say unto us, "I know you not." Where there is a question as to what Christ means, each one must decide for himself with the help of the Spirit. May God help us not to make his words of none effect, or put any doubtful construction upon them; and if we err in judgment, let it be on the right side. We may know at least whether we *love* his sayings or not. He has told us not to be of this world: O let us be honest in this trying hour. Amen.

QUESTIONS AND ANSWERS.

"What was the significance of Christ's baptism by John? "Thus it becometh us to fulfil all righteousness." I have always supposed that it was his consecration as priest, but it appears that he was not a priest while on earth."

A,—The baptism of John, could no more

consecrate Jesus, than it did "all the people." John's baptism was "unto repentance," and why Jesus submitted to that, only that he submitted to all that was required of any other Jew, I do not know. He was circumcised, and did all that was required of the seed of Abraham, according to the flesh. But his "anointing," after his baptism, is explained. Christ came as king of the Jews, and in answer to Pilot, he says, "to this end was I born." But he did not come as priest. A king of the Jews, had to be anointed, as truly as did a priest; Saul, as well as David, was "God's anointed," and that Jesus came as the anointed *Prince*, not priest, at the end of the sixty-nine weeks, is a direct statement of Scripture, "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah. (*i. e.* the *anointed*) the Prince, shall be," etc. (Dan. 9: 25). With the positive statement that, "If he had been on earth, he should not be a priest," and the fact that he did come as *king*, "Behold, thy king cometh, meek and lowly," and that a king must be anointed, as well as a priest, is it not passing strange that people can see nothing but a *priest*, in the anointing of "the king of the Jews," the "anointed *Prince*?" If he was not anointed at the end of those "weeks," as *Prince*, will some body tell us when he *was* thus anointed; since he could not have come in fulfilment of Zech. 9: 9, until he was the "*anointed Prince*."

NOTE

Q,—"If Christ was born of the Spirit at his resurrection, must he not have been in some sense, spirit? not simply *spiritual*, but *spirit*." "That which is born of the Spirit, is spirit."

A,—"The words that I speak unto you, are *spirit*,' (John 6: 63); and yet they are not concious personalities. "He perceived in his spirit,' "He groaned in spirit," "the spirit truly is ready, but the flesh is weak,' "my spirit hath rejoiced in God," "his spirit was stirred within him," "who knoweth the things of a man save the spirit of man, which is in him," "absent in body, but present in spirit," "be renewed in the spirit of your mind," etc. That the spirit of your mind, is a separate and concious intelligence distinct from the person, we have long since renounced, and cannot now discuss the subject. We believe that the second birth begins at conversion; and as the "spirit of our mind is renewed," the second *gennao*, is in process; that we are "begotten (gennao) by the word of truth," that the word is spirit, and is truth; and "that which is gennao by the Spirit, *is spirit*, and that which is gennao by the flesh, is flesh." We believe it *is the spirit of our mind*, that is born of the Spirit; but that the earth shall bring forth the body, "shall the earth be made to bring forth? shall a nation be born in a day"? When restored, we shall be perfect, "soul, body, and spirit," and therefore spiritual, and not carnal. And every one that is born of the spirit, that is, completely regenerated, restored back to perfect harmony with God and his laws, will receive that which Adam lost, viz. dominion over nature and her laws, and will be able to go and come in a manner, and do many things which would now be considered as supernatural.

Q,—How do you prove that the church are to be subjects of restitution? Some say that they are to be *counted* as restored in Christ, but not *actually* so, and hence will pass directly from the corruptible, into immortality.

A,—Some say that Christ had no real preexistence, but was only *counted* as existing in the mind of the Father. Now suppose some should say, the church are to have no real personal future existence, but are to be *counted* as living, in Christ; would you consider what such people "*say*," as worthy of notice?

There is *compartively* little Scripture to teach that any *except* the church *will* be restored back to the Adamic condition. Is the principle text for proving that Christ is to restore life to all who lost it in Adam, the church *only*, are specified, -1Cor 15: 21-23. And all the direct evidence that any one is to be restored to the perfect condition, viz. made free from sin, and all its evil effects, is to be found in Scripture referring directly to, or of, the church; and it is by indirect evidence alone, that it can be proven that the Eden condition will *ever* be reached by the world; Rom. 8: 21, is perhaps the only direct evidence. And that certainly proves that the church who have the first fruits of the Spirit, are the first to be delivered from "the bondage of corruption." I was amused to see an effusion from our Pittsburgh friend in which he was going to have Christ, and they that are Christ's, exceptions, "and *after* that," every man in his own order.

Indeed, I would like to see proof, that Christ and the church are not *first* made perfect, a perfect "*second Adam*," and a perfect second Adam's wife, that any of the remainder of the human family will ever

tain to that condition; and would be glad to see how "some, who say that the church are not to be restored," would try to *prove* their position. Their *saying* that the spiritual children of the *second* pair, will have a different nature from the Adam and his wife, while the children of the first Adam *do partake* of *his* nature, would be more likely to be received by some of their readers, if just a little *Scripture* were given to support it.

THE JUBILEE ARGUMENT.

This argument as readjusted, makes most beautiful harmony and precision. As applied before, it was out of harmony at both ends. Ending in the spring of 1875, it harmonized with nothing; and clashed with the two Dispensation argument; according to which, as formerly understood, and as the Watch Tower party still understand it, Christ was due, in the autumn of '74: while according to the jubilee, he could *not* come until six months later. Of course we had a way of explaining this discrepancy; but we had no *Scripture* for that explanation, and were, in fact, making one argument flatly contradict another. No one claimed that there was any stage of Christ's coming, or any thing at all to mark the ending of the jubilee cycles in 1875; we only reasoned that if they ended there, perhaps some preliminary work of restitution had begun; but could see nothing in Scripture or nature to mark it; and certainly no stage of Christ's coming. The argument as thus understood, was out of gear with *all* the other periods. Furthermore, to *begin* those cycles at the crossing of Jordan also makes discord. Thus beginning, makes it impossible for the children of Israel to have kept the law in relation to them. It was a part of the law that they should sow their fields and prune their vineyards, six years, and the *seventh* year, (not the first) was a sabbath. And until they got possession of the fields and vineyards, so that they could sow and prune them, they could not *begin* to keep the law in reference to the land.

They came into their *land*, when the Lord "brought them in;" and he did not bring them in, until he had driven out the nations from before them, (see Deut. 4: 38). But there is direct Scripture to prove that they did not "come into their land," until they came into *possession* of it; (see Deut. 26 1, and Lev. 23: 10). The offering of the firstfruits was to precede the gathering in of their spring harvest; hence, they could not "sow their fields six years," nor *one* year, without observing that ceremony; and this gathering of the firstfruits is strictly defined in its beginning, "When thou art come into the land which the Lord thy God giveth thee for an inheritance, *and possessest it* and dwellest therein, that thou shalt take of the first of all the fruit," etc. (Deut. 26: 1). And not only that, but they must take the firstfruits, etc. to the tabernacle, or "place which the Lord thy God shall choose to place his name there." And the tabernacle was not *set up* until the land was subdued, (see Josh. 18: 1). And to claim that the jubilee system, in which they were to "sow their fields, gather in the fruit thereof," etc. began before the law, even of the firstfruits *could* begin, and which they were *commanded* to bring when they should *reap* the harvest, is simply untenable and opposed to the plainest Scriptural statements.

Beginning these cycles of "six years sowing their fields, and gathering in the fruit," when they came into possession of their land and the tabernacle service, with its firstfruits, harvest feasts, &c. began; and they end in beautiful harmony with the two Dispensation argument, in 1881. This present year the times of restitution begin; and this argument proves beyond question, that Jesus Christ has not been here, during the past seven years; for the heaven *must* retain him "until the times of restitution of all things."

My attention has been directed to Num. 35: 10, as confirming the old view. But on examination, we find that the passage really supports our view, viz. that they did not come into their land, in the sense intended, until they got possession of it. After giving this command of what they should do when they came into their land, we find nothing about *obeying* it, until they had possession of the land, (see Josh. 20: 2). We *might* suppose from the way the command is worded in Num. 35: 10, that in order to obey, they ought to have appointed the cities of refuge the first thing after crossing the Jordan; but they could not very well appoint such cities until they came into possession of them, and nothing is said about it until then; as if *that* was the time intended of the Lord for it to be obeyed. (Compare the two passages).

Thus on all hands this readjustment of the jubilee cycles is supported; and the conclusion is inevitable from that argument, that Christ has not yet come, but that he *will* come this year. For my part I thank God

with all my heart for an evidence so clear and positive as this beautiful jubilee argument. I can rest on it with full assurance of faith, confidently expecting the heaven to give up our Lord this present year, "The Bridegroom came and they that were ready went in with him to the wedding feasts."

A. P. ADAMS.

THE MEETINGS! I thought perhaps it would be interesting to the members of the body scattered abroad to have a brief report of Bro. Barbours recent visit east.

It was a continual feast. Quite a number attended from a distance, and we had sweet, and almost uninterrupted intercourse one with another concerning the truths that are now so brightly shining on our pathway. For myself and wife I would say that we felt it a privilege to extend the hospitalities of our home to so many of "like precious faith." *Our* faith has been greatly strengthened, and many others have expressed themselves to the same effect. (As I write this, my wife, sitting by, remarks, "I would like to have another meeting just like it," and so say I.

Bro. B. arrived at my house (Beverly), Saturday afternoon, Feb. 26. From that time until the following Friday morning we had what might properly be called a continuous meeting interrupted only by the slumbers of night. All were eager to improve every moment; asking and answering questions, expressing their views, and searching for advancing light. Sunday was spent in Beverly with deep interest and, I believe, great profit. Tuesday evening the first public meeting was held in Lynn at Bro. Butman's house. As no one else opened their doors to the friends from a distance, sister Butman entertained them as best she could, while the meetings continued in Lynn. Wednesday evening' meeting was at the hall, and the next evening again at Bro Butman's house. These meetings were not quite so harmonious as those at Beverly and Chelsea. There were some whose faith had been shaken by false views that had been taught among them, and some of these were not able to receive the truth, and a few opposed it. However, the meetings did much good; those who *were* in the light are still more firmly established, and some of the wavering ones we trust have been enabled to *decide* aright.

At Chelsea meetings were held Saturday evening, and over the following Sunday, at Bro. Chadwick's house, I was not present at these meetings, but my wife attended, from her report and from several others who were present, I learn they were unusually well attended, and of most absorbing interest. One peculiar feature of the Chelsea meetings was the presence of several who have very recently become interested in "present truth," (at the eleventh hour, as it were), and are now very eager to eat of the "hidden manna." The thought has come to me, Is not the Lord of the harvest gathering in some new ones to take the crown of those who have fallen out by the way? Beloved, hold "that fast which thou hast that no man take THY crown."

The meetings at Chelsea will be continued once a fortnight, (every other Thursday evening), beginning March 17th, at 77 Shawmut St. Next meeting Apr. 14th &c.

Altogether the meetings were a great blessing to those who were permitted to attend them, and we can heartily say, "Surely the light is sweet."

A. P. ADAMS.

☞We have many questions on hand, and will answer them as soon as we can.

☞We expect to get out a revised tract on "*The Three Worlds*, and *Plan of the Ages*." Will send single copies free, with the next HERALD. There will be no price on them; those who will help distribute them may send orders, with or without money.

NOTICE!

☞A. P. ADAMS, in Odd Fellow's Building, Beverly, MASS. every Sunday afternoon and evening.

We expect to preach at the "Church of the Strangers," in Rochester, the second Sunday in April, at 11 a. m.

Five volumes, can be had in *one book* of 48[illegible] pages, at $1 50. Or the last *two* Vol. in one book, at 60 cents,—sent by mail.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *dec i* means paid only to December 1880; while *june* or *dec* alone, means paid to *june* or *dec* of 1881.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N.Y.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 12. ROCHESTER, N. Y., MAY 1881. No. 5.

THREE WORLDS

World that was, World that now is, World to come.

THE KINGDOM OF CHRIST.

"And I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve and obey him." (Dan. 7: 13).

The first Adam lost the dominion of the earth, and the devil became "the prince of this world;" but a stronger than "the strong man of the house," is to bind the devil and cast him out. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come even the first dominion," (Micah 4: 8).

That Christ's kingdom is the second Adam kingdom, no one can question; since he is to restore that which was lost. And that he receives this kingdom from his Father is repeatedly affirmed, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Thus saith the Lord God, Remove the diadem, take off the crown; . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him," –Ezek. 21: 27.

This kingdom to be given to Christ and the saints, [who are "joint heirs with Jesus Christ,"] will be set up by the God of heaven, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to another people, (Dan. 2: 44).

This second Adam kingdom is the antitypical kingdom of which the kingdom of David was a mere type; and yet the kingdom of David is called the kingdom of the Lord, (see 1 Chro. 29: 23), "Then Solomon sat on the throne of the LORD as king, instead of David his father." This kingdom which the God of heaven sets up, and which is to be given to the people of the saints of the Most High, is of course, not the "kingdom of GOD, which flesh and blood cannot inherit; the throne of Jehovah has not been overthrown; nor is it to be "*set up*" in the days of these kings. But the dominion of *man*, over nature and *himself*, has been lost; and is to be restored through Christ; and has been typified in Scripture in various ways.

That the kingdom which the God of heaven sets up "in the days of these kings," and which is to be given to Christ and the saints, is distinct from the throne of the Father, is evident from the following, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame and am set down with my Father in *his* throne." Jesus, while appearing in the presence of God as our high priest, is *beyond the vail*, a condition to which flesh and blood, no matter how perfect, can never attain; and while in that condition, is on his Father's throne:—"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens," (Heb. 8: 1).

The kingdom which the God of heaven is to set up, and give to Christ, is "under the whole heavens," and is sometimes called the kingdom of God, and sometimes it is called the kingdom of *David*, "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, (Luke 1: 32). Though flesh and blood cannot inherit the kingdom of God, it is Scriptural to believe that God can set up a kingdom on this earth, and give it to the people of the saints of the Most High; and that flesh and blood *can* and will inherit this kingdom. And yet when set up, it is God's kingdom, or he could not give it to Christ.

NATURE OF CHRIST'S KINGDOM.

David's kingdom was on the plane of the natural, while Christ's kingdom, of which David's was a type, will be on the plane of the spiritual:—"Now that which is spiritual is not first, but that which is natural; and afterward that which is spiritual."

There is the natural, the spiritual, and the immortal. The natural man is corruptible, the spiritual man is incorruptible; while immortality lies beyond the vail, and is a condition which flesh and blood cannot inherit, "neither doth corruption inherit incorruption." The word spiritual, as applied to man, (and it is never applied to God, or to angels), means *perfect*. And the nearer we attain to perfection, the more spiritual we become; hence, when made perfect, we shall be perfectly spiritual. God's kingdom, proper, or the Father's throne, is the immortal, embracing that which lies beyond the vail. The kingdom of God set up in this world, is first the natural and afterward that which is spiritual; first the type under David, and afterward the real under Christ; first the corruptible, and afterward the incorruptible. One who cannot learn to distinguish between the type and the antitype, must stumble on the one side; while those who cannot distinguish between the spiritual and the immortal, will stumble on the other side; since all are often spoken of as God's kingdom. The first was the corruptible, the second is the incorruptible, the third the immortal. As corruption is the result of sin, the perfect man can die no more, and will therefore be incorruptible. The nature of Christ's kingdom will therefore be the incorruptible, or what man's dominion over nature would have been had he remained without sin; with whatever difference the fact that he will now have "enemies," all that is evil, including death, and him that has the power of death, to destroy. The kingdom therefore, will not partake of the invisible, or spirit-nature, like the present kingdom of Satan, "the prince of this world." Nor, on the other hand, will it be like the kingdoms of fallen corruptible man.

The "first dominion," or that which man lost, was not dominion over his own species, but over nature; "subdue the earth," and have dominion over air, earth, the waters, and all things that hath life. *This* was his kingdom, and as far as we can comprehend what that implies, we may understand what the second Adam dominion will be, so far as it refers to nature. But man lost dominion over himself, so that the apostle could say, "the evil which I would not, that I do;" and "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Christ is to reign until he has subdued all enemies, all opposition to the law of God, or "until God becomes all and in all." The kingdom will be over mankind as well as over nature; as it is written of man, so it will be when he is restored, or when "that which is perfect is come;"—"Thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet."

Now think of such a class of beings on the earth: they are not subject to corruption or death, all the evil that sin has brought upon them, mental or physical, is forever gone; from that kingdom, or condition, pain is forever banished, "the inhabitants of that land shall not say, I am sick." Frosts of winter, or heat of summer, has no power over them; "they shall not hunger nor thirst; neither shall the heat nor the sun smite them." If they are in the wilderness, they cannot lack for food: for the elements of food are all at hand; and even as the Master could cause them to come together faster than he could distribute to the multitude, so these can control the chemical forces of nature. Age can leave no traces of decay, pestilence, famine, and destruction that walketh in darkness flies at their approach, "In that he put all things under him, he left *nothing* not put under him." And yet these are human; it is man in the flesh; but restored, through the second Adam, back to harmony with God and to man's first dominion, as nature's Lord. These are the kings and priests unto God, and we shall reign on the earth:" these are not carnal, but *spiritual*. And as the natural seed and kingdom under David, were

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born after the flesh, these are by promise; "For if ye be Christ's, then are ye Abraham's seed, and heirs ("of the *world*," Rom. 4: 13), according to the promise," (Gal 4: 29). This restoring man back to what he was before sin brought death is the work of Christ as a second Adam; and began, first in his own person, as the firstfruits; and is soon to follow with the church of the firstborn, or wife of the second Adam, and eventually with the world. Restitution, or bringing man to that which is perfect, before this mortal shall put on immortality, is something which the church had entirely lost sight of. And just how Jesus was to finish our faith, they had no conception. And it is only during the last year or two, that we have seen this complete and perfect work of Christ in the *restitution*. The restored and perfect man is to have marvelous power, indeed, is to be what Jesus was at his resurrection. Not a materialized spirit, as the disciples supposed, (Luke 24: 37), for a spirit hath not flesh and bones, they only *appear* to have. And are therefore, as they are now beginning to manifest themselves, a mere counterfeit of the true spiritual man. But Jesus was in very deed, the "man Christ Jesus," who had been crucified and was risen, a spiritual or perfect body, but not a *spirit*, as he himself affirmed. And he was the firstfruits or sample of what those who come after, are to be, when *they* are made perfect.

The power of modern spiritism [this is the true name], lies in the fact that the church have failed to recognize the true nature of the second Adam work, and kingdom. Believing that man passed directly from the corruptible, into immortality, or the spirit-condition, without restitution, that is, without first being made perfect, they have thus ignored almost the entire work of Christ, and fail to comprehend the nature of the second Adam kingdom. In other words, they have failed to discern the spiritual, or intermediate step between the fallen and corruptible, and the immortal or spirit-condition. Hence, between modern spiritism, and what the church believe, there is only this difference, the one practically illustrates what the other professes to believe. If our departed friends are looking down upon us, and know all that is going on, modern spiritism is certainly demonstrating that fact. But if the fallen natural man must first be made perfect, free from sin and all the *defect* of sin, before we can enter the "holy of holies," and it is in and through the second Adam, that work is to be accomplished, and we fail to see this restitution, we of course fail to "know [understand] God, and Jesus Christ whom he hath sent;" and, until we do know them, we come short of eternal life.

We believe that in the grave, *i. e.* death, "there is no knowledge," but merely an unconcious sleep; and that the three or four texts which seem to conflict with this general teaching of Scripture, do not conflict, when stripped of the coloring which the false theology of translators has imparted. For instance, all Greek scholars know that "to *depart* and be with Christ," may with equal propriety be rendered, "to *return* and be with Christ; which is far better." Paul was in a strait betwixt two; viz. whether it was better to live, or to die; but he knew something far better than either of the two, and that, he desired. I too, know which the far better, would be, I do not know if a long life in this corruptible condition, is to be desired above a shorter one; and many christians besides Paul, have been puzzled, not knowing which they would choose. But I do know, that to return [from death, the land of the enemy] and be with Christ, "caught away to meet him, and so be forever with the Lord," is far better than to "sleep in the dust of the earth," or to struggle on in this corruptible condition.

As there is "no knowledge in the grave, whither thou goest," and "the very day a man dies, his thoughts perish," how are we, who know only in part, to come unto a perfect man, unto the full stature of Christ? so as to know as we are known, as we are to do when that which is perfect is come? That God always uses means to bring about results, is Scriptural; and that we come to a knowledge of the truth, through the Scriptures "which are able to make us wise unto salvation," is a part of the plan. Now look at the inconsistency of our former ideas; we now know in part, and with those who fall asleep, or live till Christ comes, it is equally true; and this is so, up to the very moment of translation; then, in the twinkling of an eye, we find ourselves at the full stature and know it all. Can this be true? when that moment comes, it finds some more and some less advanced in a knowledge of the truth; but, *presto!* change! and instantly, without the trouble of learning, they know it all. It is unscriptural, and we do not believe it. It is not a question as to the power of God, he could have created the world and all its inhabitants in a moment, the second Adam

could have been made perfect, in a moment, his wife could have been formed without taking an entire age, but is the bringing about results, without a process of development, a feature of the Scriptural plan? Those who know any thing of God's revealed plan, must answer no. How then are we to be "made perfect"? By our great High Priest, I answer, who is to finish our faith. He certainly was the author of the faith of the gospel church, or beginner, as the margin reads, in that work of expounding Scripture during the forty days following his resurrection, for faith comes by hearing the word of God; and "beginning at Moses, and in all the prophets, and in all the Scriptures, he expounded unto them the things concerning himself." Thus he "washed his flesh with water by the word, and as he was then acting as High Priest, and had left the world at his death, and was on his way into the most holy, and came to fulfil the law, he was certainly fulfilling the law of the high priest washing his flesh with water, on going in to make the atonement, (Lev. 16: 4). And as that was laying the foundation of the faith and knowledge of the church, and the high priest was to wash his flesh again, on coming forth, Lev. 16: 24, we are not in darkness as to how, He who was the "beginner, will be the finisher of our faith." And we well know that no one has died with a finished, or perfect faith, nor has any one yet had as much as a grain of mustard seed quantity.

When our High Priest comes through the vail into "the tabernacle of the congregation," and again washes his flesh, (Lev. 16: 24), and the washing with water by the word means what it meant on his going in, we can easily understand *how* we are to be made perfect; or how we pass from this present condition in which we know in part, into that in which "we shall know as we are known." For when Christ opens our understanding, and expounds the Scriptures, and brings us to the full stature, unto the perfect man; it is certain that the means will be competent to the end. And when HE finishes our faith, it will be perfect.

That Christ is to do this finishing work, and bring the entire body up to that which is perfect, is so plainly taught, both in the law and the testimony, as to leave no room to question it: and when made perfect, the church are to have "power" to rule the nations; and this is equivalent to possessing the kingdom.

The evidence that Christ is coming to perfect the church, and organize the kingdom this present year, is exceedingly clear and convincing; but the "twinkling of an eye" change lies a little beyond the "Jordan," or 33 1-2 years of judgment on the nations.

We understand that Christ, as the Agent of his Father, will organize the kingdom, before the crossing of the Jordan, because it is "in the days of these kings," that the God of heaven sets up this fifth universal empire which is to "break in pieces and consume all these kingdoms, and stand forever;" and therefore it must be set up before the "times of the Gentiles" end, and bring them to an end, since it, (this kingdom, when set up) is to break in pieces the others.

With this view of the kingdom of Christ, that it is the dominion lost by Adam, that those who inherit it are only such as have been made perfect, restored back to the condition man occupied before sin entered the world, and therefore to a condition in which death or corruption have no power over him, and that *immortality* is something far beyond and higher even than the *perfect* man; and is just what was for man, had he walked with God in sinless purity, until fully developed, and *then* passed through the momentary change out of the flesh-life, into the immortal or spirit condition; with this view, say, that the incorruptible, is the domain of the second Adam, and immortality belongs only to God; and how plain and simple, and yet comprehensive, is the statement, "flesh and blood cannot inherit the kingdom of God, neither can *corruption* inherit incorruption." That is, the perfect man, does not inherit immortality; he is only an *heir* to it; so corruption cannot inherit incorruption. The great majority of mankind can no more attain to condition of the perfect man, these restored "sons of God," than can these *sons* of God attain to that beyond the vail. "If sons then heirs, heirs of God, joint heirs with Jesus Christ;" but when they reach that lofty position of incorruptibility, there is a still higher goal beyond them. And so the way is from corruption to incorruption; and from incorruption to immortality;—higher and higher, until at last we reach the throne of God. "For this corruption must put on incorruption, and [then] this mortal must put on immortality," before the climax of what God has prepared for them that love him will be fully realized. It is a pathway shining more and more, unto the perfect day.

Thus the kingdom and throne of Christ is that which the God of heaven is to set

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ove yet one, the crown of all the earth,
Thou who alone art worthy,"
come and reign; come and reign,
Jesus on thy throne:
And O, it fills my heart with joy
To know we [illegible] alone."

NATURE OF THE EVIDENCE.

The evidences of the Messiahship of Jesus
the first advent, as compared with those
the time and manner of his second advent,
e very similar.

We are in the habit of thinking that the
ews were very blind in not recognizing
eir Messiah. But when we see the nature
the evidence upon which they must stand
fall, it adds greatly to the strength of our
sition in relation to his second coming.

Paul "mightily convinced the Jews, pub-
ly, showing by the Scriptures that Jesus
as Christ," Acts 18: 28.

"Christ died for our sins according to the
riptures; and was buried, and rose again
e third day, according to the Scriptures."

The law of the firstfruits, is the Scripture
which the apostle refers, since there is no
her direct Scripture teaching the above
cts. There are dark and disjointed say-
gs, as "Thou wilt not leave my soul in hell,
r suffer thine holy One to see corruption,"
d there were types like that of Jonah; but
o direct Scriptural teaching on that point,
cept from Moses, for says Jesus, "Moses
rote of me." When Moses spoke of the
ssover lamb, he spoke of Jesus. On the
ening of the fourteenth of the first month
must be killed, "neither shall ye break a
ne thereof," in all, it was speaking of Je-
s. But how did he die and rise again the
rd day, according to the Scriptures? He
s the firstfruits, and according to one type
s cut down on the day before the Sabbath,
d in fulfilment of the law was kept "un-
the morrow after the Sabbath, and waved
fore the Lord; and thus he died and rose
third day, according to the Scriptures.

With that class of evidence, the Jews had
be drawn by the Spirit, or they could not
and accept it. But how clear, compared
this, is the same class of evidence for us.
w were they to know that Jesus was the
passover? the "firstfruits, the sin offering, the
high priest,? etc. We have testimony to
that effect, and have learned *how*, much of
the law has been fulfilled; and as our High

[illegible]
ing through changes, washing his flesh, etc.
"According to the Scriptures," is it difficult
to believe that he will as perfectly fulfil the
part which refers to his coming out? And
as every detail of the law relating to his first
advent, in time, as well as manner, was so
curately observed, how can we escape the
conclusion that the part referring to his sec-
ond coming will also be accurately fulfilled?
There can be no more doubt that the jubilee
points to the "times of restitution, when he
shall send Jesus," than that the passover,
pointed to the time for the suffering of Jesus.
Indeed, the nature of the evidence on which
we build, though of a similar character to
that on which the apostle rests the claims of
the Messiahship of Jesus, is far stronger in
itself, because of the fulfilment of that part
which is past, and which not only helps to
establish our faith in that class of evidence,
but is a guide to its true application.

Paul reasons much more extensively from
the law, and from types, to prove the Mes-
siahship of Jesus, than he does even from
prophecy; and that this is also true in the
arguments pertaining to his second coming,
is a very encouraging feature in our present
position. Never before has the law helped
us (or any one) to a knowledge of the *man-
ner* of Christ's coming. Indeed, in all that
has been taught on the manner of Christ's
coming, during this whole movement, or in
any *other* movement, nothing has been seen
or drawn from the LAW, until since the be-
ginning of the last 3 1-2 years of the harvest,
and the *new supply* of "oil in our lamps."
And now, both the time and manner, rest
mainly on Moses; and, said Jesus, "Had ye
believed Moses, ye would have believed me,
for he wrote of me." To me this is a very
encouraging feature of the present move-
ment; for now, that from which the greater
part of the evidence concerning the Messi-
ahship of Jesus was taken, is made tributa-
ry to the views concerning his second com-
ing, a state of things which has never before
obtained; in '43, or '73, or '78, we knew
nothing of the return of Jesus as High Priest,
or "in like manner as they saw him go;"
but now all is clear and harmonious in every
part; when he is coming, how he is coming,
and why he is coming. On each and every
point, the evidence is harmoneous and clear.

A PARABLE,

The following parable was written about two weeks after the '44 disappointment, and was published in the "ADVENT HERALD" of that date. Bro. Miller, of course, had no knowledge of the application of the Elijah type, with its Gilgal, or 1843–4 disappointment; its Beth-el, or '73–4 disappointment; its Jericho, or 1878 disappointment; and its glorious Jordan; though he did get a glimpse of *Beth.el*, and made the statement at that time, that "If the 1335 days of Dan. 12: did not end in 1843, he could see no light between that and 1873."

"A certain nobleman, about taking a long journey, gave instruction to every one respecting their work, and commanded them to be faithful in their several occupations, and at his return, he would reward every one according to his work. And if they would watch, they should know when he was near even at the door. And he informed them how they might know; but whether he would come in the first, second, third, or in the fourth watch, he could not then inform them; but commanded them to watch, that when he came they might open to him immediately.

After he was gone, many of the servants began to neglect their master's buisness, and to form plans for their own amusement. Thus engaged the time appointed for their master's return was forgotten. The giddy whirl of dissipation had filled their minds, the time passed rapidly along, and the days had nearly run out, when some of the servants discovered, in the steward's book, the number of days recorded when their master should return; which was immediately read in the hearing of the servants, and created no small excitement among them. Some said the time was not revealed, because the master said the watch was not known. Others said he never would return. Thus were they wrangling and disputing until the days, according to the best reckoning that could be made, had run out, and the night came in which some of them expected him. The porter and a few others determined to watch, while the remainder of the servants were feasting and drinking. The porter and his companions kept a good lookout, for at the first watch, they expected their master, and thought they saw the light and heard the rumbling of his carriage wheels. They ran among the servants and cried, Behold the master cometh. This caused no small stir among them, and many made preparation for him. But it proved to be a false alarm. Then those servants ridiculed the porter and his friends for their fears, as they called it, and returned to their feasting again. But a few were still vigilant until the second watch, but were again disappointed; and the servants were now more vexed than before: they scoffed, and mocked, and turned some out of doors. But again they waited for the third watch; and again they were disappointed. Now the servants being more angry than ever, beat and bruised the porter and his friends, and turned them all out of the house, locked the doors, and laid themselves down to sleep.

At the fourth watch, the master came, found the bruised porter and his companions watching, the doors barred, and the servants asleep. WM. MILLER:

LOW HAMPTON, Nov. 10th 1844."

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch," (Mark 13: 34–37).

The *night* in which these four watches occur is, evidently, the night of tarrying; and "at midnight there was a cry made," and the 1873–4 movement occurring in the midst of that "cry," answers very well to the midnight *watch;* 1878, to the "cockcrowing" watch, and 1881, to the morning. And as these four movements are so clearly determined by the Elijah type, and by the *facts*, it seems to me that this 1881 movement can be fairly called the MORNING watch. And if so it is the last.

MANNER OF HIS COMING.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

"And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven."

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven

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m you into heaven, shall so come in like
nner as ye have seen him go into heaven."
To the ordinary reader, these statements
st appear to conflict. They walked out
Bethany with him, talking and question-
him. When he reached his birthplace,
also the home of Mary, Martha, and
zarus; the one spot of all others which he
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er that little company of persecuted Gal-
eans, and as he pronounced his parting
nediction, they saw him rising from the
rth. Higher and yet higher he ascended,
til a cloud received him out of their sight.
was thus Jesus, not a spirit, but the cruci-
d ONE, the same Jesus that ate and drank
th them, and said, handle me and see, for
pirit hath not flesh and bones as ye see
have, spread his hands over that sorrow-
but wonder-stri-ken band of believers, as
passed from their longing gaze more than
ghteen hundred years ago. But, joy! O
y, he is coming again; the same Jesus, and
the same *manner*.

And there is evidence that he and his per-
cted body (the church), will remain here,
out 33 1-2 years in that perfect, or second
dam condition, before passing through the
twinkling of an eye" change, into immor-
lity. And this period of about 33 1-2 years,
understand, is what is meant by "the day
Christ," the "day of the Lord," or "days
the Son of man." Even as the *former*
e of Jesus, in his humiliation on the earth,
as *the day*, or *days*, of Jesus. And that it
this triumphant condition of the church,
hus made incorruptible, in which they are
presented as on "as it were a sea of glass
ngled with fire," (Rev, 15. 2). And how
nscriptural for any one to claim that this
me Jesus has come again, *in them*, as many
these "holiness people," *are now* claiming.
r even as another class of false teach-
s claim; viz. that he came in October 18-
4, but as a spirit, and in an invisible body.
nd that *that* is the manner these "men
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the one case they admit that all the truth
ey have, is through the Holy Spirit; and hence it follows, from their premise, that he has been here, barren and fruitless, during these seven years; and how much longer he will remain, *in this desert*, they know not; while the others, tell you that he has come in the secret chambers of their hearts; and ask you to, "behold him," there. But, as you value your crown, "Go not after, nor follow them," even though they do mingle some truths, with this *fatal* error.

Jesus will certainly come back, not spiritually, or in somebody's heart; nor as an invisible *spirit*, or with an invisible *spirit* body; but just as he was while eating and drinking with his disciples, and expounding Scripture to them, during that forty days after his resurrection; a veritable *man*, "the man Christ Jesus." Not what *we* are, but the perfect man; what man was, and will be again, after he is freed from sin and the effects of sin.

That the above is the manner of Christ's second coming, and is so taught both in the law and the testimony, most of our readers ar fully satisfied. But 1 Thes. 4: 16, appears at first sight, to teach that Christ's descent from heaven is accompanied by a loud sound, or vibrating of our atmosphere, produced by the lungs of a heavenly host; and more especially from the throat of the archangel; accompanied also by the blast of a literal trumpet. And looks just as if he came down from heaven with a rush, and in the midst of this awful uproar, shook the earth, and tore things to pieces generally. And yet in another place we are informed that men will build and plant and know not, *in* the days of the Son of man; and that the "kingdom of God cometh not with observation, or outward show," that it will be among men, and they know it not. And 1 Thes. 4: 16, *scripturally explained*, is in perfect harmony with all this, as we will show.

The trump of God, or trumpet, it is the same word in the Greek; and "the last trump," and the "seventh trumpet," are one and the same, because the resurrection of the dead in Christ, and their reward, transpires but once; and 1 Cor. 15: 52; 1 Thes. 4: 16, and Rev. 11: 18, are speaking of precisely the same thing, but with more or less fulness of detail. Hence, the seventh, or last trump, (called the trump of God, —not because God blows it, but—because it covers the *events* of "the great day of God Almighty)," is no more literal, than were the six which have preceded it. All of them represent, or are fulfilled by events transpiring on earth, and among mankind. Six of the

trumpets have been fulfilled by events transpiring during the gospel age; and the seventh has its fulfilment in the events belonging to the closing up of this age, and the introduction of the next age. And hence, is referred to by the apostle, in connection with the coming of Christ and the resurrection.

"In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished," (Rev. 10; 7), proves that this trumpet sounds for a period of time; and also that the gospel of "God manifested in the flesh," is finished "in the days of," and in the beginning of its sounding. And Christ comes at this time.

Now what is the "shout"? Great voices, I answer:—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become (more correctly rendered, shall become) the kingdoms of our Lord, and of his Christ," (Rev. 11: 15). This opening message of the seventh trumpet, is the closing proclamation of the gospel age, the one which precedes the advent, and is now being made: the voice of the leading article in this paper, "THE KINGDOM OF CHRIST," belongs to those "great voices, saying, The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."

"VOICE OF THE ARCHANGEL."

Michael is the archangel, (Jude 9), "And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation; . . . and many that sleep in the dust of the earth shall awake," Dan. 12: 1, 2).

Does this not synchronize with the seventh trumpet? I ask; does not "the time of trouble such as never was since there was a nation," and "the nations were angry, and thy wrath is come," sound very much the same? Is not the time when, "many that sleep in the dust of the earth shall awake," the same as that of "the time of the dead, that they should be judged"? And is not this just what the apostle associates with the "voice of the archangel, and the trump of God"? A voice, does not necessarily mean an audible sound;—"The heavens declare the glory of God; the firmament sheweth his handy work. Day unto day uttereth speech, night unto night sheweth knowledge; there is no speech nor language where their voice is not heard, (Ps. 19:). "If they will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign, (Exo. 4: 8). Also the other trumpets had *voices*, (Rev. 8; 13).

Clearly, the events to transpire under each trumpet, is "the voice" of that trumpet; and the events of the "time of trouble such as never was since there was a nation, unto that same time," and during which, "many that sleep in the dust of the earth shall awake, and which are under the supervision of Michael the archangel, is what is meant by the "*voice* of the archangel."

Thus Christ comes, in the midst of, and in connection with these events; preceded by this advent proclamation, "saying, The kingdoms of this world, are become the kingdoms of our Lord and of his Christ. And he shall reign for the age of ages." Many that sleep in the dust of the earth shall awake, the nations were angry, thy wrath is come, and the time of the dead that they should be judged. And yet he comes, the same Jesus, unobserved by the world, finishes his High Priest work, perfects his church, and unites it to himself. And men will go on planting and building, and know not, for, "As it was in the days of Noe, so shall it be also in the days of the Son of man."

The question may be asked, Does Paul use language so hard to be understood, that we must put Scripture to Scripture, in order to penetrate his meaning? In speaking of "these things," he certainly does:—"Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of *these things*, in which there are some things hard to be understood, which they that are unlearned and unstable wrest, as also the other Scriptures, unto their own destruction," (2 Peter 3: 16). Of what things? the day of the Lord, and the coming of Christ, I answer, (see the whole chapter, and especially verse 14, "Seeing that ye look for such things," etc). Then when Paul, or *Peter*, is speaking on these subjects, we must expect to find the true meaning, deeper than the mere letter of the word. And yet, when comparing it with the same events as brought out in other Scriptures, now that the time has come for it to be understood, and how beautifully one Scripture works in with another. Paul speaks of the "*voice* of the archangel;" Jude tells us that it is Michael; Daniel associates Michael and his work, with the time of trouble, and the resurrection; and John informs us that these things all transpire under the sounding of the seventh trumpet. Hence, "The Lord

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THE THREE WOE TRUMPETS.

The last three trumpets are called "woe mpets," because of the special judgments God on the nations, as connected with se three; each of these woes, being more nble than its predecessor:—"And I be-ld, and heard an angel flying through the dst of heaven, saying with a loud voice, oe, woe, woe, to the inhabitors of the earth reason of the other voices of the trump-s of the three angels which are yet to and!" (Rev. 8; 13).

These three, are the fifth, the sixth, and seventh, or "last trump;" and which st, finishes not only the "mystery of God," the "times of the Gentiles;" and which d with the "angry nations," "great day his wrath," or "time of trouble such as ver was since there was a nation, unto that me time." Thus showing that the third d last "woe," the one under the seventh mpet, is the most terrible of all. And it under this trumpet, that all "the seven st plagues," and which are already begin-ng in diseases on man and beast, are to ve their fulfilment.

The fifth trumpet and first woe, were ful-ed in the Saracen inroads on the eastern mpire of Rome; the sixth, by the subjuga-n of the eastern Empire by the Ottoman wer; and the seventh, by the complete struction of the fourth universal Empire man, in which "the kingdoms of this rld shall become the kingdoms of our Lord d of his Christ." And thus, the entire ven, shadow forth the instrumentalities by hich the fourth universal Empire was to be verthrown, subverted, and finally destroyed.

The application of the fifth trumpet to the racens, being so universally admitted by most all expositors, and the measurement time of the sounding of these trumpets, ng the principal point to which I wish to l attention, I shall not dwell on the de-ptive part, but refer the reader to Dr. Ad-n Clark.

"And the fifth angel sounded, etc. And them it was given that they should not l them, but that they should be tormented five months. And in those days shall men seek death, and shall not find it," etc. (Rev. 9: 1 to 12).

The first assault of the Greek empire, according to Gibbon, was by Othman, who entered the teritory of Nicomedia on July 27, 1299. "And their power was to torment men five months;" or 150 years: and commencing in 1299, it ended in July 1449; at which time the independence of the eastern empire virtually passed away. And during that whole period, the Turks were engaged in an almost perpetual war on the Greek empire; plundering and distressing the people, while their own government, unable to protect them, oppressed and plundered them, until the disheartened people earnestly desired political death; *i. e.* that their own government, which could not protect them, should be destroyed; that instead of having two, they might have but one set of masters.

Thus, "In those days shall men seek death and shall not find it, [political death] desire to die, and death shall flee from them."

In 1499, a change came over the empire, Constantinople was beseiged, the provinces were relieved from the oppression of their own government, and two years later, Constantinople itself, fell into the hands of the Turks. "One woe is passed; and, behold, there come two more woes hereafter."

"And the sixth angel sounded," vrs. 13. This has its fulfilment under the Mohammedan conquests of the eastern empire; and beginning July 27, 1449, was to continue "an hour, and a day, and a month, and a year," prophetic time; or 391 years and 15 days.

In 1838, Josiah Litch, who was associated with Wm. Miller in the advent movement at that time, published a book in which he shows that according to this prophecy, the Ottoman empire, Turkey in Europe, should fall on the 11th of Augtst, 1840. And the events which occurred at that date, when the two years came round, caused no small stir. And marked what might be called the first real interest in the advent movement. His anticipations were not fully realizd, it is true, that is, the Mohammedans were not exterminated, nor expelled from Europe; but on that very day, the 11th of August, 1840, when "an hour, and a day, and a month, and a year," had expired; the sultan, under the pressure of the Allied fleet, then lying in the harbor of Constantinople, signed the papers transferring the affairs of his empire into the hands of the Allies; and has, since then, been called "the sick man."

"And the seventh angel sounded; and there were great voices," etc.

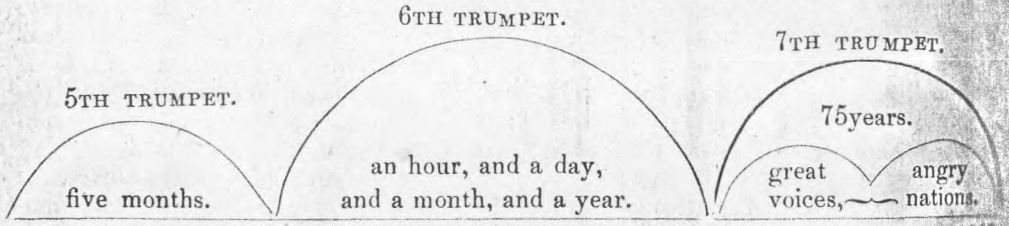
The seventh trumpet, begins with the advent proclamation, the closing movement of the gospel, and ends with the angry nations and time of trouble. And is divided into two parts, the proclamation and the accomplishment or transfer of the kingdoms of this world to Christ and the saints.

The following diagram will illustrate our whereabouts in the prophetic stream. The seventh trumpet is to be fulfilled by events transpiring among men, as certainly as the other six, And there is no more reason to expect an audible sound from a literal trumpet with this, than there has been with the others. Panl refers to the seventh trump, and not to the other six, because he so often speaks of the coming of Christ and the end of the age; and the last trump is the trump covering all these events belonging to the day of Christ, or "great day of the Lord."

The objection has been raised, that when Paul speaks of the "last trump," the series of the seven trumpets, had not then been revealed; but to my mind, this is of no importance, since it is God, who "calleth those things which be not, as though they were," who is speaking through the apostle.

This seventh, or "last trump," is by some contrasted with the one at Sinai; and which was an audible sound, and shook the earth, etc. and have therefore supposed that this would also be an audible trumpet. But although the comparison, the one at Sinai, the first, and this, at the end of the gospel age the last; is not at all objectionable, nor in any way opposed to the idea of this one being the last of a series belonging to the gospel age, still as the gospel is on an entirely different plane, from the law dispensation, we ought not to expect that the trumpet associated with the opening of the Mosaic dispensation should be of the same character as that associated with the close of this age; even if the series of trumpets with whch this one is connected, did not teach us better.

DIAGRAM OF THE THREE WOE TRUMPETS.



–1299 (150 years). 1449 (391 years and 15 days). 1840 *harvest.* 1915

1st woe, Saracens. 2nd woe, Mohammedans. 3rd woe, Michael.

In the above diagram, the 5th trumpet under which men were to be tormented five months, (Rev, 9 : 5), began by the invasion of the Roman empire by Othman, in July, 1299; and the empire continued to be scourged by the Saracen invaders, from that time until the eastern empire virtually fell into their hands, in July 1449, (about two years before Constantinople itself fell), thus continuing a *prophetic* "five months," or 150 years, a day representing a year. The sixth trumpet, fulfilled under the Mohammedan sway of the eastern part of the Roman empire, beginning in 1449, was to continue "For an hour, and a day, and a month, and a year," (Rev. 9: 15) ; this, on a "year-day" basis, is 391 years and 15 days; and ended in August, 1840; since which the Ottoman empire has been known as the "sick man." The seventh trumpet, beginning in 1840, sounds until the kingdoms of this world become the kingdoms of our Lord, and of his Christ; and therefore until the end of "the times of the Gentiles, in 1915. It begins with the movement of the parable of the ten virgins, or advent proclamation; in which last movement, prior to the coming of the Bridegroom, and which proclamation ends with the 7 years harvest of the gospel age, "the mystery of God shall be finished," (Rev. 10: 7); the angry nations and time of trouble, completing the latter half of the sounding of this trumpet, Rev. 11: 1

As a prophecy is fulfilled, it has been in God's order, that it should be understood by the church; and the application of these six trumpets to the terrible scourges brought on the Roman empire, beginning with *Alaric*, styled by himself, "the scourge of God," and followed by other of those northern hordes who overran the western empire; and then the Saracens, and Mohammedans, over the East, and we have what the united voice of the church has recognized as the fulfilment of six of these trumpets. Of the seventh

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however, they could see nothing; or at least nothing of its fulfilment which was in character with the events of the preceding six; or have supposed this would be fulfilled by unearthly events, enacted mainly in the sky. And as prophecy is never understood until fulfilled, or in process of fulfilment, it is not at all surprising that the events of the seventh trump have thus far been entirely misunderstood, by those who had no part in the events by which it is being fulfilled. Since, unless the advent movement is recognized for what it is, a veritable going out to meet the Bridegroom, its proclamation could not be recognized as the "great voices," with which the seventh trumpet opens; nor the time of trouble with which it closes, as the consummation of that proclamation; the 7 years harvest, being in the middle. (As in the chronology, the Jewish year corresponding to 1872, ends in the autumn of 1873; so on the measurement of the "times of the Gentiles," the chronological year 1914, ends in the autumn of 1915). From the autumn of 1840, to the autumn of 1874, the beginning of the "harvest," is 34 years. And from the autumn of 1881, to the autumn of 1915, is 34 years; all together, making 75 years for the duration of the seventh trumpet; after which comes the millennial age.

In the application of the events by which the trumpets have been fulfilled, we follow Keith, of Scotland, in "Signs of the times," published many years ago, in relation to the details of the first four trumpets; Dr. Adam Clark, and others, as to the fulfilment of the fifth and sixth; and Josiah Litch, as to the facts connected with the measurements of those two trumpets. While the events by which the seventh trumpet is being fulfilled together with its *measurement*, is the only new point in this application.

And if the trumpets, with all their strong symbols, have a fulfilment in events transpiring on earth, and among men; the present application and fulfilment of the seventh, is certainly in character with the events by which each and all of the others have been fulfilled. He descends from heaven, "at the last trump," and the dead in Christ shall rise, etc. and knowing that it is under the seventh trumpet, that *all* who fear his name are rewarded; and that Christ affirms that we are "recompensed *at* the resurrection of the just," it must be an exceedingly dark mind that can try to maintain that the seventh, and the last trump, of Paul and John, are not one and the same; and that they have no relation to one another. How can the dead in Christ have a resurrection, and be recompensed, "at the last trump," and then at another "last trump," the last of a series, "the prophets and saints, and all that fear his name, small and great," be rewarded, and yet these "last" trumps be quite distinct, having no relation one to the other? Those like the Plymouth brethren, and others who hold to such an inconsistent view, had better reexamine their position.

But if Christ does come during the sounding of the trumpet under which the prophets and saints are to be rewarded, then six of the seven trumpets have been fulfilled, or must be, before the seventh can sound; and if the six have not yet sounded, it is foolish to be looking for the coming of Christ. And if the first six of the series have their fulfilment in the scourges which have come on the "fourth kingdom," or Gentile nations, is it strange or out of character, to suppose that the seventh trumpet, with its "angry nations," etc. will be fulfilled, by the final overthrow, or "breeaking in pieces," of all these kingdoms? And certainly it is not strange that such a work should be preceded by a proclamation in relation to it? If the sixth trumpet was fulfilled by the Mohammedan conquests over the christians, we know where their power was broken. And if the seventh trumpet (Rev. 11: 15), was to begin with "great voices," or a proclamation in relation to this change of dynasty by the "kingdoms of this world," we also know that such a proclamation has been made during the last forty years; and this being true, "the mystery of God," is about "finished, as he hath declared unto his servants the prophets." The spring of 1878, where the division between the "wise, and the foolish virgins," took place, and the gospel dispensation ended, is the exact central point in the sounding of the seventh trumpet; and there we believe the proclamation, with its midnight cry, ended; while the last half of the harvest, is a holding of the angry nations, until the "servants of God are sealed in their forehead;" or until the "sanctuary shall be cleansed," and made perfect. Then comes the time of trouble, such as never was since there was a nation; and this, is the "voice of the archangel, and the trump of God."

"The seventh trump is sounding, and will never call retreat
Till he's sifted out the hearts of men before his judgment seat;
Oh, be swift my soul to welcome him, be jubilant my feet: Our God is marching on."

QUESTIONS AND ANSWERS.

Q,—Is there any difference between a living soul and a quickening spirit? "The first man Adam was made a living soul; the last Adam a quickening spirit."

A,—Soul means life, and the word spirit, is often used to qualify life; life, ardor, fire, courage, are called spirit. Disposition of the mind, is called spirit; a generous spirit, revengeful spirit, a meek and quiet spirit, etc. A spirit, also means a being without flesh and bones. Now although we believe Jesus passed beyond the vail, and thus experienced the twinkling of an eye change, in which this mortal puts on immortality, there is nothing in the above *text* to enforce that idea. Soul and spirit, both alike belong to every one; "spirit and soul and body,"(1 Thes. 5: 23). If in this case a quickening spirit, or a life-giving spirit, means a being or man, having power to impart life, it is certainly a power belonging to the second Adam, and not to the first Adam. On the plane of the natural, a child, an undeveloped person, is not a life-giving being; while a fully developed man is. So on the higher, or spiritual plane, the first Adam was an undeveloped being; and never matured. While the second Adam, who was a helpless being, like the other, "Of myself I can do nothing," did not fall, but developed [spiritually] to the "full stature, unto the perfect *man;* and thus *he* was made a life-giving spirit, while the first Adam fell short of that. But if a quickening spirit, means a being not having flesh and bones, it still remains true that it was by a process of development, that he was so made, since he had flesh and bones at the first.

All that text can mean, therefore is, that the first man Adam was commenced, but fell short of complete development; while the second Adam went on to perfection.

A sister in Va. askes, "Do you think any form of water baptism necessary"?

A,—Yes! The Lord has given me nothing in the way of *advanced* light on baptism. It is one of the first principles of the gospel, and as such, the church certainly had the full truth in relation to it, from the beginning. Acts 8: 29 to 40, covers the whole ground; it was under the immediate direction and sanction of the Holy Spirit, and was therefore, a true gospel baptism. There is no "likeness of Christ's death," directly or indirectly, in a Holy Ghost baptism.

Q,—Where do we get the evidence that the world is to last just six thousand years? Or that the seventh thousand, is "the day of the Lord"?

A,—To the first question, I answer, there are types which clearly teach that a change is due, at or in the beginning of the seventh thousand; Gen. 2: 2, for instance, and *many* others; but no direct Scripture. To the other question, I answer, There is no evidence that the seventh thousand, is the day of the Lord. It has been supposed that 2 Peter 3: 8, implied as much, but it is not true that it teaches any such thing, since the seventh thousand is a millennium of glory, the times of restitution of all things, as the whole scope of Scripture measurements and types fully maintain. But "the day of the Lord is darkness, and not light" as so many have supposed, (see Amos 5: 18).

A "day," as used in Scripture, is a very indefinite period; "the day of temptation in the wilderness, when he suffered their manners forty years," is one illustration, and the "day of salvation," is another. "The day of Christ," (2 Thes. 2: 2), and "the day of the Lord," (1 Thes. 5: 2), are, evidently, one and the same. And there is abundance of proof that it is confined to a time of trouble, and precedes the peaceful reign of Christ.

Q,—Did Jesus and the Jews keep the passover on the same day? compare Matt. 26: 17, Mark 15: 12, Luke 22: 7; with the statement in John 18: 28, 19: 14. If Jesus was slain on the evening of the 14th of the first month, as the law required, he certainly did not eat the passover with his disciples on that day. Can you reconcile this difficulty?

A,—All the Jewish feasts were movable. The beginning of their year being determined by the first new moon after the spring equinox; and even that, changeable as it is, was to be determined by sight, rather than by astronomical calculation. They had men on the mountains to watch for the new moon. If it was clear on the first night when they expected to see it, so that the watchers on the mountains caught sight of it, *that* would mark the beginning of the new year, and month *Abib*. If it was cloudy, so that the watchers could not see the new moon on the first evening, they would watch a second or even a third night; when, if it was still invisible, they would begin their year without seeing it; and the 14th of the first month would therefore vary accordingly. Thus either one of the three days would be legal according to the above circumstances.

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Q,—What are we being gathered into during the gospel harvest? During the harvest of the Jewish age, they, or the wheat, were gathered into the gospel church; but the age-to-come church is a lower condition than we are to occupy.

A,—Parallels between the Jewish and gospel ages, do not obtain in the manner, or character of the work. Our attemps to find such parallels, has caused us to stumble more than any other one thing. There was an "elect remnant," out of that rejected church and generation, who were brought to Christ, during that last "week" of the seventy, determined on that people, and before the gospel was given to the Gentiles. And that was the harvest work, or closing work, of that age, to the Jew, as such. After that last half week, or 3 1-2 years after the crucifixion, the Jew had no preeminence over a Gentile. During the harvest of the gospel age, there is a gathering of wheat; but not in the same manner. Still, in both cases, an advance in light was a necessary step. But the gathering into the gospel church, or to Christ, in that harvest, was of daily occurrence; the preparation being complete in each individual, and each one could come to Christ, by himself. The work of this harvest, however, is different; as in the other case, an advance of light is a necessary step, but the *gathering* is different. This is coming, not merely in spirit, as then; but in spirit and person; and in this complete sense of coming to Christ, "our gathering together unto him," we are to be gathered, not one at a time, but "The dead im Christ shall rise first, then we which are alive and remain, shall be caught up to meet the Lord in the air, and so shall we be forever with the Lord."

COMMUNICATION! I want to say to the many kind friends who have written to me, that your letters are *very* acceptable, and no the less appreciated, because not in every case replied to. The encouraging words received from the dear ones who are rejoicing in the light of present truth, and the bright future just about to be revealed, is indeed a pleasant feature of our work, a sort of love-feast to cheer and comfort us. Dear friends, soon the welcome moment will come, and we shall be conveyed to the mount of God, a "general assembly of the church of the firstborn." The overcomers of all ages, and who have long been sleeping in the dust, will awake, quickened again into mortal life, and with us "who are alive and remain," will be caught away to meet the Lord; and they with us, be made perfect. Only a few more months and the overcomers will be rewarded with victory; for He who is the author, will also be the "finisher of our faith," when he comes to "wash us with water by the word," then will the glad shout echo and re-echo from the sea of glass, "Glory be to God who hath given us the victory, through our Lord Jesus Christ." Beloved, may you and I receive that crown of life.

MRS. N. H. BARBOUR.

Q,—If Ps. 91, refers to those on "as it were a sea of glass mingled with fire," that is, to the overcomers, the restored perfect or spiritual man, how is it that they are under the protection of angels, "He shall give his angels charge concerning them," etc.? Will the restored perfect man need angelic protection?

A,—Yes, Spirit power is superior to flesh, man was made lower than the angels; and when restored, and before this mortal shall put on immortality, he will still be a lower order of being. Angels are spoken of, as "excelling in strength, mighty in strength," etc. And until the fallen angels are subdued, I see no reason why the perfect man may not be ministered to by God's angels. Indeed, it is our faith made perfect, which gives us the victory, "this is the victory that

overcometh the world, even your faith;" and even though we can then do "greater things" than did Jesus, we shall, doubtless, work by the same power, "I could ask my Father, and He would presently send more than twelve legions of angels," said Jesus.

BITTERNESS AND SWEETNESS.

Complaint against false teachers is never of bitterness or offensiveness, but it was the opposite always–their smoothness and sweetness. It was the true prophet who was severe and rough. No child of God ever condemned words for their roughness. That is pure selfishness and not godliness, which thus judges.—O how the blind unwittingly betray their own blindness. There is no more damning proof of moral blindness and satanic supremacy, than the modern use of the sweetness and bitterness, as the test of the spirit of a preacher or writer. None were more bitter than Jesus and all the holy prophets and martyrs towards the corrupters of the church. Those therefore, who demand sweetness, and make the smoothnesss and agreeableness of a preacher, the test of his spirit, are without a shadow of doubt the devil's children, and their sweetness is from the pit. Jesus never used sweetness, when dealing with the doctrine of devils. And if they "hated" him, for his lack of sweetness, they will hate you also. STUMBLINGSTONE.

WATCH.

"Woe to the inhabiters of the earth, for the devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." The early christians were admonished lest they should cease to watch, and satan should get an advantage over them, for God had not left them in ignorance concerning his devices, but had commanded them to put on the whole armour of God, that they might be able to withstand all the wiles of the devil. And we make a grand mistake if we suppose that he never goes about except as a roaring lion, for one of old who had his eyes opened, saw Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. Neither let us be deceived by the working of miracles, for the word informs us that the spirits of devils also work miracles. The further we advance in spiritual life, the greater the need of constant watchfulness against the cunning of the arch deceiver; for as he made his appearance in human flesh in days of old, so to day he operates through human agencies, and can fawn upon you, just as readily, and as naturally as he can roar, if it suits his purpose. He can be all things to all men. If he cannot drive, he will attempt to draw, if he cannot rule, he will serve, in order to insinuate himself into your favor.

Satan will not present to you what he offers to the world, it will be some form of "good works," that shall draw you from the simple path of obedience. In these last days when antichrist is rampant, with infidelity and spiritualism on one hand, and Romish superstition (and traditions) on the other, we need to test the subtle work of the evil one who is stealing on us as an angel of light, to deceive, if it were possible, the very elect —"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Words of Faith.

COMMUNICATION | CHEROKEE, IOWA:

Dear Bro. Your kind letter was received and read with great interest. I am becoming fully converted to the grand doctrines of the Bible as elucidated in the HERALD: your views of the atonement and the resurrection are not only Scriptural but eminently grand and beautiful. I heartily endorse the position taken in your letter respecting the mode of salvation in the next age.

Though for years I have preached the gospel, the light never shone upon its sacred pages as it does to-day. And this light has made a general overturning of my religious views. As to the day of our Lord's appearing I find that the tenth day of the seventh month, will commence on the evening of the second day of Oct. next, (Lord's day evening). I am doing what I can to stir up professing christians on this cubject.

Yours in Christ, W. F. ROSE.

Our brother justly criticises some of my *Greek;* as one of the best Greek and Hebrew scholars of this country, is within call, I will be more careful in future: Ed.

IS CHRONOLOGY RELIABLE?

The question often presents itself, Is the chronology on which these arguments rest, to be depended upon? If we were certain that it is strictly correct, we should be walking almost by sight.

In reply I would say, the evidence in its

nor, is not merely the strength of the chronology as an independent thing resting solely on its own individual merits. But even on that basis, it is invulnerable; (I am not speaking at random, but know what I say). For eighteen years, I have made the Bible chronology a subject of special investigation, writing, lecturing, and occasionally holding public discussions with those who took exception to certain parts; until every part, and every possible Bible objection to every part, has been exhaustively investigated, not only in our text, but where the Septuagint differs from ours. And although the time in which we have looked for the coming of the Lord, has changed these three times, in the above period, we have seen no possibility, and no necessity to rearrange any part of the chronology. This has not been true of any other movement or branch movement among Adventists; whenever they would fix on a new time for the coming of the Lord, they have built on Usher's chronology, when it would bring the most satisfactory results, or more frequently arrange a chronology for that special occasion. Only yesterday I received a package of papers, styled "Judgment message," by C. T. Cunningham, one of "the world-burning" school of Adventists. In 1873, I had a public discussion on chronology, in Worcester, Mass., with the above brother and others; and at that time Bro. C. and his coadjutors were zealously maintaining that the world would be six thousand years old in 1875. And now I see he is just as certain that the six thousand years do not end until 1884, at which time "the world and its inhabitants will burn." The Adventist people, from the first, in all their time setting, have either used Usher's chronology, or manufactured one for each special occasion, and flippantly tossing it aside, easily arrange another for the next occasion; as is the case with the above writer. But this chronology has a different history; and not only stands the test of the most severe criticism, but answers for, and brings harmony out of, all the prophetic numbers; making a perfect chain of evidence from 1853, to 1915; and agreeing with all the *facts* of the different stages of the movement, thus far; and with the signs of the times, which keep pace with the movement.

It is true, chronology is so arranged that Scripture must be put to Scripture in order to bridge over certain *apparent* chasms; but the necessary Scripture can always be found and in no case is it found necessary to appeal to Josephus, or any other profane writer, a fact which is true of no other chronology. Josephus is the main reliance to help chronological writers over two or three dark places, and yet where we can bring him to indisputable Scriptural tests, Josephus is seldom if ever correct in his chronology; many examples of which could be given, if space would permit. And yet all chronology (except this one), is built more or less on Josephus, for bridging a chasm in the time of Joshua, and another in the days of Samuel.

The exceeding looseness of writers on this subject is almost amusing; Shimeall, in his late efforts in the way of making a chronology, gives Samuel 40 years, he has no proof to offer, not even Josephus, but in his *opinion* that is about right, and he coolly in adding up the exact age of the world, says,

"Samuel " 40 years."

And what is wonderous strange, the sum total of 6000 ends exactly where the whole drift of his argument shows that he wanted it to end. Josephus gives Samuel 12 years, and Usher follows him. Friend Cunningham however, (of the "*World's Crisis*), has discovered that *nine* years is the exact time for Samuel, and that therefore the age of the world will be 5999 years five months and 20 days, at a given time in 1884. The Bible gives Samuel *nothing*, his life being no more a part of chronological measurement, than was the life of Jeremiah, or any other prophet; hence, even his age, is not given. The time being covered in quite another way.

"Bowen's chronology," the one on which these arguments of ours are based, is strictly Scriptural, from Adam to Cyrus; every *apparent* break in the regular line being reunited by purely Scriptural testimony. It is not quite equal to knowledge; there are one or two places which *might* be incorrect, without opposing any Scripture, *i. e.* the time is given which appears to cover all, from point to point; and yet there may have been more time than is accounted for. But if so, it is beyond human recovery, we do not require uninspired men to guess at it. All the time God has given, as chronology, is made use of; and *nothing* besides. Hence, if God has revealed a perfect chronology, we have it in this, since all that is given is here.

But the strong feature to my mind, is in the fact that this chronology, and this alone, will bring all these prophetic numbers, and lines of argument into harmony with each other, and also with the 1260, and the 1335

days of Daniel and the measurements of Rev. 9: and 12: and 13: and which do not depend on Bible chronology for their application. The 1875–4 position, and which is at the very foundation of all our present light rested *mainly* on arguments entirely independent of Bible chronology. And with an error in the chronology, prior to the christian era, the equality of the two dispensations could not be maintained in harmony with any one of the other arguments. And it is this combination of evidence, based on time arguments of such a diverse nature, together with the fact that light on all these advanced truths comes ont at the exact stage of the movement where such light is due, which adds so much to the probable truth of the chronology. For instance, the light on the manner of Christ's coming was not due (if we have the truth in relation to it), until after the midnight cry, and the time of separation between the "wise and foolish;" and it is since the spring of 1878, since this division, that all this light in relation to the atonement, the distinction between the work of the Father, and the restitution work of the Son; and the return of Christ, in his Priestly character, has been developed.

If Christ is coming in this manner, there can be no question but that this is the *new supply of oil*, put into the lamps of the wise, after the lamps of the others had gone out. And so, this movement is in strict harmony with that parable, in all its parts. (If) this is the *truth* on these subjects, and coming as it has, since the separation, it is unanswerable evidence, not only of the true application of that parable in this particular feature, but also of our exact whereabouts, and hence, of the truth of the chronology. Light is not given until it is due; and if this is light on the manner of his coming, then it was due at this stage of the movement, and the measures which point to this particular phase, are thereby proved to be correct.

The light on the manner of Christ's coming, so that the wise virgins can look for him in a Scriptural manner is, evidently, the last light due, before his coming; and in the parable, the NEW supply, was that which helped the wise virgins to a successful meeting of the Bridegroom; hence, our faith that Jesus will come, and the mystery of God will be finished, in a few months, is, we believe, founded on unanswerable evidence.

☞NOTICE! There has been a wide spread desire manifested, since the beginning of the present year, for a general meeting Rochester this present summer. Many in years past have been in the habit of tending campmeetings, feel as if this would be preferable to a campmeeting, east or this being the most central place for such gathering. There is a vacant lot adjoining the Church of the Strangers, which can had for tent-meeting, while OUR HOME, the HALL can be used as a general home all who come. We shall expect to accommodate about 200 at our table, and lodge—camp meeting style– all who desire it; while those who prefer a more quiet resting place, we have furnished apartments at no great distance fron the place of meeting.

As soon as I learn about how many may be expected from the various directions shall try to get a reduction on railroad fare, we already have some encouragement from the N.-Y. Central. And as at that season of the year, August and September, excursions at reduced rates in all directions, are almost daily occurrence, I believe the Lord will open the way for those who cannot pay full fare, to come at rednced rates, or place them to some fish, with coin ready for us. We are on the eve of great events, which by faith, we shall control the nations.

The Lord willing, the meeting will commence on Saturday, Aug. 27th, and continue over the first Sunday in September.

NOTICE!

We expect to preach at the "Church of the Strangers," in Rochester, the second Sunday in May, at 11 a. m.

☞A. P. ADAMS, in Odd Fellow's Building, Beverly, MASS. every Sunday afternoon and evening.

Five volumes, can be had in *one book* of pages, at $1 50. Or the last *three* Vol. one book, at 80 cents,—sent by mail.

☞An italic (*i*) after the *month* on wrapper, *means* 80. thus, *dec i* means only to December 1880; while *june* or alone, means paid to *june* or *dec* of 18

HERALD OF THE MORNING
Published monthly:
TERMS 25cts. FOR SIX MONTHS: 50cts A
PUBLISHED AND EDITED BY
NELSON H. BARBOUR.
Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER,

Entered as secon

HERALD OF THE MORNING

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Vol. 12. R

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 12. ROCHESTER, N. Y. JUNE, 1881. No. 6

THREE WORLDS

World that was, World that now is, World to come.

A THOUSAND YEARS.

"They shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. 20: 6).

These are the overcomers who sit with Christ in his throne,—"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne, (Rev. 3: 21). And as we have seen, the throne of Christ, the second Adam dominion, a dominion over nature and the natural man, or over the nations of the earth,—"And all peoples, nations and languages shall serve and obey him." In other words, the throne of the Father is over the spirit world, or that which is beyond the vail; while the throne of Christ, or the second Adam, is purely that of flesh and blood, "The Lord God shall give unto him the throne of his father David."

Most of our readers understand the true scriptural teaching on this point, viz. that David, in prophecy, *always* means *Christ*, "In my thirst they gave *me* vinegar," says the writer of the 68th Ps. and that prophecy was fulfilled on Calvary. The natural seed was a mere type of the true seed which is Christ and they that are Christ's, (Gal. 3: 16, 29); and *Isaac*, as seen from the above text, means Christ. Hence, the literal kingdom of David, or Israel, as enacted under the old Jewish dispensation, is an allegory, or "shadow," of which Christ is the substance or *spirit*. And the letter or shadow kills, while the spirit, or real meaning of these scriptural allegories, giveth life.

These scriptural figures, beginning with Adam, and ending with the kingdom of Israel; were all enacted in real life, and by real facts, merely to illustrate the substance, *i. e.* Christ and his kingdom. And all who are building on the letter, and teach that the literal Israel, the twelve tribes, or children after the flesh, will have any part or lot in the kingdom of Christ, or second Adam dominion, are building on the shadow, instead of the substance, on the letter, instead of the spirit.

In the allegory or figure dispensation, the natural seed were used to illustrate what is really to come to pass under Christ, the *true* seed. And it must be remembered that not only the *kingdom* of Israel, but all the *other* types and allegories of Scripture are necessary in order to illustrate the development of the CHRIST, and CHRIST kingdom. Hence, the kingdom of Israel illustrates only a part of the details of the second Adam dominion, even as the passover lamb represents only a part of the facts concerning the sufferings of Christ. Israel was to be a "kingdom of priests and a holy nation," and subdue the world, (of which Abraham was heir); and under Solomon, all the kings of the earth, became willingly tributary, (see 2 Chron. 9: 23, 24); a typical fulfilment of the final willing obedience and servitude under the dominion of the kingdom of Christ.

That the dominion of Christ, the true antitypical David,—which name means "the

Beloved,") is the second Adam dominion, no one can successfully deny. And when he receives that dominion, the first dominion, (Micah 4: 8), or that lost by the first Adam, and the saints take the kingdom, they are to be kings and priests, and reign on the earth, (Rev. 5: 10), and reign a thousand years. And as this second Adam kingdom is to continue during that entire age, if it is the second man *Adam*, or the restored and incorruptible man, who takes the kingdom, and not the immortalized being, or the saints after passing beyond the vail and into immortality, then, instead of the short period of 33 1-2 years of sinless perfection, incorruption, and dominion over nature, that condition is to last a THOUSAND YEARS. And the Jordan, or judgment, covers the whole of that period; and translation, or passing into the spirit condition, is not due until after the thousand years reign on earth is ended.

That the judgment of the world, "know ye not that the saints shall judge the world"? means more than the mere breaking in pieces of the *nations*, seems clear, when we consider the fact that judgment means *trial* as well as the execution of a sentence. And in 1 Cor. 6: 1–5, trial, rather than the execution of the sentence by the saints, is what is taught. The judgment of the church, has required more than eighteen hundred years; why then should not the judgment of the world include the whole of the next age? Then again, a judge, in the Bible, is one who acts as a prince or king; and as we are "a royal priesthood," (1 Peter 2: 9), does it not follow that the kings and priests, who are to judge the world, and reign a thousand years, are, during that time, to be engaged in the judgment of the world? more especially when we know that judgment, as applied to the "house of God," means trial by the word of truth; and which is "a savor of life unto life, or of death unto death," to us. "The words that I speak, (said Jesus) they shall judge you at the last day." And the seventh thousand, on the sabbatic principle, is the "last day." And "the Father judgeth no man," but he hath "appointed a day in the which he will judge the world by,—not an angel or spirit, but by—that *man* Jesus Christ, whom he hath ordained." And "that man," is not the "*head*" merely, but THE CHRIST, head and body complete.

The fact that Jesus said to the Jews that *they* should be judged by his word, at the last day; in no sense interferes with the fact that we are being judged during this gospel age. Judgment [trial] began with Christ, at the time his trial was being consummated. (John 12: 31); and he "brought forth judgment unto victory," *i. e.* he "condemned sin in the flesh," by successfully passing his trial and thus winning the victory. After Christ, we are brought to trial, the gospel age being the time of judgment for the church, hence Peter could say, "For the time has come that judgment must begin at the house of God." But the world, and the Jew, to whom Jesus was speaking, and to whom alone he was sent, and who has now fallen to the level of the world, is to be judged in the next age with the world, and by the gospel church, and the twelve apostles will judge the twelve tribes of Israel, (Matt. 19: 28). "And saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the LORD'S."

Now if the judgment of the world, covers the thousand year age, and the separation to take place, "when the Son of man shall sit on the throne of his glory,.. and he shall separate them one from another, as a shepherd divideth his sheep from the goats," and the "dividing of the waters," and the crossing of Jordan by Elijah, typifies the crossing age in which the saints are to "judge the world." And we are therefore, to put on incorruption, and so be endued with everlasting—age lasting—life, and pass over Jordan, through the second Adam kingdom, before our work on earth is consummated, and the gospel church shall drop its mantle, and pass through the vail.

When at last, we shall enter into the holy of holies, into the immediate presence of HIM "who only hath immortality, dwelling in the light which no man can approach unto," our work on earth will be ended; the human will merge into the divine, and we shall cease to be men, for we shall be Gods.

In the type, when Elijah was taken, it is said of *Elisha*, "And he saw him no more." How imperfect then, has been our application of this type, in supposing that after entering into immortality, the saints would remain on earth, as men in the flesh, and the idea advanced, before we understood the titution, or what it means, was only mere spiritualism, but of a higher type, and therefore all the more dangerous. The idea that the saints will materialize and dematerialize, or that Jesus thus materialized and dematerialized, during the forty days after his resurrection, is without one particle of foundation in Scripture, and is, therefore, an

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mixed "doctrine of devils." Because angels who are spirits, have thus appeared in former ages, and demons, who are fallen angels, do now thus appear, or will very soon, we argued, before restitution, the perfect or true *spiritual* condition of man was seen, that Jesus and the saints would be spirits, during the millennial age; and in order to be "kings and priests, and reign on the earth," they would materialize and dematerialize at pleasure. And the whole foundation of this utterly false view was based on our application of Exo. 34: 33, 34, "And until Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out." Moses being a type of Christ, both priest and king, or law-giver, sometimes in the presence of God, and sometimes in the presence of the people filling the office of king and priest, and his face shining so that they feared to look upon him; how beautiful a type of the immortal glorified church, appearing unvailed when entering the presence of God, but putting on the vail whenever they came out to exrcise their office of king and priest to the people. And thus it was to be during the thousand years, heaven, or the presence of God beyond the vail, was to be their home, and the earth their workshop, putting on the vail, "that is to say, his flesh," (Heb. 10: 20), whenever Christ or one of the saints should appear to men; and laying it aside, on again appearing in the presence of God.

A very specious theory, lacking in only one point, viz. its want of truth or Scripture support. Moses put a vail over his face, not to teach the materialization and dematerialization of spirits, but to show that there was a vail of ignorance over the minds of Jew and judaizers, who cannot look to the end of that which is abolished, (see 2 Cor. 3: 13). The mistake, and which has led one class of those who were awakened by the midnight cry and trimmed their lamps, into the most fatal delusion of Satan, is that they do not discern between the *spiritual*, and the immortal condition. The work of Christ, as a second Adam is, not to give immortality, but to reconcile us to God, and give "age-lasting life." Or, what amounts to the same thing, to give us the kingdom of God; not his own throne, but the kingdom which the God of heaven is to set up, "under the whole heaven, and give to the people of the saints of the Most High." In other words, the kingdom which is to be given to one like unto the Son of *man*, (Dan. 7: 14); and of which we are heirs, "heirs of God, joint heirs with Jesus Christ." This is the kingdom "prepared for you [man], from the foundation of the world." God made the earth for man, and gave him dominion; sin caused him to lose that dominion; Christ came to restore that which was lost, "and thou O tower of the flock, unto thee shall it come, even the first dominion." This being the first dominion, is of necessity that which Adam lost; hence, the second *Adam* kingdom is that which man would have retained, had he remained sinless. And restitution, means restoring man back to that spiritual life and harmony with God from which sin has separated him; and with that restored spiritual condition, the dominion of the earth, all that was implied in the statement, "Let us make man in our image and after our likeness, (moral, not necessarily physical likeness) and give him dominion" over nature. And this second Adam dominion is the kingdom of Christ, as distinct from the Father's throne; the one is this side the vail, and belongs to man, and the Son of man. But it is only the perfect man, *i. e.* the regenerated, and perfectly *spiritual* man, and who can do God's will on earth, even as it is done in heaven, who can possess the kingdom. And the teaching which would make the perfect man, a *spirit*, instead of a spiritual *man*, is just the difference between the teaching of "the spirit of error, and the Spirit of truth," the "mystery of iniquity," and the "mystery of God." The "man of sin," and the "Man-child who is to rule all nations with a rod of iron," is the full development of the two mysteries. The one is demonology, or the spirits of demons, manifested in the flesh. The other is THE CHRIST, *i. e.* "the sons of God,' and for the manifestation of whom, "the groaning creation" are waiting, and which is the completeness of "God, manifested in the flesh." The mystery of God manifested in the flesh, was not finished at the first advent; nor can it be, until his wife, who is "bone of his bone and flesh of his flesh," is complete; "this is a great mystery but I speak of Christ and the church."

The church have never understood the real outcome of the work of the gospel age; that it was to "take out of the Gentiles, a people for his name," this one mystical body, the second Adam and his wife; and who are to be "kings and priests, and reign on the earth;" nor could they, until "in the days of the voice of the seventh angel (when) the

mystery of God shall be finished." Nor is the mystery of iniquity fully revealed, since is is only to be so revealed, when "He that hindereth, (the spirit of truth, and body of Christ) are taken out of the way, then shall that Wicked be revealed."

The spirit of error is a counterfeit of the spirit of truth, hence we are to try the spirits. And the Devil, the prince of fallen angels, has been permitted to sow false views in the church, or among the church, in order that those who overcome, might be made strong, by the warfare and victory. Now if the final outcome, or birth, we may call it, of the work of the spirit of truth, is the man child, the restored, or perfect spiritual man, or body of Christ, *ought* we not to expect that the "man of sin," the outcome of the working of the mystery of iniquity, should be the counterfeit of the manchild? *i. e.* Satan's "*spiritual man*," or a counterfeit man, one pretending to be a spiritual man, but in fact, an other order of being in disguise? And is not the teaching of the present day, that the next stage of life, after this corruptible condition, is spirit-life beyond the vail, in perfect harmony with modern demon, or Spiritism? We have to believe that it is, and that the whole system of theology is saturated with this spirit of error, or doctrine of devils. Christ's mission is to restore man, and his lost dominion; and this must be accomplished before he is translated into the spirit world. And the plan is, for the body of the second Adam to be the first restored, and then, as kings and priests, be the spiritual mother, and in due time, deliver the groaning creation from the bondage of corruption, into the "glorious liberty of the sons of God." And the church of the firstborn, does not drop its mantle, therefore, and pass from its earthly mission, until after the judgment age is ended.

The crossing of Jordan is a time in which *Elisha* is permitted to walk *with Elijah*.—"They two went over on dry ground." The saints, viz. the gospel church made perfect, are to be the kings and priests, and execute the judgments; and these are the "sons of God;" and yet the Jews, or house of servants,—the son of the bond woman—are to be under special divine protection; Jerusalem is to be rebuilt, and so far as the corruptible man is concerned, is to be "the praise of the whole earth." And, evidently, are to follow THE CHRIST, or the redeemed gospel church, through the whole of the millennial age. It must be so, for it is a positive statement, that the gospel church are to be kings and priests, and reign on the earth: and it is also a clearly revealed fact, that Jerusalem that now is, and the children of the flesh, are to be highly exalted in the earth, during the incoming age; and are to accept of Christ.

Ever since seeing the "plan of the ages," and that the perfected body of Christ, and antitypical David, was to inherit the kingdom, the Jew, or natural seed, have always been in the way. And among all age-to-come teachers, the same difficulty has obtained; they mostly believe that the saints are to be immortal, and reign on the earth a thousand years; and yet the Jew is there, their city is rebuilt, and "the law shall go forth from Jerusalen;" indeed, the natural, and the spiritual Jerusalem are both there, and cannot be clearly separated; hence, all sorts of ideas are entertained concerning the two, or how they are to walk together. Indeed, as the saints are to control, and rule the nations, (Rev. 2: 26), the Jew has appeared to be, notwithstanding all the scriptural promises to him, quite superfluous, and even in the way. And so Elisha appeared to Elijah, from the time he starts for translation *until* he reaches the Jordan.—"Tarry here I pray thee, for the Lord has sent *me* to Beth-el." And this is repeated when he is sent to Jerioho, and again when sent to the Jordan; and the answer of Elisha is always the same,—"As the Lord liveth and thy soul liveth, I will not leave thee." Nor does he leave him until after the Jordan is passed, and Elijah's work on earth is ended; then, when Elijah was translated, "Elisha saw him no more."

When Elijah came to the jordan, he was not commanded to smite the waters, nor to cross over, but acted on his own responsibility; plainly teaching that he had the right to do so, and also the power. And so will the gospel church be endued with the power to smite the waters, and "judge the world," since "the Father judgeth no man, but hath committed all judgment unto the Son, . . . and hath given him authority to execute judgment also, because he is the Son of *man*," (John 5: 22, 27). On arriving at the Jordan, Elijah no more asks Elisha to "tarry here," but seems to understand that he is to *cross* the Jordan with him; and follow him till his own mission on earth is ended. And the fact that this light, viz. that the house of servants, or children of the bondwoman are thus to follow THE CHRIST, during the

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"And they two stood by Jordan." We have always been inclined to crowd events in the application of a prophecy that is undergoing fulfilment; that is, of the unfulfilled part. Instead of the smiting of the waters, and the crossing over, being one and the same, or nearly so, we now look upon the *smiting* of the waters, as equivalent to smiting the nations, dashing them in pieces, etc. (Ps. 2, Rev. 2: 27, Dan. 2: 54); and the crossing over, being another phase or a milder form of judgment, continuing for the entire age after the smiting of the waters, or time of trouble is consummated.

They stood by Jordan, "And Elijah took his mantle and wrapped it together, and smote the waters." We expect to meet our High Priest, and have our faith, that which is to give us the victory over the world, finished, *i. e.* brought to the proper condition for smiting the waters, this present autumn; and look for the smiting of the waters after the mantle is prepared, or "wrapped together." And that the preparation of the mantle, and the smiting of the waters, will require all the time from this present year, to the end of 1914; and that this is the time in which, in the type, they "stood by Jordan," while the crossing, only begins at that time, or after the waters are smitten. When the nations are broken in pieces and subdued, "then will turn the people to a pure language, that they shall all call upon the name of the Lord, to serve him with one consent," (see Zeph. 3: 9); while crossing over, there will be no dashing of the waters, or struggle with the angry waves,—"They two went over on dry ground."

It seems almost strange the mistake of supposing that the gospel church dropped its mantle, and was to be "seen no more," by Elisha, could take place before its work on earth was ended. Here was the Scripture that the gospel church was to reign on earth a thousand years, and we all understood that they were to be visible, and Jesus said to the Jew, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," and yet we could suppose it would drop its mantle and pass away, to be no more seen at the very beginning of its reign on earth. The fact that there is a change of work at this point, that the ordinary work of the gospel ceases at this time, would not meet the difficulty, for the ordinary work of Elijah, that which he had done in Israel, had also ceased with him, before he crossed the Jordan; and yet he was not translated, so that Elisha saw him no more, nor did he drop his mantle until after the Jordan was crossed. —The mantle, whatever its meaning, was that by which they worked.

How grandly this opens up the restitution work of the gospel church, and reconciles every difficulty which has seemed to obtain between our ideas of the throne of the Father, and those concerning the kingdom of Christ. And what a glorious future on the earth, is yet before "the bride the Lamb's wife," ere the CHRIST-work of regeneration, will be fully consummated. "Quickened us together with Christ; and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus, (heavenly places, meaning a condition of authority, and with Christ Jesus *i. e.* the second Adam), that in the ages to come he might shew the exceeding riches of his grace, in kindness towards us, through Christ Jesus." "And I heard the Spirit and the bride, say Come. And whosoever will, let him take of the water of life freely."

If the work of Elisha, is after the Jordan is passed, after the thousand year reign and earthly mission of THE CHRIST, is ended, it is not "present truth," nor is it for *us* to understand, until "we know as we are known." In unfulfilled prophecy there are always difficulties to thwart every effort to penetrate their mysteries. The thousand year age seems to be but the first one of "the ages to come; and what God may have in store for mankind, beyond Jordan, is too far in the future for us to understand or be benefited by knowing its details. As the Elijah type has hitherto been applied, the *Elisha* work could not be explained. There seems to be another judgment, another smiting of the waters, and a crossing of the Jordan, after the reign of the gospel church is ended; and in Rev. 20, there is another judgment, and a work requiring judgment, after the thousand years are ended, and Satan is loosed.

We are in the habit of looking at this period of a thousand years, as an immense age, and yet we talk of men and events back for more than two thousand years, Alexander the great, for instance, as if they were of yesterday; and the history of the 8th and 9th centuries is comparatively modern.—"A thousand years in thy sight are but as yesterday

when it is past, and as a watch in the night." Man lived almost a thousand years, after he fell; and for God to show to the world that in the restitution, flesh and blood can live and walk with God a thousand years, and afterward pass through the vail without tasting death, will be a glorious vindication of his work, and so more fully "condemn sin in the flesh." At all events, the work of the gospel church on earth, does not end until the thousand years are finished. And the mantle of Elijah does not therefore, pass from him, nor is he translated, until his mission on earth is ended; then, and not until then, was he taken away so that they "saw him no more." And any application of the Elijah type which would make the mission of the gospel church end before the judgment of the world is consummated, when the twelve apostles "shall sit on twelve thrones, judging the twelve tribes of Israel," etc. is of necessity unscriptural. Whether Elisha's work of another judgment, another smiting of the waters, etc. can come in after the end of the thousand years, and while Satan is let loose, or not, makes no difference with the *facts* connected with the *Elijah* type. Nor does it follow that Elisha's individual work is typical. Moses was a type of Christ, and the wife of Moses, taken from the Gentiles, is, evidently, typical of the bride of Christ, in just that one relation in order to make the Mosaic type perfect; but the separate work of the wife, and her final disgrace, are not typical, but only a matter of history. So Joshua followed Moses, and the work of Moses, who was certainly a type of Christ, passed into the hands of Joshua, when Moses was taken away; but the *type* was confined to Moses, and the other parts were merely historical. So, I am inclined to believe, it is with Elisha; he is connected with the Elijah type only so far as he was a feature in the Elijah movement; he was anointed to succeed Elijah as a prophet of Israel, and the mantle of Elijah fell upon him; but that does not make his history, either before, or after his connection with Elijah typical; at all events, we could not bend the Elijah type in order to work in a complete history of after events. There is no precedent for a double type in Scripture, that is, for one series of events, entirely complete in themselves, to be joined to another series, complete in themselves, as a continuous, or double type; but each separate type is complete in itself; and without completing the history of the parts which are not typical. That Elijah is a type of the gospel church, none can question; and that as they have suffered on earth, so they are to reign on earth, before their work of judging the world, will be ended, is too Scriptural for the application of any *type* to overthrow. Hence, we are satisfied that the smiting of the waters, before crossing over to the *end* of our earthly journey, will terminate with "age-lasting life, as plainly indicated in the last verse of Ps. 91, which begins with our being protected by angelic power, during this time of trouble, or until Satan is bound, and then "With long life will I satisfy him, and shew him my salvation."

"Lift up your heads desponding pilgrims,
Give to the winds your needless fears;
He who once died on Calvary's mountain,
Soon is to reign a thousand years."

OBJECTIONS ANSWERED.

We once supposed that the saints must be translated, or pass beyond the vail, into immortality or *endless* life, before they could be "priests of God and of Christ." That was certainly so with Christ, since his priesthood is "after the order of an endless life." But he ever liveth and abideth a high priest continually, and he is the one and only Mediator, and *High* priest; and only the high priest could pass beyond the vail; no member of his family, not even his wife, although "bone of his bone, and flesh of his flesh," could enter there. Christ is the "age-lasting Father;" and "he shall be a priest upon his throne." The high priest's sons acted as priests in the "holy place," but not in the most holy. Therefore, while the law is in process of fulfilment, and Christ continues to be "the everlasting (age-lasting) Father," or until "He delivers up the kingdom to God, even THE FATHER," (1 Cor. 15: 24), the sons of the living *high* priest, no matter what other relation they may be, although "bone of his bone and flesh of his flesh," cannot pass beyond the vail, unless the pattern of heavenly things is annulled, instead of being fulfilled.

As there is but one day of atonement, and Christ has "entered in *once*," when he shall come out, there can be no more going in through the vail, until the results, or benefits flowing from this one atonement, are fully realized. Hence, he will reign on the second Adam throne, and without again passing through the vail, until he "shall have put down all rule, and all authority and power. For he must reign, till he hath put

mies under his feet. all be destroyed is d); and death is not d end of the thousand *esthood*, as also our e of the vail, in the in the *Most Holy*, the Father, a conditi od cannot inherit," n inherit the kingdo The work of atonem tead of once a year, acy of one atonemen until the end of the de. The efficacy o l last until all who made alive in Chri thousand years rei he law of the tabernac e completed in a cyc *fulfilled* in the great e and only atonemen d according to the he alone, could pa ring that cycle; and atonement. Now t to be disregarded? the latter, then wh nes out, there will b rough the vail, until o died in Adam is co esthood, during the on earth, and not in y place, or second A in immortality, or L As we draw near th ary should be cleans , which is of the de hes out. When co the thousand years rdan, I had not the uld be so clearly mai l teaching of Scriptu lished from the LAW the manner of the in, and coming out plainly set forth in had at last, touched ment all visionary id to the manner of C ver gone like the f m. Here was a aven and earth migh ken. The prophec ken in dark sayings is in direct languag spiritual being that *knew* Christ was ou

emies under his feet. The last enemy that ll be destroyed is death,"(1 Cor. 15: 24, 6); and death is not destroyed, until after e end of the thousand years. Hence, our *iesthood*, as also our reign, is to be on this de of the vail, in the "holy place," and t in the *Most Holy*, that being the throne the Father, a condition which "flesh and ood cannot inherit," neither can corrup- n inherit the kingdom of Christ.

The work of atonement is made but once, stead of once a year, (Heb. 9). The ef- acy of one atonement, under the law, las- d until the end of the year for which it was ade. The efficacy of Christ's atonement, ll last until all who have died in Adam, e made alive in Christ; and hence, until e thousand years reign on earth is ended. he law of the tabernacle service was there- re completed in a cycle of one year; and *fulfilled* in the great cycle which Christ's e and only atonement is made to cover. nd according to the *law*, the high priest d he alone, could pass through the vail, ring that cycle; and he only on the day atonement. Now the question is, is the w to be disregarded? or is it to be fulfilled? the latter, then when our High Priest mes out, there will be no more passing rough the vail, until the redemption of all o died in Adam is consummated; and our iesthood, during the thousand years, will on earth, and not in heaven; viz. in the ly place, or second Adam condition, and t in immortality, or beyond vail.

As we draw near the time when the sanc- ry should be cleansed, freed from all er- , which is of the devil; O how the light shes out. When commencing this article the thousand years for the passage of the rdan, I had not the remotest idea that it uld be so clearly maintained from the gen- l teaching of Scripture, and *inmutably* es- blished from the LAW. When I first saw at the manner of the advent, both the go- g in, and coming out of our High Priest, as plainly set forth in the law, I felt as if had at last, touched bottom. From that ment all visionary ideas, and vagaries as to the manner of Christ's coming, were ever gone like the fantoms of a troubled eam. Here was a rock which, though aven and earth might pass, could not be aken. The prophecies and Scriptures are aken in dark sayings and parables; the is in direct language, and not in parable, spiritual being that to which it points. *knew* Christ was our high priest, that he had gone in to appear in the presence of God for us, and that he was coming out again. We also knew that he went in, in exact fulfilment of every jot and tittle of the law for the going in of the high priest; and that he would come out, in exact fulfilment of the law in relation to the coning out of the high priest. We knew that the part relating to the going in, had been fulfilled when he went in, and that the coming out, could not be fulfilled until he should come out. We knew the law demanded that he should wash his flesh with water, on his way in, and again on coming out, (Lev. 16: 4, and 24), and that the first washing had been fulfiled, and that an *exact* repetition of that washing, is to again take place on his coming out, because any one particular act, like washing the flesh, could not be accurately fulfilled in more than one way; and as the suffering of Jesus, or the baptism of Jesus, are not to be repeated, on his return, that could not be the "washing with water," referred to; and there is only one *other* kind of washing with water referred to in Scripture, and that is, "washing with water by the word."

Now did our high priest thus wash his flesh, on the higher, or spiritual plane? He most certainly did: the church are "His flesh," (Ephe. 5: 30), and during the forty days, after his resurrection, he opened their understandings, and expounded to them the Scriptures. And this was a "washing of his flesh with water by the word," and was a special work differing entirely from any part of his work prior to his resurrection, hence if, (as some assume, in their endeavors to evade certain conclusions), he washed his flesh, in the character of High Priest, *before* his crucifixion, he washed it a *second* time, in washing it *after* his resurrection. And the law required *one*, not two washings of the high priest's flesh, on going in to make the atonement. But we do not envy those who try to evade so grand a fulfilment, in order to maintain that Christ came "in the desert," about seven years ago, and all these years have passed without his having shed one ray of light on the world or church; and that *this* is the manner in which the disciples saw him go. We do not envy them, nor those who bid them God speed, in the brief future, when their eyes will be opened.

Now as we know how our High Priest washed his flesh, on going in, (and he certainly did not fulfil the law in that particular, in two different ways), we know how he will wash his flesh, on coming out, viz. he

will meet them on this side of the vail, open their understanding, expound to them the Scriptures, and so Jesus, who was the author of the faith of the gospel church, during that forty days "washing of his flesh," will now be the finisher of their faith, by this second and last washing.

The going away, and the coming again of Jesus, is now made so plain, by the harmony between the law, and the testimony, that no room is left for doubt, and all these visionary ideas that he is coming in somebodies' hearts, or as an invisble being, or in *any* way, only that in which the disciples saw him go, can no longer deceive those who have seen the foundation on which this truth is based. But the manner of the going in, and coming out of the high priest, is only one small part of the light which is treasured up in the *pattern* of heavenly things. The whole plan is to be found in that treasure house of God; and when we find these grand Scriptural ideas, and that they are in exact harmony with the law, it gives an assurance of their solid foundation which no speculation can shake. And just so surely as Christ is our High Priest, and is appearing in the presence of God for us, and entered in *alone*, as the law required, just so certain is it, that no member of his family, not even his "wife," will go through the vail, or into the *most holy*, until the results for which the atonement is made, are fully realized by mankind. In the pattern, the high priest made the atonement once a year, and that cycle represents the complete system of priesthood and atonement. And when the high priest came out, after having made the atonement, the vail before the most holy was not thrown open for the admittance of *any* member of his family; on the contrary, the law expressly prohibits the going in of any one, even the high priest himself, (after he once came out), until that cycle for which he had made the atonement was ended. Now when our High Priest comes out, is the remainder of the law to be set aside? or is it "easier for heaven and earth to pass, than one jot of the law until *all* shall be fulfilled"? we hold to the latter view. And this latter being true, neither Christ, nor any member of his house, will pass beyond the vail, (after he once comes out), until the plan of redemption is ended.

Christ gives age-lasting life, and *re*-demption, goes no further. From *that* condition, as if man had never fallen, immortality is the goal. And between the *perfect* man and his Creator, no mediator is required. For, had man remained sinless, there would have been nothing to redeem.

"THE TRUMP OF GOD."

The first six trumpets have been fulfilled in the history of Gentile kingdoms; but the "last trump," is called "the trump of God," and is fulfilled by the events or history, of the kingdom of God. Each of the first four sounded only for a very brief space, during the lives of certain chieftains; the fifth continued one hundred and fifty years, or during the Saracen invasions. The sixth, sounded almost four hundred years, or during the supremacy, or independence of the Mohammedan kingdom in the east. These trumpets did not sound merely during the rise of the various powers, but during their rise and supremacy. Now, to be in character, the seventh trumpet should sound, during the rise and reign of Christ, over this kingdom set up by the God of heaven, "in the days of these kings," and given to Christ; and "he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The other trumpets sounded until the enemy were subdued, and why not the "trump of God"?

The seventh trumpet covers "the time of the dead that they should be judged," and "it is appointed unto man, once to die, and after that the judgment." It covers the time in which he is to "reward his servants the prophets, and the saints, and them that fear his name small and great, and destroy them which corrupt the earth." And when the thousand years are ended Satan is to be loosed, the nations will be decieved, and be gathered about the camp of the saints, and "fire came down from God out of heaven and devoured them."

Certainly the trump of God will continue to sound until all these thing are accomplished; and that they cannot all be accomplished until the plan of redemption is ended, is certain. The rewarding of the prophets and the saints, all who have part in the first resurrection, takes place at the beginning of the thousand years; but these, all who have part in the first resurrection, "shall be priests of God and of Christ, and shall reign with him a thousand years." A fair interpretation of the above, a rewarding of the prophets, and the saints, (those who are to reign with him a thousand years), and of *all* that fear his name *small and great*, it seems to me, must include the whole company of the redeemed

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and the final destruction of those referred to in chap. 20: 9. One who reads these Scriptures with no preconceived theory in his mind, could come to no other conclusion. But this is not all; how can it be said, "O death, where is thy sting? O grave, where is thy victory"? so long as death holds the great mass of those who are to be redeemed from its power, but who are still its captives? "The sting of death is sin." Hence the victory is not complete, or the sting of death removed, so long as "the sinner being a hundred years old, shall be accursed," and this is during the millennial age, (Isa. 65: 20). Again, how can it be said, that "Death is swallowed up of victory," until it is subdued? and death is the last enemy that shall be destroyed. One cannot read Rev. 20: and claim that death is "swallowed up of victory," until after the thousand years' reign on earth is ended; nor claim that sin, the sting of death, is no more to be found, *unless* he has some special theory which would oppose this; to sustain; (a condition from which *we* are now free. Nothing we *have* believed, has a charm, or power over us, simply because we *have* believed it. The sanctuary is being cleansed; and old traditions are fast being swept away). From the above, we are constrained to believe that the trump of God, will sound until the last enemy is subdued, and "Death is swallowed up of victory," and it is then, and not till then, "this mortal shall put on immortality."

Christ gives age-lasting life to the church, and then, this perfected body, which is the antitypical Elias, is to reigh with Christ a thousand years, or until *all things* are restored, "for he must reign till he hath put all enemies under his feet." And the trump of God, which began with the proclamation of these things, will not end, until they are fully consummated, and God's will is done on earth, "as it is done in heaven," and which cannot be realised until the last enemy shall be destroyed; hence, the seventh trumpet will not cease until after the thousand years are ended; and the following is prophetic:

"The seventh trump is sounding,
and will never call retreat,
Till he's sifted out the hearts of men
before his judgment seat."

A thousand years may, on first thought, seem to be a long period; and yet as we look back, it is a brief period of human history. The difference between four hundred years, (about the duration of the sounding of the sixth trumpet), and one hundred and fifty years, (the duration of the fifth trumpet), is *proportionately* larger than the difference between three hundred and ninety one years, and a thousand years. And that the trump of God, should cover a proportionately longer period than either of the others, is certainly not out of character. At all events, each of the other trumpets sounded until all conquests fortold, and to transpire under them, were accomplished. And the work under the seventh trumpet is the transfer of the kingdoms of this world to our Lord and his Christ, the judgment of the *dead*, (those who understand the Scriptural idea of life and death, can understand this), and the rewarding of *all*, "both small and great;" and until "death is swallowed up of victory." And that it will cease to sound while as yet its work is but partially accomplished, or till "the last enemy is destroyed," is unscriptural. Hence, it must sound until the "holy war" is ended, and God's will is done on earth, as it is done in heaven.

WHAT SHALL I DO?

S. White Paine.

This is the cry of a soul moved by the Spirit of God to seek salvation. Not only is it the irrepressible language of the converted sinner, it also comes from the converted soul that longs for higher and still higher attainments in the divine life. What shall I do to be saved, not merely, but to win a place among those who are to sit with Christ in his throne, and with him reign conjointly as "kings and priests," in his coming kingdom. This, to many, is a question of absorbing interest; and so much the more as they see the day approaching. But some may ask, Is it not enough to be *saved?* is there any thing *better* offered in the gospel? Let us see.

Doubtless it is a grand, a glorious thing to be saved from sin, and to attain unto the life everlasting through the blood of the Lamb. But is this salvation in its broadest sense? Take an illustration. You have a son in college; he enters there with an ambition to be the first in his class. For a time his glowing prospects are your pride: but as the daily and weekly and monthly routine of study becomes monotonous and irksome, his ardor to win distinction gradually abates, through untoward influences, and he finally leaves the field of contest for valuable prizes, and concludes to aim at nothing higher than the cheapest diploma. He comes out of the ordeal with just what he sought—nothing more.

You are in the school of Christ; before you is the "prize of the high calling of God in Christ Jesus." No human arithmetic can compute its value. How can it be attained? That is the question. In the first place, it must be sufficiently appreciated to arouse untiring, scriptural endeavor. 'Tis not a thing to be gained without war to the knife with the "world, the flesh and the devil;" and not only war, but *victory*. Possibly something less than this may land you inside heaven's gate, but you will have gained only one of its lower seats. "According to thy faith be it unto thee."

Shall it be said that there is no difference in saving faith? The statement cannot be true. There is a marked distinction throughout the Bible. God recognized it in the old dispensation, Christ in the new. Eminent saints in every age have been distinguished for the purity, simplicity and strength of their faith. However established the fact—and we admit it to be a fact—that "whosoever believeth on the Lord Jesus Christ shall be saved," yet it cannot be thought that all are saved alike gloriously: for while an "abundant entrance" into the everlasting kingdom of our Lord, shall be ministered unto some; others will be "saved so as by fire." This is no fancy sketch; its portraiture comes from the pen of inspiration. Notice how it is filled out upon the sacred canvas. "In a great house there are not only vessels of gold and silver, but also of wood and of earth;" some of more, and others of less honor: the former representing those who—through an overcoming faith—are made meet for the Master's use, and *prepared unto every good work.*" (2 Tim. 2: 20, 21.) Like distinctions in character, and rewards, are brought to view in Cor. 3: 11–15. If any man build upon this foundation (Christ) gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day (of judgment) shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved so as by fire." He, therefore, cannot be of the number who win the "prize of the high calling."

The parable of the pounds (Luke 19) is also to the point that, the honors and emoluments of the millennial kingdom are to be graduated—so to speak—in accordance with strict business principles. "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; . . . have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said, likewise to him, Be thou also over five cities."

Note also the answer of Jesus to the apostles, at the last passover; "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 28–30.) A widely different thing this from being "saved so as by fire."

Seeing then, that these distinctions are to exist in the millennial age, how are its higher honors to be attained? That they are within your reach, is beyond question. Is the prize of sufficient value in your estimation, to move you in the right direction to secure it? If so, follow diligently, and unceasingly, the Spirit and the word of the Lord, both of which are at your service, and not only heaven is yours, but "all things," for ye are Christ's, and Christ is God's." No limitation here. Now, silver and gold you may have none, nor does that matter; you are in possession of what is of far more worth to God than all the gold of the mines: but what are you willing to give—what are you willing to do to obtain this inexhaustible, incorruptible inheritance; this far more exceeding and eternal weight of glory in the kingdom of Christ and of God?

Methinks I hear your ready response. "Give? all that I have—all that I am! Do? anything, everything! Then listen. Do you know what is the one indispensable thing in seeking God, and the gifts he has to bestow, and without which all your prayers and all your efforts are utterly worthless? The Bible tells you it is faith. First of all, "He that cometh unto God must believe that he is, and that he is the *rewarder* of those who diligently seek him." Now, although you cannot claim the slightest favor from heaven as a matter of due, yet it has pleased the gracious God to freely offer you indescribable riches and glory in his kingdom, upon the simple terms of the gospel, with which you are already familiar. You accept the Bible as the word of God, and by its showing, try to calculate your chances

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salvation. You find that all its promises future good to you hinge upon faith and fruits. You ask, What *is* faith? And here, and how is it to be had! The answer comes to you, "Faith is the gift of God." It is not, however, a something that God puts in your heart, as a physician puts medicine into your system. "Faith comes by hearing, and hearing by—what? Not the Koran; not Tom Paine; not Robert Ingersoll; but saving faith comes by "hearing the word of God." Paul defines it as "the substance of things hoped for, the evidence of things not seen." How is that? you ask. Perhaps I shall fail to convey to you my own view of the case; but to illustrate. Your friend with whom you have long been on intimate terms, and in whom you have the utmost confidence, tells you that he has just deposited a thousand dollars in the bank to your credit. Although the announcement is a great surprise—inasmuch as the friend is under no pecuniary or other obligation to you, yet you at once accept the statement as a fact, upon no other evidence than your *faith in his veracity:* "faith" alone, in this case, being the "evidence of things not seen." You repair to the bank and find the money there. Your confidence in the integrity of your friend was not misplaced.

Now, God, so to speak, has deposited, yonder, a magnificent "prize," and affords you the rarest of opportunities to win it. So great is its value, that he has seen fit to make its attainment possible only upon certain conditions, chief of which is, your *faith* that the "prize" is really there, and will be awarded in due time, according to promise.

Your knowledge of God, derived from his word and works, leads you to trust his veracity, and accept his terms. This pleases him; a thing which it would be "impossible" to do "without faith." You sign the compact, and implore his grace to enable you to fulfil all of its conditions. God knows your weakness and how much you need help, and helps you. "Only believe." Keep on trusting and obeying him, and heaven and earth shall sooner pass away than your hope be lost.

Now, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity. . . . . For if ye do these things, ye shall never fall. For *so* an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord Jesus Christ." (2 Pet. 1: 5-8.) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.)

You here get a glimpse of what may be yours in the coming restitution, if you are believing, trusting, obeying the Lord Jesus; watching, praying for, and *loving* his appearing.

So good

THE DAY STAR.

"Until the day dawn and the daystar arise in your hearts," (2 Peter 1 19).

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root, and the offspring of David, the bright and morning star," (Rev. 22: 16).

The day star, or morning star, is the precursor or harbinger of day; in other words, it is associated with the day-dawn, rather than with the full light of day. Christ is the day star, or harbinger of day; but God only is the day, or full and absolute light:—"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," (1 Tim. 6: 16).

Day, is only another name for *light*, and darkness, for night:—"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Calling Jesus the morning star, is, of course, symbolic; words themselves are only symbols of ideas. And the one central idea of Scripture is, that God is the center and source of truth, light, and life; all three being used interchangeably. And whatever approximates towards God, partakes more or less of the light; hence when we have a little borrowed light, it is sometimes compared to a candle, "no man lighteth a candle and putteth it under a bushel," etc. but Jesus is "the bright and morning star," the harbinger of the "perfect day."

That restitution, or the perfect man, *i. e.* the true and complete *spiritual* condition of man, is not the "perfect day," is proven by the fact that there is a still nearer approach to God, than that of the *perfect man*, viz. that condition which lies "through the vail, whither our forerunner has entered;" a condition which "flesh and blood cannot inherit." We love to honor Christ, and see him

in all the glory he had with the Father before the world was, when, "being in the form of God, he thought it not robbery to be equal with God, but humbled himself, and took the form of a servant." But if we are to know "Jesus Christ whom he hath sent," in the complete sense, we must recognize all his characters, in the plan of bringing himself and the world back to God; so that God "may be all and in all."

Restitution, or perfection, is therefore only the harbinger of day, a forerunner of the full light of immortality. Hence, the second Adam condition, or incorruption, is only the day dawn; and Christ as the second Adam, is the "morning star, whose rising is to precede the bright eternal day of immortality.

Night, then twilight, and after that the full day, is the order of nature and of God. Darkness first, then light; night softening into day, is the order in the genesis of both temporal and eternal things;—"And the evening and the morning were the first day."

It must be remembered that restitution is only *perfect* flesh-life, incorruptibility. To be sure it is associated with wondrous power and glory; but it is not the God-condition, it is not IMMORTALITY, the ultimate end and height to which we are to be exalted. God only hath immortality, and dwells in light, or in that absolute condition which the word light, or 'perfect day,' is made to symbolize.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light shining iu a dark place until the day dawn, and the daystar arise in your hearts." This light and darkness, of which the apostle speaks is, of course, spiritual light and spiritual darkness; and as the Scriptures are exclusively for *fallen* man, to "make him wise unto salvation," it follows that when one has been redeemed from the fall, saved from sin and all its effects, or in other words, made perfect, brought up to the full stature of a perfect *spiritual* man, he will, being no longer in a spiritually dark place, no more need to take heed to what was given to shine, as a light in a dark place.

Christ is called "the second man Adam," and is said to be formed in us, "until Christ be formed in you," (Gal. 4: 18); it is the growth of the "inner man," or the new nature. And until this "new man," is complete in us, this new man, or new nature is not born; hence the Spirit speaking through the apostle, could say, of those already converted,—begotten children—, "of whom I travail in birth again until Christ be formed in you." And it is only then, when we are perfect, the entire body, with all its members complete, that we come to the birth. And then it is that Christ is in us, or "the daystar will arise in our hearts, "I in them and thou in me, that they may be made perfect in one," (John 17; 23).

QUESTIONS AND ANSWERS.

"Elias truly shall first come, and restore all things," (Matt. 17: 11). Must not the restitution of all things take place before the coming of the day of the Lord? compare the above with Mal. 4: 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts," etc.

A,—The coming of the Elias before the day of the Lord, is all that is promised, not that the *work* of Elias must precede that day. Indeed, the *times* of restitution of all things do not begin until the coming of Christ, and Elias is the forerunner of the Messiah.

"The day of the Lord," and "the day of Christ," (2 Thes. 2: 2), are evidently one. And the day of Christ does not come until Christ comes. Now a forerunner must precede, or come before, and its coming terminate in or with the coming of that which it precedes. And this was literally so in the coming of John the Baptiser, and the coming of Jesus. They blended, as it were, one ending, not before, but in the advent of the other. And we are compelled to look upon the coming of the Baptiser, as typical of the coming of the gospel church, who have also come baptising; and the coming of Jesus to that typical people, as typical of his final advent to his real kingdom, the world, (Rom. 4: 13). His first advent was more than a typical coming as king of the typical heirs, we admit, there were many other objects involved; nevertheless, as he came as king of the Jews, a typical seed to whom God never designed to give the kingdom, *only* in a typical sense,—since they were not the real heirs, see Gal. 3: 16—, his advent as the son of David, was therefore in some sense, a typical coming. And hence, the coming of John was typical of that which was really to precede, not the typical, but the real coming of earth's Restorer. In other words, the Baptiser was a type of the gospel church who were commissioned to baptise all nations. "Lo, I am with you always even to the end of the age." And when their baptising con-

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sion ends, the Messiah will have come. That the gospel church, complete, is the ntitypical Elias, no one familiar with the nderful correspondence between the car- of Elijah and the church, can question; the coming of this "body of Christ," is ork of time, and will be consummated when the last member of that body is ought in, and the body comes together in . Then the antitypical Elias, head and dy, and who is to restore all things, will e come; and this coming, is to precede he great and dreadful day of the Lord." s involves "the coming of our Lord Je- Christ, and our gathering together unto ," since the entire body is not complete, il they are thus united to their head.

The coming of the antitypical Elijah, was to prevent the coming of the "dreadful of the Lord," but to precede it. Nor promised that it shall not be a dreadful , in consequence of his work, after his ing. But notwithstanding the great and adful day will follow his coming, he shall n the hearts of the fathers to the children the hearts of the children to their fa- rs, and the outcome will be a blessing, not a curse,—as is the case with all of chastisements of God. But how does turn the hearts of the people? By these rible judgments, I answer:—Read Zeph. 8, 9, and see when and how he "turns people to a pure language."

The restoring of all things by Elias is, we k, far more than is even hinted at in . This statement of Jesus, (Matt 17: and Mark 9: 12), it will be noticed, is ociated with a vision of the kingdom of d. This kingdom really belongs to the heavens and new earth to which Rev. 1-5, refer. Isa. 65: 17–25, represents uring the times of restitution, and while rist is reigning and subduing his enemies. hile John refers to it as the kingdom will when fully established, that is, with all its emies, even the "last enemy," subdued, "God becomes all and in all." And as ah represents the Gentile church, Moses dently represents the Jewish church, and en God is all and in all, those which Mo- and Elias represent, will alike be in the gdom of God; but "Elias truly must first e and restore all things."

Q.—Is there not some truth in what the *Watch Tower*" claims, that Gal. 3: 3, ap- with special emphasis to your case,— re ye so foolish? having begun in the are ye now made perfect by the flesh."

A,—The apostle is speaking and contrasting the keeping of the law, with faith, (see verse 2), "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh"? The law the letter and the flesh, are sometimes used interchangeably, as here, and in Rom. 7: 6, etc. And Paul's whole argument in Gal. 3, is to show that we are saved by faith and not by the works of the law; and is in no way referring to the subject of the restitution under the second Adam, as any one who will read that chapter can see. And more, they will see that those who so apply the above text to oppose what we are teaching concerning *restitution*, see only the "*letter*," of Gal. 3: 3, or are "handling the word of God deceitfully," for the purpos of striking a blow at that glorious truth; or are aiming a personal blow at us. But in any case, it falls harmless, "His truth is our shield and our buckler;" and "they can do nothing against the truth, but for it."

MORE AND MORE.

One truth leads to another truth, as certainly as does one error lead to another error. The leading article in last months' paper, showing that the kingdom of God, "set up in the days of these kings," and "given to the people of the saints of the Most High," was quite different from that represented by "the Father's throne," and which "flesh and blood cannot inherit;" that this one given to Christ and the saints, is a flesh and blood kingdom, (the condition of the perfect *spiritual man*), or in other words the second Adam dominion; and that the saints are to thus reign on the earth a thousand years, involves of necessity that the second Adam or incorruptible flesh condition, should continue thus long. And yet a month ago we had not seen this, but supposed that translation would be due at the end of the 33 1-2 years of trouble and breaking in pieces of the Gentile kingdoms, notwithstanding we are to reign on earth a thousand years. But a question from O. S. Barr, of Mass, pointed to a difficulty;—"If we pass through the vail, and into the spirit condition at the end of the "times of the Gentiles," and yet reign on earth a thousand years in the second Adam kingdom, how can it be said that this kingdom **does not partake of a *spirit nature?*"**

The question troubled me; the first an-

swer which came to my mind was, they will return under the vail of flesh. But *that* is spiritualism, (or rather spiritism), and there is not one single text in all the Bible, either directly or indirectly, teaching any such doctrine; hence, I was driven to look for some other, and scriptural solution of the question. When Elijah was finally taken, Elisha saw him no more; then, if the type is any guide, the gospel church are not to be translated, until after their work on earth is ended, and therefore not until after the millennial age. After seeing the above, it was easy to see that the judgment of the world requires the whole of the thousand years, and that if Jordan means judgment, there was no reason for claiming that the crossing of Jordan was any thing less than the crossing of this entire period. And with this view of the Jordan, and the crossing over; the reign of the saints on earth will be ended with the judgment, or passage of the river; and all confusion between the second Adam kingdom ,and that which flesh and blood cannot inherit, is entirely avoided. And to apply this type to the gospel church, and then have the smiting of the waters, the crossing over, etc. end with any thing less than the scriptural ending of the work (on earth) of that church, was a very unscriptural application. And to make it work at all, it was necessary to tack on the devil's doctrine of having the church, after it had passed beyond the vail, (that is to say, the *flesh*), come back, and *appear* to be in the flesh, in order to finish their work on earth. This is confusion, and is of the devil; (who among our readers are still so blind as not to see that a materialized spirit, is the devil's spiritual man; while the perfect man, what Jesus was, when made perfect through suffering, is the *true* spiritual man?) God is not a God of confusion; nor will the antitypical Elijah, be taken to heaven, and then return in disguise, to finish his work on earth. But we shall be perfected when he who was the beginner, shall finish our faith; and then, that which is perfect having come, we shall be in a condition to receive "power over the nations," and "judge the world," as "kings and priests," during the millenium. After which Elijah goes on a little further, before he is translated; and in the period named in the last of Rev. 20: 3, we have a scriptural reference to the space beyond the Jordan, in which the Elijah is still on earth, (see also vrs. 9).

When we saw all this; and then saw that it is as distinctly taught in the law, as is any other part of the plan, not even except the manner of the going in and coming of of the high priest, I felt an assurance as no other interpretation has ever given that on this subject, like that of the manner of Christ's coming, the foundation truth has been reached. And the only way to avoid or reject either, *i. e.* this *manner* of the coming out of our high priest, or the fact that no one will pass within the vail, until the *plan of redemption is ended*, and therefore not until the end of "the times of restitution," is to ignore the law, and reject the teaching of Moses; since the law on these points can have but the one explanation. If on the coming out of the high priest at the end of the day of atonement, the most holy was thrown open to admit the members of the high priest's family, then it will be so now. But, if no one except the *high* priest was permitted to enter the *most* holy, which the figure for the time then present, (of human redemption), was being enacted in the carefully arranged pattern of heavenly things, who will dare say that the law, in its fulfilment, will be disregarded, and that the holy of holies will be entered by any member of the high priest's family, until the entire work of which the law was the type, is consummated. This view *must* be accepted by all who accept the teaching of Moses, as the instruction is positive on this point.

Very wonderful

COMMUNICATION! A brother asks, What shall we do? and wants practical instruction to which my wife, Mrs. B. responds:

Dear brother, Perhaps a word from one who has needed the same instruction for which you ask, may help you. You say, "Instruct us in being separate,—aid us to keep near to GOD." Yes, brother! this is the point,—keep near to God, and we shall be separate from the world who are far from Him. But how shall we keep near to him? Christ prayed, "Sanctify (which means separate) them through thy truth; thy word is truth." Can one see and believe what we are believing, and *not* be sanctified by it? When the Lord would take Elijah to Himself, and that old prophet of Israel went from point to point, till at last he came in sight of the Jordan, do you think worldly attractions could have turned him back, or even caused him to turn for a moment from that to which God had called him? No, he knew the Lord, and knew that he was able to accomplish that whereunto he had called him. "Pharaoh knew not the

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Lord," and if Moses had been ignorant of the God of his fathers, would he have lost all relish for the pleasures of Egypt, and *prepared* to suffer affliction with the people of God? These men did not have to try to love the world less, and God more. They knew God, and knowing him, the world was under their feet.

Truth, and especially present truth, will separate us from the world, and so transform us that our walk will be close with God. Indeed, to walk in the light, is to walk with God, who is the light. Become acquainted with God and his great plan of saving mankind, and the practical, the holy living, will follow. The question is often asked, what shall I do to get nearer to God? or, what shall I do to win the prize of the high calling? My answer would be, Stop doing! After we have done all, we are still unprofitable servants. Stop doing, I mean, as the means to an end. Jesus has our case in his own hands; and will he not perfect that which he has begun, if our trust in him remains unwavering? Why did Peter sink? Faith would have held him and made his footing firm as a rock; but he doubted, and, doubtless, began to *try* to keep from sinking, and "immediately he began to sink."

Instead of trying to *do*, you must try to *believe*. Not that works are unnecessary; you must have the works. Peter must walk, in order to go to Jesus, but the moment he tried to walk, he sank. One does not *try* to do, in the strength of God; but in God's strength, he *does* it. Peter could have walked in the strength of God; but when Peter tried, he failed. The lesson we have in this is, Peter wanted the fruit, without having the tree which alone could produce that fruit. And our dear Lord took the above method to show how impossible it is to walk with him, without FAITH, which is the *soul* of every act which has weight, in God's scales.

Good works are necessary to salvation; and God has one way for the good works to be produced, and only one; done in any other way, they will prove as worthless.—"In that day which shall try every man's work of what sort it is,"—as is "hay, wood, and stubble," for resisting the flame.

"Acquaint now thyself with God and be at peace." Follow the instruction of Prov. 3:1-11, and you will find yourself, not trying, but *walking* with Jesus. Faith in God comes with the knowledge of God. And then, like Moses, we see the "Lord God merciful and gracious, longsuffering, abundant in goodness and truth," our prayers are turned to praise and rejoicing in spirit; we are thenceforth so absorbed in God and his glory, in the great work of the salvation of mankind, that self is lost sight of, and your chief thought is, to help others to a knowledge of these glorious sanctifying truths. And the pathway grows brighter and brighter. Thus we wait before the Lord, and commit our ways unto him; knowing that the only way to bring forth fruit, (the works that are pleasing to him), is to abide in him. And this, we are confident, will eventually give us a place and a crown, at the marriage supper of the Lamb, with the incorruptible and undefiled; and finally to the holy of holies beyond the vail.

EXPERIENCE.

Our past history in this movement, even from its begining to the present time, has taught us that almost every idea which was formerly held in relation to future events, has to be unlearned. Before we began to see RESTITUTION, or that man must be restored to the sinless perfection from which Adam fell, and "walk with God" on *that* plane, just as if he had never sinned, before he can be exalted to the next and higher plane of being in which God dwels; and that this RESTITUTION is the work Christ came into the world to accomplish; our views of the plan of redemption being confused, necessarily left the entire Scriptures a mass of confusion. One who has *no* correct idea of the plan of redemption, could scarcely have correct ideas as to many of the details; hence, as the knowledge of the plan has increased, we have been compelled to continually modify our ideas of the various parts. But RESTITUTION as it is now presented, seems full, complete, and Scriptural. And until the second Adam's work is complete, and all who have died in Adam shall have been "made alive in Christ," the restitution, now about to begin with the church of the first born, will not be complete. Every one can see that if man had not sinned, God would not have sent his Son into the world to save sinners. And that man, the real flesh and blood man, would then have walked with God, and eventually have passed out of that condition, and into immortality, without a mediator, and without a plan of redemption. This being true, the work of Christ begins and ends with RESTITUTION, viz. undoing the

evil, or restoring man from the effects of sin. And the law was arranged to foreshadow the work of redemption, and therefore will be fulfilled, only when that to which it points is accomplished. And while the *law* is being fulfilled, neither wife, nor son, nor *any* but the high priest himself, can pass the second vail, and enter the "most holy."

With this foundation truth, so absolutely reiterated throughout the entire teaching of Moses, we are prepared to modify every detail or separate idea which clashes with this. And if none can pass the "second vail," or into the most holy, until the end of the times of restitution, or end of the work for which Christ's one atonement is made, and which is certainly in accordance with the law, then we must modify our former ideas as to the time for crossing the Jordan, the sounding of the seventh trumpet, and some other minor details. But our experience in all the change of views since the spring of 1878, —and before that we had no advanced light, except the plan of the ages—has been that each advance, has made that which we had before, look more grand and Scriptural: for instance, the view of the crossing of Jordan, as given in the April HERALD, as being the 33 1-2 years between this, and the end of the "times of the Gentiles," the period in which the "kingdom set up by the God of heaven," is to, break in pieces all these kingdoms, was beautiful, and compared with what we had before, almost glorious. But the present view, sustained as it is, in the most absolute manner, by the LAW and the testimony, is simply grand. The thousand years is certainly the age of judgment, and of the subjugation of evil; and if so, it is "the time of the dead that they should be judged," —not the physically dead, that, in Bible language, is "sleep," but the *dead* who are judged under the seventh trumpet, are the dead in trespasses and sin, "the rest of the dead," all who are not made alive "at his coming;" and who are to be judged, even as we are judged during the gospel age; and as *we* do not "live," until his coming, so the "dead" who are judged under the seventh trumpet, do not "live," until the thousand years are finished.

This new departure, in finding that the Jordan, or work of judgment, and the trump of God, spans the thousand year age, instead of weakening any of the past positions as to the time, or the manner of Christ's coming, does not affect the former, and certainly adds beauty and consistency to the latter. If our work on earth must be finished, before passthrough the vail, how else could Christ appear, and we "see him as he is, and be like him," if he does not come, as the perfect "spiritual man"? And how could the law of the going in, and coming out of our high priest, be fulfilled, unless he comes out in the same manner the disciples *saw him* go in? or unless he so comes to bless the people as the seed in whom all nations are to be blessed?

☞NOTICE! We have already heard from many, who are expecting, the Lord willing, to be at the general meeting at our home, in August. I keep a list of them all, so that when the time draws near, I can make some estimate of the numbers coming from the different directions, and so be better prepared to ask for, and if possible, get a reduction of price on a goodly number of roads. I cannot ask for a reduction of fare, without at the same time, giving the R. R. officials *some* estimate as to the numbers who are likely to come over the different roads. I do not expect all who write, to make definite engagements that they are coming, but only to state the probability of their coming, if the fare is reduced. And this will help me to act in the matter with more certainty.

[The Lord willing, the meeting will commence on Saturday, Aug. 27th, and continue over the first Sunday in September.]

NOTICE!

We expect to preach at the "Church of the Strangers," in Rochester, the second Sunday in June, at 11 a. m.

☞A. P. ADAMS, in Odd Fellow's Building, Beverly, MASS. every Sunday afternoon and evening.

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☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *dec i* means paid only to December 1880; while *june* or *dec* alone, means paid to *june* or *dec* of 1881.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee,"

Vol. 13. ROCHESTER, N. Y. JULY 1881. No. 1.

THREE WORLDS

World that was, World that now is, World to come.

THE TIMES OF RESTITUTION!

Do they begin with our being caught up to Meet the Lord in the Air?

There is, I am well convinced, light now on this question. That we are to be "caught up to meet the Lord in the air," at early stage in this "time of trouble," and conquest of the nations, is not to be question-, for it is from that time, we are to be with Christ,—"And so shall we be forever with the Lord." And we are certainly to be with him during the conquest of the "ten kings," "They that are with him, are called and chosen and faithful," (Rev. 17: 14), But the question is, are we to be with him from the moment of his coming? We must not let what we have believed in relation to this, have any weight, unless there is Scripture for such belief. "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," (1 Thes. 4: 16, 17, new version).

Whether, immediately on the coming of the Lord, the dead in Christ will rise, and we together with them be caught up in the clouds to meet the Lord, or whether there is some intervening time after he comes, before the dead will be raised, is a question we have never yet seen satisfactorily answered. And so with the parable of the ten virgins, "the Bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut." In neither of these texts is there any thing to oppose the idea that *time* may not intervene between his coming and our being caught away to meet him, or our going in with him to the marriage feast. And to believe that there is *not* time intervening, at this stage of events, is something we could easily renounce, if the harmony of Scripture should demand it. If for instance, it should appear that Christ is to come and tread the winepress alone, before we are caught away to meet him, and to be forever with him; we can see how this can be, and not clash with any position we have hitherto held, for which we have had *Scriptural* support.

All the changes in our views thus far in this movement from 1843–4 to the present time, have been on those points where it has been *assumed* that something more than the scriptural argument demanded, must, in our judgment, necessarily occur in consequence of the fulfilment of the definite thing which the prophecy to which we looked required. For instance, the prophecy to which in 1844, we mainly looked, read, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Being at that time entirely ignorant as to what the sanctuary meant, or what the process of cleansing

might be, we *assumed* that the ending of the prophetic measurement would bring Christ, the end of the world, &c. &c. as events *necessarily* associated with the cleansing of the sanctuary. And all that host of expectation and sore disappointment, was the result, not of a mistake in the scriptural argument, as there is abundance of proof to show, but because of our expecting more than was due.

So in 1873–4, though the advancing light had cleared up much that was dark, still we were again disappointed, and for a like reason. Our arguments proved that the time of harvest, or end of the world had come; and on the strength of that, we assumed that Christ had come. We then knew nothing of the manner of his coming, it is true, nor did we claim to have any proof, only that as the harvest had begun, we thought he ought to be here, because of certain supposed parallels, and therefore he was here, was the conclusion. The argument was correct, and the time of harvest was due, but the assumption that, "therefore *Christ* must be here," was the mistake; since "the angels," not Christ, are the reapers, in this harvest.

Now there is proof that the times of restitution begin, and that the harvest ends this present autumn; and that when the times of restitution begin, the heaven can no longer retain Jesus; but the question is, is there proof that we shall be caught away to meet the Lord in the air, immediately at his coming, and that there is no time to intervene? and if so, where is the proof? To assume that there is no intervening time, in the absense of proof, would be to court disappointment, and the past should teach us wisdom.

That there is time to elapse, after Christ comes, and before we are caught away, appears not only probable, but there is much Scripture which seems to require it. The fact that Christ is to "tread the winepress alone;" and that the saints are to require angelic protection, as stated in Ps. 91; and in various types and Scriptures, makes the evidence seem conclusive on this point. For instance, Rebekah sees Isaac at a distance, and he is made known to her before he meets her. Also in the Elijah type, "And they two stood by Jordan," seems to be made a special point; otherwise why not have said, "And Elijah took his mantle and wrapped it together and smote the waters." God had sent him to Jordan, and when he came to it, he smote the waters. But no! every thing is so deliberate. "they two stood by Jordan, while the sons of the prophets, stood to view afar off." And Elijah took his mantle and wrapped it together, seems to call especial attention to a work which must precede the smiting of the waters. I know that details in types are not always carried out in the antitypes: nor is it safe to build on them, only as they are in harmony with other and more positive Scripture: but where they *are* harmonious, they add greatly to the strength of any position.

I will now state just what appears to be the order of events; and although it involves another large advance and change, in what we have been expecting to transpire this coming autumn, still it in no way weakens or changes any one position or argument, or any view for which we had, or even *supposed* that we had Scripture for its support; but as heretofore, it is an advance of light as the ending of the movement, in regard to events connected with the coming of Christ and our gathering together unto him, and which events we have assumed to be due, because certain other events were due with which we supposed they were associated.

This associating events, and believing all were due because a part were, has been the source of disappointment from the beginning of the movement, and it has also been the door by which the advancing light, which was to shine more and more, has been flowing in. Imagine the mass of error we had in 1843–4, as a great cloud of darkness; and the truth, on the ending of the 2300 days, as a vein of light. This was all the light we had—on this subject.—And now the sanctuary was to be cleansed. That great cloud of error, was in the assumption that all the events covering the whole plan of salvation, and reaching,—as we have now learned—to the end of the thousand years, where our translation is due, would transpire in 1843. And all that assumption was based on the one fact, viz. that the 2300 days ended then, and the sanctuary was due to be cleansed, *i. e.* all this cloud of error must be removed. By the time we reached 1873–4, that cloud of error had begun to give way, and soon after that, the skeleton of the plan of the age began to be seen. But in 1874, and also in 1878, we still assumed that all the events prior to, and including translation, were due at the end of the prophetic arguments terminating at those respective dates. Then in starting for 1881, (Jordan), the light began to increase so rapidly that the cloud of error which had hitherto covered our whole horizon, began to break away; and just be-

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within a month, the cloud has suddenly given way, and the light, which has ever been on the increase, has flashed out, and dispelling the cloud, lights up the whole plan, to the end of the earthly journey and triumphant reign of the church of the firstborn. For a little while, we almost believed that the sanctuary was cleansed, that all *error* was removed, and that now we only needed the Master's hand, to finish our faith, and give us the victory.

But though the cloud of error and assumption is broken and scattered like mist, it must not surprise us to find here and there a fragment still clinging to our horizon. And we have already discovered one dark spot, one assumption, in which we have expected an event, without the evidence on that exact point, but expected it because of something else which was there due.

I firmly believe, on what appears to be full and satisfactory evidence, that Christ will come, and the work of restitution will begin, and begin with us, "who are alive and remain." ~~this present autumn~~; that the conditions named in Ps. 91, will obtain, and that we shall be in the condition represented in the parable of the "tares and wheat," by the wheat being gathered "into my barn." But I do not believe we shall be "gathered together unto *Him*," until he shall have trodden the winepress alone.

Those of whom he gives his angels charge that no evil shall befall them, that no plague shall come nigh their dwelling, etc. are not the triumphant and perfected church, having power over the nations, to dash them in pieces as a potter's vessel, to bind their kings with chains, and their nobles with fetters of iron, to execute the judgment written; but they are those who need protection, "He shall give his angels charge over thee, to keep thee in all thy ways." And "the age to come," is not to be in subjection to angels. This 91st Ps. condition is, therefore, a time of terrible desolation, in which fearful scenes are to be enacted on earth, so that a "thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." This is a time in which the saints are lookers on, but not actors; a time when the "great winepress of the wrath of God" is being trodden by Him who treadeth the winepress alone,—"I have trodden the winepress alone; and of the people there was none with me. For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; For the day of vengeance is in mine heart, and the year of my redeemed is come," (Isa, 63: 4). Compare this with Isa. 61: 1, 2; and Luke 4: 18, 19; and see how Jesus quotes, and divides it. He, rightly dividing the word, stopped in the midst of verse 2, with "To proclaim the acceptable year of the Lord," leaving out "the day of vengeance," as belonging to his second, rather than to his first advent. But the treading the winepress, is "the day of vengeance," (chap. 63: 4); hence is to be fulfilled "when he shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

He comes with his mighty angels; and "he shall give his angels charge over thee," etc. Thus Christ is to be revealed from heaven, in these fiery judgments; he gives his mighty angels, or, margin, "the angels of his power," charge over us, while he is "treading the winepress alone." And in the law, the high priest came into the tabernacle of the congregation, before he laid off his holy linen garments, and before he washed his flesh, (Lev. 16: 23).

The law in relation to the coming out of the high priest, is a guide only to the high priest work; any other work which Christ may have to do would not therefore, be shadowed forth in that one type, though it should be in harmony with it. At the first advent, while Jesus was the passover lamb, he also filled other types and prophecies. So now on coming out, he has his high priest work to enact, but there are other Scriptures and prophecies to be fulfilled, as well as that of a high priest, washing his flesh. And the fact that he "comes into the tabernacle of the congregation," *before* he puts off his garments to wash his flesh, gives time to fulfil this prophetic work, before laying off his holy "linen garments."

How Christ will appear, "And unto them that look for him shall he appear the second time without sin unto salvation," we have no exact means by which to determine; only that he appears unto *our* salvation, *i. e.* his angels are commissioned to protect us, so that among all these terrible chastisements, in which every man's hand will be against his brother, and the slain of the Lord from one end of the earth to the other; we shall "not be *afraid* for the terror by night; nor

for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . *There shall no evil befall thee*, neither shall any plague come nigh thy dwelling." The dark cloud is already gathering, and the winds which will hurl thrones and empires to the dust, are soon to be loosed. The moanings of the coming storm are heard from every quarter: "Behold evil shall go forth from nation to nation, . . and the slain of the Lord shall be from one end of the earth to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground, (Jer. 25: 33).

This work we believe Christ will do after he comes out, or "into the tabernacle of the congregation," and before he puts off his glory, and therefore before we are "gathered together unto him," for reasons which will appear as the subject progresses.

In the Rebekah type, the espoused bride sees at a distance, and recognises the bridegroom, by the help of Eliezer, the type of the Comforter sent to take out a bride for Christ, (see Gen. 24: 63). So, we understand, we shall see and recognise Christ, by the help of the Spirit, *before* we meet him. But the question may arise, in what character, or under what circumstances shall we see him? In the character in which he will be before he puts off his glory, preparatory to washing his church, I answer. In other words, in the character in which Daniel and Paul and John, have seen him; or, possibly only in his fiery judgments; the Holy Ghost making him known to us, in his treading of the winepress; or in both ways, as he was seen by Daniel. Daniel saw him so near that he was lifted up by his hand; we, as in the Rebekah type, shall doubtless see him at a distance. Daniel also saw him in his warfare on the prince of Persia, (see Dan. 10: 13, 20). And it seemss that robed in his high priest glory, he can be visible to some, and not be visible to others. Paul saw him, but "the men which journeyed with him stood speechless, hearing a voice, but seeing no man," (Acts 9: 7)). And Daniel says, "I Daniel alone saw the vision (*appearance or sight*); for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves," (Dan. 10: 7). This was a real appearance, for "the man" was there and he talked with Daniel, and when he left him said, "And now will I return to fight with (or *consume*) the prince of Persia." (Dan 10: 20). (The meaning of these Hebrew words as given in parenthesis, is by Young, as given in his Hebrew concordance).

Christ is now to be here, *consuming*, not the prince of Persia, but, the tares, the mystery of iniquity, "that Wicked, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his parousia."

The treading of the winepress, is of the "vine of the earth," (Rev. 14: 19). Jesus says 'I am the true vine." Or the "Spirit of truth;" but there is a false vine, represented by "the spirit of error." And they have grown side by side. The false have always claimed the *name of Jesus*, and to do wonderful things in his name; and the only way to test them is, by the LAW and testimony. The Roman Catholic is as honest, and zealous for the name of Jesus, as any one; but they cannot be tried by their zeal or honesty, or supposed *goodness*; are they following the Spirit of *truth*, or the spirit of *error?* is the question which determines whether they belong to Christ or antichrist, the true or the false, the vine of the Father's planting, or the "vine of the earth."

The saints are to judge the world; they are to have power over the nations, and execute the judgment written. But nowhere is it said that they are to deal with the tares, or their "fellow servants," though pronounced to be "evil servants." But, when cast into the fire, Christ is to deal with them. He treadeth the winepress of the clusters of the vine of the earth, *alone*. And "judgment must begin at the house of God."

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answerd them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *among* you, (margin); And he said unto his disciples; The days will come when *ye* shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say unto you, See here; or, see there: go not after nor follow them, For as the lightning that lighteneth, . . . and *shineth*, . . so shall also the Son of man be in his day," (Luke 17: 20-24).

While we are under the special protection (from all physical evil), as taught in Ps. 91, so that no pestilence or plague, or destruction in *any* form, can come nigh us; and even the *fear* of evil is taken from us;

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and Christ, having come, but not having as yet "put off the linen garments," (Lev. 16: 23), is "as the lightning that shineth," and is doing his terrible work of consuming the tares, the antichrist element in the church, we at that time, knowing that he has come, and having *seen* and recognised him, by the aid of the antitypical Eliezer, shall naturally desire to be with him, we "shall desire to see one of the days of the Son of man, but shall not see;" since the work he will then be doing, he must do alone. But being in the light, it will not be possible for us to be deceived by the false Christs. And yet the world will eat and drink and marry, as in the days of Noah, and know not.

When this state of things shall obtain, the "wheat," gathered into the "barn," and the tares gathered and ready to be "cast into a furnace of fire," the gospel harvest will be ended,—the utilizing of the wheat, or the burning of the tares, being no part of *harvest* work, any more than taking your wheat to mill, or making it into bread, is the work of harvest.

According to the Two Dispensation argument, the gospel harvest, which is entirely the work of angels,—not the work of Christ, as some are falsely teaching,—~~ends this present Autumn~~; ~~and~~ ends by the tares being bound in bundles, to burn; and the wheat, being gathered into the "barn," (Matt. 13: 30). But the disposal of the wheat, after it is gathered into the barn, and the burning of the "bundles," or "clusters," after they are "cast into the fire," is the work of Christ.

This gathering of the gospel harvest, in this parable, like the barn, and the burning, is, of course, symbolic, and means into a condition, not a locality. But because this parable is symbolic, it does not follow that our being caught up to meet the Lord, is not a literal and personal gathering, a "general assembly of the church of the firstborn."

"INTO MY BARN."

What then is to be the condition of the gathered "wheat"? Parables only give an outline of events, while details must be found by putting Scripture to Scripture.

There are seven promises to the overcomers, associated with the seven churches, or seven stages of the church. The first one is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," (Rev. 2: 7). "And the Lord God said, . . Lest he put forth his hand, and take also of the tree of life, and eat, and live ~~for ever~~: therefore the Lord God sent him forth from the garden of Eden." "For ever," is rendered "*Age lasting*," lest he put forth his hand and take, and eat, and so gain age-lasting life. Adam had already sinned, and yet it seems there is a virtue in the "tree of life," (or what ever that represents), to give a sinful man "*age-lasting*" life. We shall not be *spiritually* perfect until the washing by the high priest, which washing, is to finish our faith.—I cannot now speak unto you, as unto babes, or *new* readers. "Strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil."—But it appears from the above, that the physical, can be "made perfect," or prepared for age-lasting life, even while the spiritual nature is yet deficient.

Now if we are to be here for a time, in a *waiting* position, (probably for seven years, as I shall show,) after the harvest is ended, and we are "gathered into the barn," it is that we may ripen or develop; or as a husbandman would call it, "that the wheat may *cure*." When the mortal bodies of the dead in Christ are quickened, they are raised incorruptible; and if we should be caught up together with them, to meet the Lord in the air, they with incorruptible bodies, and we with *corruptible* bodies, as we now have, there would be corruption and incorruption brought together, which is not Scriptural.

Christ does not raise the dead, it is "the Father," (John 5: 21); "And He that raised up Christ from the dead, shall also quicken your mortal bodies," (Rom. 8: 11). God therefore, quickens the mortal bodies of all who are raised incorruptible, and all who are made incorruptible. Jesus, who was the author, is to be the finisher of our faith, but the Father, not the Son, quickens our dead, and dying bodies. And when we are caught away, our *bodies* should be incorruptible.

The Jubilee argument also proves that the times of restitution are due to commence this present year. And it appears that restitution is to begin by our being permitted to partake of "the tree of life which is in the midst of the paradise of God."—No matter what this may symbolize, it means just what it meant in Gen. 3: 22; and is something pertaining to soul or body, which Christ is to give to "him that overcometh," and which, if partaken of by man, even after he had sinned, would have imparted to him age-lasting physical endurance. Man did not lose physical perfection, as quick as he lost the mental. His power of endurance

remained almost equal to a thousand years, for a number of generations; but since the flood, it is only by reason of strength, that we can attain to four-score years.

The first promise to him that overcometh, is to give him that which will restore him to *physical* perfection,—something belonging to the paradise of *God*, and of which *Christ* enables us to partake. With this, restitution begins; but the restitution of the physical, is not an instantaneous work; like all of God's work it requires time: the wheat must "cure." When this begins, those who are counted overcomers, will suddenly stop the down grade to corruption, and begin to rise. The sick will begin to recover, while the feeble will renew their strength, and the old, their age. If one "is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhoreth bread, and his soul dainty meat; yea, (though) his soul draweth near unto the grave, and his life to the destroyers; if there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going to the pit; I have found a ransom, (or margin, an *atonement*). His flesh shall be fresher than a child's; he shall return to the days of his youth," (Job 33: 19–25).

The second promise to the overcomer is, "He shall not be hurt of the second death," (Rev. 2: 11). The next is, "I will give him to eat of the hidden manna, and will give him a white stone, and in the stone, a new name written, which no man knoweth saving he that receiveth it," (ver. 17). In this we can see that in this restoring process, the world will not recognize the *truth*, even though these miracles are enacted before their very eyes; still they will build and plant and know not. The next step brings us to the "washing," which completes the work, and gives us the victory:—"He that overcometh, to him will I give power over the nations; and I will give him the morning star," (verses 26, 28). Then follows the white raiment, and the confession before his Father and the holy angels, (chap. 3: 5). Then the marriage, which makes us "pillars in the temple of God," and enables us to adopt the "new name" of THE CHRIST, "I will write upon him my *new name*," (ver. 12). Then, after the marriage, the next promise is, to sit with him in his throne, (ver. 21). And after that there is still one more promise to the overcomers, as if to make sure that nothing has been forgotten, (Rev. 21: 7), "He that overcometh shall inherit ALL THINGS; *and I will be his God, and he shall be my son.*"

"Wherefore take unto you the whole armour of God, that ye may be able to withstand *in the evil day*, and having done all, (margin, *overcome all*), to stand," (Ephes. 6: 13).—"And they two *stood* by Jordan." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

THE TIME.

How long we are to be in this preparatory condition, must be learned from types, if at all, for we have no prophetic measurement. It is certainly all the time in which Christ is treading the winepress alone; and doubtless, until the process of our physical restitution or bodily perfection is complete; and that it may be *seven years* seems more than probable. The coming out of Egypt, with its seven last plagues, etc. is clearly a type of the judgments to come upon the nations; and especially is the *time* typical, (see Micah 7: 15), "According to the *days* of the coming out of the land of Egypt will I show unto him marvelous things, the nations shall see and be confounded at all their might," etc.). And this type applies to the judgments on the nations. Now, as shown in Vol. 9, No. 3,—September, 1879—the time in which Moses and Aaron were executing the judgments on Egypt, was *twenty-six* days. And as the "times of the Gentiles," do not end for 33 years, or with the year 1914, it follows that, from this type, these plagues should continue 26 years; and ending with the times of the Gentiles, will not begin for *seven years* after 1881. This leaves the coming seven years, for the treading of the winepress, a work to be accomplished before the antitypical Moses and Aaron begin their joint work of executng the judgments. And it is during this time that Ps. 91, in which the overcomers are to be under angelic protection, will be fulfilled.

That this time during which we are undergoing physical restitution is seven years, seems probable, from the above measurements; also from the fact that even now in the due process of nature, our entire physical structure undergoes a renewal once every seven years. And we are continually learning that all these changes, both physical and mental, are accomplished, not in opposition to, but in harmony with God's ordained laws of life and growth. There

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MANNER OF CHRIST'S COMING.

In order to understand the high priest's
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il, represents the spirit world, the condi-
on in which God, and all his holy angels
well,—call to mind the diagram of the tab-
nacle, given in one of the back numbers
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rough the middle of the tabernacle, thus
viding it into two rooms; one called the
ly, and the other the most holy place; and
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ly, represents the true *spiritual, i. e.* the
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ndition in which "the royal priesthood,"
their thousand years' reign on earth, are
be; with nothing but the vail [flesh] separating them from God. While the court, represents the condition of those who are coming to God, through sacrifice and baptism; in other words, the condition in which the church now are. On the day of atonement, or while the *high* priest was "appearing in the presence of God," the ordinary service of the holy place, and which was conducted by Aaron and his sons must stop, "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy, until he come out," (Lev. 16: 17). That is, while the high priest was "appearing in the presence of God" for them, he was the only mediator between them and God. So while Christ is appearing in the presence of God for us, we must wait at the door of the tabernacle, or in the court. And though called a royal priesthood, we are only so in prospect but not in fact, until the resurrection, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years,"

When we first saw that it was from the *law*, we must learn the *manner* of the coming out of our High Priest, it was very natural that we should see his coming *only* in his high priest character and work. Indeed that is all the *law* does or can teach on that subject; viz. "Aaron shall come into the tabernacle of the congregation, (the holy place) and put off the linen garments, which he put on when he went into the holy place, and leave them there; and he shall wash his flesh with water in the holy place, and put on his garments and come forth," (Lev. 16: 21). Now in all this, we have seen and understood just what this teaches concerning the coming out of our high priest, viz. Christ comes into the holy place, or this side of the vail, and therefore into the *perfect man* condition, and lays off his special high priest glory, and washes his flesh, etc. And all this is true, and is the *whole* truth, concerning his coming, *in just his one character of high priest;* and therefore it is all that the *law* can teach. Now suppose he is not merely a high priest, but has other Scriptures and *prophecies* to fulfil at the same time; then we could see that the law, which speaks of him in this case. only as a high priest, could not give the whole truth concerning the manner of his coming. The law has nothing to say concerning his coming as Bridegroom, or of his work and character while execut-

ing the vengeance of God, in "treading the winepress of the wrath of God. And yet, as we have seen, these things must be fulfilled in the midst of his high priest work, and *before* he washes his flesh; because he treads the winepress *alone*, and when *we* meet him, "so shall we ever be with the Lord."

In view of these things, it is not surprising that while looking to the law, we should see only what the law could teach, concerning his coming. But it is not in the mouth of one witness, but "in the mouth of two or three witnesses," that every word shall be established. And we now see, not merely the manner of his coming in the character of high priest, and see it just as we have from the first; but we see more, viz. that he has certain prophetic characters to fulfil at the same time. Hence, our views are very materily modified, in the last few days, as to the manner of Christ's coming; not by giving up what light we had from the LAW, or changing it on a single point, since the law speaks on this point with unmistakable clearness. But our views are changed, because of an increase of light, and which is in every way in perfect harmony with what we had before.

I now believe that the first stage of his coming, is in his High Priest glory, even as he was seen by Paul, while on his way to Damascus. And hence, that he will be "as the lightning that shineth," etc. "even so shall the Son of man be in his day." But, "as it was in the days of Noe, so shall it be also in the days of the Son of man;" that is, during this time, though Christ will be here "as the lightning that shineth," etc. still the world will not know or recognise his parousia or presence, during this treading of the winepress, while the overcomers *will* know and understand the situation. Nor is there any difficulty in understanding how this can be. If he shone above the brightness of the sun at noon day, and yet was seen and recognised of no one but Paul, can he not now, when he shall thus come, be in some way, recognised by his own, and by no one else? as it appears the Rebekah type demands that he should be seen and recognized, before he meets his espoused. (It is not until later developments, after the marriage, and when he comes with all his saints, that "every eye shall see him." But his regal glory will be very different from his High Priest glory. The latter, was, under the law, never to be seen by the people; he was to lay off these garments, "in the holy place, and *leave them there*, And, after washing his flesh, come forth with other garments; *i. e.* his ordinary priestly garments.

In brief, then, we are looking for the restitution to begin this present autumn; and begin with the physical restitution of those who, at the end of the gospel harvest, are counted as overcomers. That from that time, these—the gathered wheat of the living church—will be in the condition represented in the parable, as gathered "into the barn." That while in this condition, they will be under the immediate and absolute protection of God's angels, as represented in Ps. 91. That during this time (a period of seven years), they will renew their physical condition, and at the end, become as perfect in body, as was man before the sentence "Dust thou art, and unto dust shalt thou return," was pronounced upon him; or, as expressed in Job 33: 25, "His flesh shall be fresher than childhood," —margin.

In the mean time, while our physical restitution is in process, Christ will be here as the lightning, etc. viz. He will come into "the tabernacle of the congregation," and which represents the *perfect man* condition, but come in his High Priest glory, as the *law* demands. And it is while he is in this condition, and before he puts off his glory that he treads the winepress alone. Then at the end of this seven years, (in which our animal nature is to be prepared to enter into the ark of salvation, viz. "age-lasting life," even as in type, Noah had seven days for bringing the animal creation into the ark) we understand that the dead in Christ will be raised, incorruptible; and we that are alive and remain, having attained to the condition of incorruptibility to which *they* will be raised, shall be caught away together with them, to meet the Lord; at which general assembly of the church of the firstborn our faith, (which comes, not by physical restitution, but by the word of God), will be finished, by the High Priest's washing of his flesh. And that then, the clusters of the vine of the earth, having been disposed of by Christ, and the overcomers of all the ages, having been made perfect, will begin the second Adam work, of subduing the nations, and regenerating the world.

When we are caught away to meet Christ for the washing of his flesh, he will have put off his High Priest glory, (as the law demands), and will then be no *more* glorious than he was when he rose, the perfect man from Joseph's tomb, "no more to return

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This view of the manner of Christ's coming, meets every phase of *law* and of prophecy also. We have always seen that he was to come in his glory; and it *seemed* to be before we were caught away;—"If they shall say, Behold, he is in the secret chamber, (as it was claimed that he had come in the person of Ann Lee, and as so many are now claiming, that Christ has come in them), believe it not; If they shall say, Behold, he is in the desert, (that is, that he has come in a fruitless and barren manner, as Spiritualists claim, and "lays his hands on them and blesses them, and accepts a boquet of flowers," etc. or in the still more barren way in which another class are teaching, *i. e.* that he came in October 1874, and gives no indication that he is doing *any thing*), go not after nor follow them; FOR,—now notice why you are not to follow such teaching,—as the lightning when it lighteneth out of the one part under the heaven, shineth unto the other part under the heaven; *so shall the Son of man be, in his day*," (Luke 17: 24, new version).—Now if Christ was not to come in his glory, "as the lightning," etc. before the church are taken, this warning, made expressly to and for his disciples, (see verse 22), would have been a needless warning to them. And yet, his coming in his glory, was supposed to be at a later stage, or in kingly glory, when he comes to Jerusalem, with "all his saints." But the LAW demands that the high priest should come in to the tabernacle of the congregation, in all his glory: and if the law is to be fulfilled, Jesus will come in *his* High Priest glory, a glory he took on, after that forty days, in which he "washed his flesh," and does not lay off, until he is ready to repeat the washing.—That this glory was taken on, after he left his disciples, and yet before he passed "through the vail," can be proven thus: it was ten days after Jesus finished washing his church with "water by the word," before the Holy Ghost was given: "The Holy Ghost was not yet given, because that Jesus was not yet glorified," (John 7: 39); hence, [*when* Jesus was glorified, the Spirit was given.] Now the high priest's garment, "made for glory and for beauty," (Exo. 28: 2), was not put on until after the high priest, on going in to make the atonement, had washed his flesh; and yet it was put on before passing through the vail. Hence, Jesus was glorified, after he "washed his flesh," and before *he* passed through the vail. And [the disciples saw him before, and Paul after he was thus glorified.] And according to the law, our High Priest does not lay off that glory until after he again comes out through the vail, and into the tabernacle of the congregation. Hence, Christ *must* come this side of the vail, and come in the glory seen by Paul, if he fulfills the law, and lay off that glory *after* he comes out, and *before* he again "washes his flesh. Then, after that washing, the ordinary garments of a priest, were put on and he came out to the people; and [those in which he had made the atonement, were left "in the holy place," where the people could not enter. Hence, Christ will come in his *High Priest* glory; and having fulfilled whatever prophecy may be due, will then lay off that glory, and again wash his church with water by the word; and then, with his body complete and perfect, come forth to the *people*, in a different character than that in which he comes *before* the washing of his flesh.

With the foregoing manner of his coming both the law and prophecy are in harmony. He will be as the lightning that shineth; and yet he will, in due time, fulfil the law, and so come to us, (the church), in like manner as they saw him go. He will then appear to the world, in his regal glory. "And when he who is our life shall [so] appear, then shall ye also appear with him in glory" *i. e.* in his second Adam glory, "Thou madest him a *little while* (margin) inferior to the angels, (viz. while he was corruptible) thou crownedst him with glory and honor, and didst set him over the works of thy hands," (Heb. 2: 7). This is a glory pertaining to the perfect man and his dominion over the earth; while the coming of Christ, in his character of High Priest, is a glory pertaining to that which is beyond the vail, and of which we know but little.

The coming of Christ in the character in which he is, "as the lightning that shineth," although it is a coming into the "perfect man" condition, or "holy place," is not a coming to us, but he comes for another pur-

pose, as we have shown. So in the Rebekah type, Isaac did not go out into the field to meet Rebekah, but went for another purpose, (Gen. 24: 63); and yet he saw her before they met; and his coming eventually changed from his first purpose, into a coming to meet her, (verse 65); "Therefore she took a vail and covered herself." This covering with a vail, has its fulfilment when "this corruption shall put on incorruption," and we put on incorruption, after he comes into the "field," and before we meet him, viz. during this seven years of physical restitution, even as Rebekah covered herself with a vail, after she saw him.

THE LAW.

"The Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut," (Matt. 25: 10).

In the new version, this is rendered "marriage feast," and can mean nothing more nor less than the "washing with water by the word." The high priest on coming out, was to "wash his flesh with water;" and we all know how this washing of the flesh, was fulfilled in the going in of our High Priest, and hence, how the same act must be fulfilled on his coming out. And we also know what a feast, on the spiritual plane means; and that this washing of his flesh with water by the word, or expounding of Scripture, and bringing us to the full stature of a man in Christ, is equivalent to being made perfect, or what he is; and this being made perfect, is equivalent to being made one with him, or being made like him; and hence, answers to the symbol of the "marriage." The marriage feast is, therefore, the spiritual food we are to receive during the washing of the High Priest's flesh; and the marriage itself, or being made one with him, is the result of that *finishing* of our faith. Hence, the going in with him to the marriage feast, can be nothing less than the washing of his flesh, or expounding to us of the Scriptures. The following then, is the exact meaning,—"The Bridegroom came, and they that were ready, went through the washing, or perfecting process, with Christ," *i. e.* in his company, or accompanied by him.

Now we must look for Jesus, as our high priest; and hence, in exact fulfilment of the law in relation to the coming out of the high priest. The high priest washed his flesh on going in to appear in the presence of God, to make the atonement, before he put on his robe of office, or the holy linen garments "made for glory and for beauty;" and took them off again, before he washed his flesh, after coming out. Hence, whatever glory he has had, or rather, whatever glory was represented by those "holy linen garments," in which the high priest was to appear in the presence of God, while making the atonement, was taken on by Jesus, after that forty days, and will be laid off, before the second washing of his body or church. Also another point should be noticed, these holy garments were to be left in the holy, while his ordinary priestly garments, which he had laid off on going in, were to be put on when he came forth; and not until the next day of atonement, when the process was to be repeated, would the high priest thus robe himself in this special manner.

From the above we learn, that between the ascension of Jesus, and his return, he has been robed, so to speak, in a special glory belonging to his office of High Priest, while appearing in the presence of God, And as he makes but the one atonement, he will never, after he shall come out, and lay off that special glory,—preparatory to washing his flesh,—take it on again, until the work for which the one atonement is made, shall be consummated; and therefore, if ever, not until after his reign on earth is ended,

Now there are three instances in which he has been seen in a glory which our corruptible nature could not endure; two of them since he has so entered in, to appear in the presence of God for us; and the other, while he was "Priest of the Most High God, but before he became the "second man Adam." I refer to his appearing to Saul, (Acts 9:) and to John, (Rev. 1: 12–17), and before he became an Adam, or earth man, as seen by Daniel, (Dan. 10: 5–11, which compare with Rev. 1:). No other being or angel has ever appeared in any such glory, and as in these cases, he was in that glory which is beyond the vail, we may safely assume that this was a glimpse of that which lies beyond the vail, whither our forerunner has entered.

Christ is our High Priest; he went in to the presence of God as such, and in fulfilment of the law of the going in of the high priest. And on the authority of the law and testimony, we can affirm that he will come out in the same manner; but certainly the law was not *all* fulfilled by the going in and coming out of the high priest on the day of atonement; "and not one jot or tittle of the law shall pass, until *all* be fulfilled."

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t the atonement, how is it possible that
"wife," or "sons," or "brothers" of our
h Priest, should go in, immediately on
completion of the atonement, unless the
is to pass before it is fulfilled?

But it may be said, the *law* does not teach
t any one except the *high* priest, will ev-
pass through the vail; or that he, after he
nes out, will ever enter a second time.

True, the law goes no further. It teach-
the restitution of all things, in its system
abbaths ending with a jubilee: It teach-
the atonement, or the reconciliation of the
e to God. But it goes no further; it no-
ere promises immortality, but simply *ao-*
n life;—"Good Master, What shall I do
inherit eternal [*aonian*] life"? The an-
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n is consummated, and mankind are re-
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the Eden condition, the *law* will be fulfil-
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The law therefore, does not teach that
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"is easier for heaven and earth to pass, than one jot of the law, until *all* be fulfilled;" and even the passover, the first institution of the law, will not be fulfilled until after the kingdom of God is set up, (see Luke 22: 16). Hence, we shall be in the kingdom of God, *i. e.* the kingdom which the God of heaven sets up, and gives to Christ, before the passover, with its feast of unleavened bread, is fulfilled. And there are two more feasts of the law, at least, which must be fulfilled at a still later date, (see Exo. 23: 14-16), before '*all* will be fulfilled." And until *all* is fulfilled, those who expect, in the character of the "bride" of the High Priest, or son of this age-lasting Father, or in any other character, to pass through the vail, or into the most holy, whither our forerunner has entered, will one day find out their mistake; and that instead of walking in the shining pathway, they are groping in darkness. And those who are looking for translation, are looking for that which is not due for more than a thousand years.

In the going in of our High Priest, we have the manner of his coming out; and as the disciples did not meet him, after he was glorified with his high priest glory, but only as he appeared while washing his "flesh," so *we* shall meet him only in that condition, after he comes out. In the law, the high priest was required to put on those glorious garments after washing his flesh on going in, and not take them off again, until he was ready to wash his flesh, on coming out. In accordance with this, Jesus has been thus glorified, from the time he ascended,—or soon after—and will so remain, until he lays off those glorious garments, to again "wash his flesh." Therefore, he was, and must have been arrayed in that high priest-glory, or the holy linen garments, "made for glory and for beauty," when Paul saw him, and also at the time when he was seen of John; and it would have been unlawful for him to have appeared,—between the first and the last washing of his flesh—in any other way than thus robed in his high priest glory. Now it will be found that Aaron is two or three times, in the holy place outside the vail, and again "within the vail," while making the atonement, and having on the glorious garments, (see Lev. 16: 12, and 15). It was in the holy place,—as distinct from the most holy,—that he washed his flesh, (verse 24). And by the fulfilment, when Jesus washed his church, during that forty days, (Acts 1: 3), we learn that it is from the holy place,

viz. the *perfect*-man condition, that Jesus, or God's angels, communicate with mankind. When Gabriel communicated with Daniel, he was "the man Gabriel," (Dan. 9: 21). When the Lord and the two angels appeared to Abraham, "Lo, three men stood by him," (Gen. 18: 2). Not marred or deformed, but perfect men, of course; and yet no more glorious than a perfect *man* should be. The "holy place," or this side of the vail, representing, in the figure, or tabernacle, the condition of the true spiritual or *perfect* man; it is from there, God, or Jesus, or angels, communicate with men, when *personal* communication is required. The normal condition of the "holy place," being neither less nor more glorious than that of a perfect man. Why then, it may be asked, was Jesus, at the time he appeared on this side of the vail to Paul, and again to John, more glorious than the normal condition of the perfect man, when neither the Lord, nor angels were so? The answer has already been given; it was unlawful for Jesus to lay off that glory, even though he should come this side of the vail as a *man*, until he lays it off to again "wash his flesh." And remember, it is *easier* for heaven and earth to pass, than for one jot of the law, in its *fulfilment*, to be disregarded. Keeping the law by man, is one thing, and has always failed; but the fulfiling of the law, and which depends on Christ, is quite another thing, and *cannot* fail.

As Christ has appeared on this side of the vail, twice, since he has been acting High Priest, appearing in the presence of God for us, (and it would have been unlawful for him to thus appear, except in the special glory represented by the "holy linen garments,") and appeared once, thus arrayed, to Daniel before he became a sin offering, we have in these three, a glimpse of the glory, not of a heavenly being necessarily, for the Lord, or Gabriel, are heavenly beings, but a glimpse of what the high priest's garment, "made for glory and for beauty," represents.

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fying sores." Hence, the perfect body is the glorious body; "and we shall be fashioned like unto his glorious body;" not like to his high priest-glory, but like to the glory of the perfect condition. And yet all the promises reach to that "within the vail," into which our forerunner has entered, and to which condition *we* shall ultimately arrive; but not until the second Adam, husband and wife, shall have completed the "restitution of all things;" the work and purpose for which Jesus came into the world.

There is but one advent of the Messiah foretold in Scripture; and this is what confused the Jews, and has puzzled the church. There is no Scripture, proving that God sent his Son into the world twice, to save sinners. Hence, the almost universal belief that those not saved under the present condition of things, can never be saved. But the truth is, in coming to fulfil the law and the prophets, he is the sacrifice first, "Sacrifice and offerings thou wouldest not, but a body hast thou prepared me." When he rose from the dead, the next step was to fulfil the work of the high priest, in making the atonement; and in order to do that, he must "wash his flesh," put on the glorious garments, and enter within the vail. When that is accomplished, and he comes out as the law demands,—laying off those glorious garments, and again washing his flesh—he will be ready to go on with the work of regeneration, the work his Father sent him, as a second Adam, to do. At his resurrection, he was prepared as a new Adam, to begin the work of restitution; he himself having been made perfect through suffering. But his "wife" was yet unformed, and the restitution had to be delayed until the atonement was accomplished; and when, as High Priest, he shall again appear on this side of the vail, the work of restitution, which really began at his resurrection, on his own person, will again commence, with the "wife," as the next "order," to be "made alive, in him," (compare 1 Cor. 15: 23, Acts 3: 21).

The coming of Christ is, therefore, really but one coming; our personal association with him being interrupted only while our great High Priest and head, has been within the vail, completing the atonement. Meanwhile the second Adam wife, has been taken out, to share with him in the work, not of the atonement, but of restitution.

That Christ, notwithstanding all his other characters, is a second Adam, cannot be denied. And *Adam* means earth, or earth

man, and not a spirit. Christ is spoken of, as being "made a quickening Spirit," in the past, present, or future, at some time, we admit; but this does not interfere with the fact that he has become a second Adam. Now Adam was not perfect or complete, until joined to his wife,—"Male and female created he them, and called their name Adam." —Then Christ, instead of passing out of the Adam condition, at his resurrection, is not yet the complete Adam; nor will he be, until joined to his wife; when THEY will be the perfect "Adam," or earth-man. To have Jesus pass out of the Adam condition before his "wife" is formed, and "presented to him," would certainly break the figure, and clash with the whole plan of redemption. Hence, if Christ coming in the flesh, is that by which he became an Adam, then this flesh condition, perfect or imperfect, must continue, interrupted only by the necessity of his appearing for us within the vail, until his Adam work is consummated; and which is certainly not the case before his marriage, before he becomes the *perfect* Adam. This alone settles the question, that the flesh condition of Jesus is not a character belonging exclusively to that corruptible condition before he fell asleep, and before his side was opened, or his wife is formed. Hence, there can be no question that Christ is yet to be here in the flesh; nor that "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ COMETH in the flesh. This is a deceiver and THE antichrist; look to yourselves," etc. (2 John 7, as rendered in the NEW VERSION).

From all of the above, we can see an absolute Scriptural necessity that the presence of Christ on earth, as the second Adam, "made perfect through suffering," is yet mainly in the future. And as the PERFECT MAN, what Adam should have been, had sin not entered our world, is to reign on earth a thousand years. And that those who are teaching that he comes as a spirit, either in their hearts, or as a spirit, without flesh and bones, who will materialize and dematerialize at pleasure, are teaching doctrines of devils, and are declared by the pen of Inspiration, to be THE ANTICHRIST.

COMMUNICATION. No. EASTON, MASS.

Dear Brother, In regard to the crossing of Jordan requiring the thousand years, or until the times of restitution are ended, and all the people are passed over, Josh. 3: 17, seems decedidly to agree, "And the priests that bear the ark of the covenant of the Lo[illegible] stood on dry ground in the midst of Jorda[illegible] and all the Israelites passed over on d[illegible] ground, until all the people were pass[illegible] clean over Jordan."

And the waters rose up upon a heap ve[illegible] far from the city Adam, (verse 16). Jes[illegible] says, "The first shall be last, and the la[illegible] first." "And the heaven departed as [illegible] scroll when it is *rolled together*," (Rev. [illegible] 14). In the passing of a scroll, when it [illegible] rolled together, that which was written la[illegible] is the first to pass. Is not the passing aw[illegible] of "the heavens and earth which now are," or "this present evil world," and the cre[illegible] tion of a "new heaven and new earth," th[illegible] new *Adam* condition? and equivalant to th[illegible] restitution of all things? "And He that s[illegible] upon the throne, said, Behold, I create a[illegible] things new." And does it not, therefo[illegible] require the whole of the restitution age, [illegible] the crossing of Jordan, to pass from the o[illegible] creation to the new, from the shore of th[illegible] one world, to that of the other?

Of a few, Jesus could say, these "Ha[illegible] passed from death unto life, and shall no[illegible] come into judgment." These are the prie[illegible] "of God and of Christ," and bare the ar[illegible] and "stand firm *on dry ground*, in the mi[illegible] of Jordan, until all the people are pas[illegible] clean over Jordan." That is, until the[illegible] also have passed "from death unto life," [illegible] entered into that rest that remaineth to th[illegible] Israel of God." "For if Joshua (marg[illegible] had given them rest, then would he not a[illegible] terward have spoken of another day."

Christ is coming to awake us to life, an[illegible] clothe us with the beautiful garment of th[illegible] "righteousness of the saints," and Zion sh[illegible] have children to her hearts content, and "[illegible] nation shall be born in a day."

WM. FORSYT[illegible]

Jesus says, "Your fathers did eat ma[illegible] in the wilderness, and are dead. I am th[illegible] true bread that came down from heaven; [illegible] any man eat of this bread he shall never de[illegible] "And the manna ceased on the morrow [illegible] ter they had eaten of the old corn of Canan[illegible] When the Jordan is passed, and Jesus h[illegible] given us rest, redemption, that for which [illegible] the true bread from heaven was given, [illegible] be accomplished, and the manna will ce[illegible] but we shall have the old corn of Cana[illegible] Restitution, is the work for which Ch[illegible] came into the world; and when that is fi[illegible] ished, and death, the last enemy is destroy[illegible] he shall deliver up the kingdom to God [illegible] en the Father," and the manna will ce[illegible]

WHY WE S[illegible]

The manner of the c[illegible] always been a stone of [illegible] the houses of Israel. T[illegible] because the manner of l[illegible] was misunderstood; and [illegible] are but little better off. [illegible] in both cases, becau[illegible] ant is to be taken, and [illegible] If the law, arranged [illegible] tern, and always honore[illegible] both Jesus, and the Hol[illegible] apostles, as the very fou[illegible] truth, had been recog[illegible] could have been under[illegible] have been no misunders[illegible] ect. But, in that case, [illegible] would have been thwart[illegible] of the flesh inherited the [illegible] vail has obscured the [illegible] tures;—this "vail" me[illegible] meant by "the flesh," vi[illegible] rect teaching of the wor[illegible] that the letter, that whi[illegible] teaching? while the spiri[illegible] the hidden meaning? [illegible] stance, in the washing o[illegible] so going in to make the [illegible] coming out, that could g[illegible] us to know God and Jes[illegible] hath sent? And yet w[illegible] Gentile, has ever unders[illegible] den meaning, until now [illegible] the "blood of Christ," is [illegible] that is a daily, or contin[illegible] each member of his body [illegible] asleep; but it is a contin[illegible] body of Christ, in some o[illegible] the beginning to the end [illegible] ment, and on until the m[illegible] d; and is prefigured in [illegible] ers washings" under th[illegible] were of daily, or continua[illegible] his washing was strictly [illegible] in and coming out on [illegible] the atonement; and du[illegible] washing, Aaron must not [illegible] high priest garment in w[illegible] ear in the presence of G[illegible] can suppose that the was[illegible] of Christ, could not take [illegible] appearing in the presence [illegible] as well as before, or afte[illegible] one who cares to use his [illegible] that this special washing h[illegible] of its own. And we [illegible] we shut our eyes to t[illegible]

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WM. FORSYTH.

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WHY WE STUMBLE.

The manner of the coming of Christ has always been a stone of stumbling to both the houses of Israel. The Jews stumbled because the manner of his coming to them, was misunderstood; and the gospel church are but little better off. And yet they stumble in both cases, because only an elect remnant is to be taken, and the rest are blinded.

If the law, arranged on purpose for a pattern, and always honored in the teaching of both Jesus, and the Holy Spirit through the apostles, as the very foundation of revealed truth, had been recognized as such, and could have been understood, there would have been no misunderstanding on this subject. But, in that case, the purposes of God would have been thwarted, and the children of the flesh inherited the promises. Hence, a vail has obscured the old testament Scriptures;—this "vail" means what is often meant by "the flesh," viz. the letter, the direct teaching of the word.—Is it not true, that the letter, that which kills, is the direct teaching? while the spirit that giveth life, is the hidden meaning? What is there, for instance, in the washing of the flesh of Aaron, on going in to make the atonement, and on coming out, that could give life? *i. e.* make us to know God and Jesus Christ whom he hath sent? And yet who among Jew or Gentile, has ever understood its spirit or hidden meaning, until now? The washing in the "blood of Christ," is quite another thing, that is a daily, or continual washing; not of each member of his body, for they soon fall asleep; but it is a continual washing of the body of Christ, in some of its members, from the beginning to the end of the day of atonement, and on until the millennial age is ended; and is prefigured in other of the "divers washings" under the law, and which were of daily, or continual occurrence. But this washing was strictly confined to the going in and coming out on the one occasion of the atonement; and during which time of washing, Aaron must not be arrayed in his high priest garment in which he was to appear in the presence of God. Now no one can suppose that the washing in the blood of Christ, could not take place *while* he is appearing in the presence of God for us, just as well as before, or after. Hence, every one who cares to use his senses, must see that this special washing has a peculiar meaning of its own. And we can now see—unless we shut our eyes to the fact—that Jesus stopped while on his way in to appear in the presence of God for us, and "washed his flesh," during that forty days after his resurrection, in a way, and under circumstances which never has occurred but that once; and that the time and circumstances, exactly met the requirements of the law for the washing of the high priest's flesh on going in. And also that this never has been understood or applied until recently,—an indication, certainly, that the second washing of that kind, is about to be fulfilled.—Now if the law had been understood from the first, by the Jewish and gospel church, there never could have been a misunderstanding in regard to the manner of the advent; in other words, if the Jews, or Gentiles had understood Moses, they would have understood Christ.

Moses and the prophets both teach that the Messiah would first come as a sacrifice; that he would then officiate as a high priest, the *law* describing the manner of his going in to make the atonement, and of his coming out. And if he put on his high priest garments, or in other words, was glorified, after he washed his flesh, then he will put off that glory, on coming out, before he again washes his flesh. And if the high priest came "into the tabernacle of the congregation" with the holy garments on, those with which Aaron was glorified when he appeared in the presence of God, then *Christ will come out in his glory*, the glory with which *he* has appeared in the presence of God. Nor can this be evaded by those who falsely claim that the high priest did not wear the *glorious* garments, when he appeared in the presence of God, (the Plymouth Brethren, I refer to): for he was a type of Christ, and we know that Christ *was glorified*, when *he* appeared in the presence of God, for Paul and John saw him thus glorified. And we know the type was true to the antitype, all teaching to the contrary notwithstanding.

Thus we have as positive evidence that our High Priest will come out in his glory, the glory in which he has appeard efor us in the presence of God, as we have that he is such an high priest; and hence, that he will be "as the lightning that shineth," etc. And we have an equal assurance that he will put off that glory, and again "wash his flesh with water by the word," as the manner of his coming to us. He is to be as the lightning, etc. while treading the winepress "alone;" but he will come (to us) the same Jesus, and in like manner as they saw him

go. We also have the same assurance that after the washing of his flesh, and on coming to the people, he will not appear to the world, in his High Priest *glory;* nor shall *we* appear in that glory, but in the glory of the perfect man, "crowned with glory and honor,"—a second Adam race.

Then it may be asked, if the law is such an absolute guide, that those who are guided by it cannot stumble, why may we not have all the light the law can give, especially as we now begin to see and recognize the real spirit of its teachings as never before? We could, I answer, if we could understand all its direct and indirect teaching; but this perfect understanding, is reserved for the washing, when Christ shall open our understanding, and explain to us the Scriptures. We understand a little of the law, because Jesus has fulfilled a little of it; the going in of the high priest, for instance, and the passover lamb: but we cannot now understand how the passover itself is to be fulfilled "in the kingdom of God," (Luke 22: 16). Nor could we understand how the law in the coming out of the high priest, is to be fulfilled, in the washing of his flesh, etc. only that it is a repetition of that which occurred at the going in of the high priest, and which having been fulfilled, becomes a guide as to how it must be fulfilled when he comes out.

If we could understand the law and the testimony, it would give us a complete knowledge of God and of Jesus Christ whom he hath sent; and would be equivalent to eternal life; but the Holy Spirit, sent to lead us into all truth, gives it to the church, viz. enables them to understand the Scriptures, just as fast as the truth is due, and no faster; and no man or set of men, can hasten, or retard it. Prayer will not hasten it, all that prayer can do, is to enable you to see the truth as it is offered to you, directly, or through his own chosen channels.

☞NOTICE! About one half of the States in the Union, have already been heard from, as likely to be represented at our general meeting beginning the last week in August next. In the next paper, the August No., we will state all that we can learn concerning the R. R. fares, and minute directions just what to do on arriving at Rochester, so that you can be set down at our door.

The paper will probably be mailed a few days later than usual, in order to gather as much information concerning excursions, fares &c. as possible. Excursion tickets are often good for 30 days, and in order to avail yourself of an excursion train, it may in some cases be necessary to start a few days sooner than you otherwise would. In that case Come. We expect to provide a home, (such as it is) for all who come. But those who prefer private apartments for sleeping, and take their meals at our table, will have to pay about $2, 00 a week for a furnished room.

We are looking to the Lord, rather than to man, about the R. R. fares; but shall use all proper means. My wife thinks the Lord will arrange it *just right.*

NOTICE! BAPTISM. Many seem to be unsettled on the question of baptism, especially since so much has been said about the High Priest "washing his flesh," "with water by the word." But it must be remembered that this is a special work of Christ himself, and has nothing to do with *our* commission to preach the gospel and baptise.

I am unable to see how a baptism by the Holy Ghost, could in any sense, be planting us together in the likeness of Christ's death. The baptism of the Spirit, is an earnest of LIFE; and there is not in such a baptism, the remotest *likeness* of DEATH.

There will be an opportunity at the meeting, for all who desire, to be "planted together in the *likeness of his death.*"

NOTICE!

We expect to preach at the "Church of the Strangers," in Rochester, the second Sunday in July, at 11 a. m.

☞A. P. ADAMS, in Odd Fellow's Building, Beverly, MASS. every Sunday afternoon and evening.

The last *three* Volms. in one book, at 80 cts,—sent by mail.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *dec i* means paid only to December 1880; while *june* or *dec*, alone, means paid to *june* or *dec* of 1881.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

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Vol. 13.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 13. ROCHESTER, N. Y. AUGUST, 1881. No. 2.

THREE WORLDS

World that was, World that now is, World to come.

"THE TIME OF HARVEST."

Are we now "in the time of harvest"? and if so, what are the proofs?

"The harvest is the end (*sunteleia*) of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the *sunteleia* (end) of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." (Matt. 13: 39–43)

"As therefore the tares are gathered and burned in the fire, *so shall it be* in the end, or harvest, of this age." If the harvest began in the autumn of 1874, and is now about ended, then the tares must have been not only gathered, but also "burned," "So shall it be *in the sunteleia*," end, or harvest of this age. But there is no more evidence that the *angels* have been here engaged in any such work during the last 7 years, than there is that Christ has been here during these seven years. Those who claim that Christ has come, make no such claim, on the strength of any thing which has transpired, but only because the *parallels* demand that he should have come seven years ago, *therefore* he must have come. But, as any one who chooses to look, can see; these supposed "parallels," have no foundation whatever, except in the imagination of those who build on them. Not one chronologically parallel *event* can be found in the entire history of the Jewish and gospel dispensations. Their tabernacle was set up about three hundred years after their twelve tribe dispensation began; ours is not yet set up. Their temple was finished about eight hundred years after their dispensation began; while "the stones" of ours, have not yet come together. Their high priest went in to make the atonement, and came out, many times; and the events belonging both before and after the coming out, were accomplished from the first: while ours has not yet come out. Again we assert, there is not one event in their whole history, having a *chronological* parallel, in the gospel age. There are types in the law, having their antitypes in, and *after* the gospel age; but not one of these types, even, has any thing like a *parallel*, in the gospel dispensation, they are not even fulfilled here. The passover even, only begins in this age, by the eating of its flesh, and is to be fulfilled, "in the kingdom of God, (Luke 22: 16). How then does it have its *parallel* here? The tabernacle, temple, and kingdom, in the pattern, all belonged to the Jewish age; but where is their chronological parallel here? There is no such *parallelism*, as all can see. But while we were in the devil's "sieve," or from 1875, to 1878, and on the way to the accursed city of "Jericho," we were led to assume, and to build on this visionary and absolutely false theory of a chronological par-

allelism of events between the Jewish and gospel ages. And *because* of all these parallel events, all through the two dispensations, (not one of which happens to exist), *therefore* the stages of Christ's second coming must be chronologically parallel with his birth, baptism, and riding into Jerusalem; viz. the *first* stage was in 1844, the second stage, in 1874, when he came as Bridegroom, and the *third* stage, or his coming as King, was in 1878, was the assumption. And pray, when did he come as High Priest, and lay off his glory, and "wash his flesh with water by the word"? or is this part of the law to pass without a fulfilment? But, we then knew nothing, absolutely *nothing*, as to the scriptural manner of his coming; and had nothing in accordance with the law or testimony in relation to it. And it has taken all the 3 1-2 years since 1878, to get rid of the errors imbibed during that terribly delusive phase of the movement; and which, we are now satisfied, was permitted in order to develop or *ripen* the "clusters of the vine of the earth," or "tare" element, among the "wheat," in this representative movement of the "ten virgins."

There are certain *facts* in relation to the two dispensations, and which correspond; for instance, there were twelve tribes, and there were twelve apostles; the former system had its types, and the latter its antitypes, and each system was to end with a harvest, or a closing work; but all that pertained to the typical age, its passover, its priesthood, its temple, its kingdom, and even its symbolic marriage relation, were all complete in that typical age, while not one of the antitypes is complete, and some do not even begin, until the end of the gospel age. Where then is the foundation for the chronological parallels of which we used to talk? if it is to be found, it must be looked for outside of the Scriptures, I answer, since it is not to be found in them.

The movement of the "ten virgins," from 1843 and onward, has been for the purpose of developing the fruit of the gospel church, viz. the tares and wheat, with the truth and error by which they are represented; and the harvest time does not come until "the harvest of the earth is ripe." And it is this *ripening* of the fruit, so that the two classes can be recognized, that has been mistaken for the separating work by the angels.

There is no more proof that the angels, or "reapers" of the gospel harvest, have been here since 1874, than that Christ has been here during these past seven years; the claim has been made, that the *time* was [illegible] and therefore they must be here; but there is nothing to which we can point, and say "*That* is the work of the angels," it is true, but the harvest has come, and they *must* be here, whether we can recognize their work or not, has been the one and only claim, or *proof* of their presence. Now Christ says, "the harvest is the end (*sunteleia*), of the age; . . . As therefore, the tares are gathered *and burned in the fire,* so shall it be in the end (*sunteleia*) of this age."

If the harvest is now about ended, or as some tell us, ended in 1878, and the tares have been gathered and burned in the fire, they have certainly had a good time, and will, perhaps, be sorry to learn that it is over. But, it may be said, the *parable* says, "And in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather my wheat into the barn;" and it does not say that they are to be burned, in the time of harvest, but only gathered. True, but Christ's *explanation* of the parable does, "The harvest is the *sunteleia*," and the tares are to be "gathered and burned in the fire," in the *sunteleia* of the age.—Is it not a little strange that we could fix our own explanation to his parable, and hold to it all these years, and pay not the slightest attention to his own explanation, with which it conflicts? And yet up to the issue of the last number of the HERALD, we have blindly held to this, instead of taking the explanation of Jesus as to how his own parable should be explained. But thanks be to God, we are glad to give up error, and exchange it for the truth.

We now see that the evidence of the harvest being in process, and the "angel reapers," being here, and engaged in harvest work, is as baseless, as has been the idea of Christ being here in this fruitless manner during the past seven years. And the attempt to define the work of the *angels*, has been as fruitless as has been the attempt to define what Christ has been doing all these years. When he comes from heaven with his mighty angels, and sends them to gather the tares and cast them into the furnace of fire, he will give his angels charge concerning the wheat, that not a grain shall be injured, that "no plague shall come nigh their dwelling;" while *he* shall be treading the winepress alone; while the *world* will eat and drink and know not, until *their* destruction shall come upon them. But judgments, both in its trial, and the sentence, at the house [illegible] tares are gathered and b[illegible] at "shine forth as the su[illegible] *ld* will know, or the tim[illegible] ons to be "dashed in pie[illegible]

THE CHERUBIM

If the harvest does not be[illegible] n of 1831, what about th[illegible] rubim?—"And thou sha[illegible] measure and one size." Prior to 1878, as we have [illegible] ked, every thing taught [illegible] and *manner* of Christ [illegible] ness, and not light. W[illegible] 1843, on the ending of th[illegible] w nothing of the cleansi[illegible] y, or of the coming of C[illegible] the midnight cry proc[illegible] much truth advanced [illegible] nd Adam work, and pl[illegible] not until the *new supp*[illegible] light that was to bring [illegible] ssful meeting of the B[illegible] ine forth. The wise a[illegible] rated *before* the Bride[illegible] rated because the fooli[illegible] have (appropriate to [illegible] supply of truth which w[illegible] of the movement;—"[illegible] to buy, the Bridegro[illegible] ow it is a fact that all t[illegible] *time* and *manner* of the [illegible] been from this new su[illegible] , since that division [illegible] If the coming forth [illegible] demands, is the *true* [illegible] drop of the new "oil," [illegible] to that division; hence [illegible] *truth*, concerning *these* [illegible] d not have the truth [illegible] have, was error. An[illegible] me from the Spring [illegible] from the errors on t[illegible] of the coming of Christ [illegible] , before the new sup[illegible] at this last phase of [illegible] received. And to get [illegible] and adjust the truth w[illegible] to the advancing lig[illegible] quired continual ch[illegible] of views, from '78.

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the *world* will eat
t, until *their* destruc
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ins, both in its trial, and the execution
e sentence, at the house of God. Hence
tares are gathered and burned, and the
at "shine forth as the sun," before the
ld will know, or the time comes for the
ions to be "dashed in pieces."

THE CHERUBIM.

f the harvest does not begin until the au-
n of 1881, what about the equality of the
rubim?—"And thou shalt make them of
measure and one size."
rior to 1878, as we have repeatedly re-
ted, every thing taught concerning the
e and *manner* of Christ's coming, was
ness, and not light. We had the truth
, on the ending of the 2300 days, but
w nothing of the cleansing of the sanc-
y, or of the coming of Christ. Then du-
the midnight cry proclamation, there
much truth advanced concerning the
nd Adam work, and plan of the Ages.
not until the *new supply of "oil,"* did
light that was to bring the virgins to a
essful meeting of the Bridegroom, begin
ine forth. The wise and foolish virgins
rated *before* the Bridegroom came, and
rated because the foolish virgins could
have (appropriate to themselves) this
upply of truth which was to light up the
of the movement;—"And while they
t to buy, the Bridegroom came."
ow it is a fact that all the light on both
time and *manner* of the coming of Jesus,
been from this new supply put into our
s, since that division in the Spring of
3. If the coming forth of Christ, as the
demands, is the *true* manner, then not
drop of the new "oil," was in our lamps
r to that division; hence, we did not have
truth, concerning *these* things. And if
did not have the truth, then what we
have, was error. And it has taken all
time from the Spring of 1878, to become
from the errors on the time and man-
of the coming of Christ, which were held
s, before the new supply of oil,—due
at this last phase of the movement,—
received. And to get rid of all this er-
and adjust the truth we had on *other* sub-
, to the advancing light on *these* things,
required continual change and modify-
n of views, from '78, to the present
. As only a little light was due at a
, we naturally tried to harmonize that
, with what there was left of the *error*,
which was not yet recognized as error.
this has produced a continual remodel-

ing of ideas such as perhaps never before was crowded into so short a period of time. But with this number of the HERALD, the last vestige of what was held prior to 1878, on either the time or manner of Christ's coming, is swept away; and the truth now shines out, clear as the morning.

These things being true, how could it be otherwise than a continual change? And since 1878, this modification of views have been so constant and rapid, that those not heartily interested have become disgusted, and would not attempt to follow them up. And yet it is easy to see that a rapid cleansing of the sanctuary, such as we ought to expect at this last stage of the movement, could not have been otherwise. All that we had on either the time or manner of the closing up of the age, before the new "oil," or light on this particular phase of the movement was due, was necessarily error; and that error, which up to that time had been held for truth, must be got rid of; and by a gradual increase of light. Hence, as the truth on a certain point would be seen, we had to try to reconcile that truth with what was left of the error, and at the same time reject the particular error which that truth displaced. And in the very act of doing this, more truth would shine out, and the attempted reconciliation would have to be *re*-reconciled. And so it has been, thicker and faster, from 1878 until now; and we have lived faster, and grown more in the knowledge of the truth, in this three years, than all the growth in theological views for the preceding thousand years. And if this is the last phase of the "cleansing of the sanctuary," it *ought* to be so; and yet in all the necessary modifications, not a single point taken since 1878, as advanced light, has had to be renounced; but on the contrary, every advanced idea—since 1878,—has enlarged, so as to appear more and more in harmony with all other features of the great plan of redemption.

The cherubim were in the *most* holy, and over the mercy seat; how then can the one represent the twelve tribe dispensation, or "the children of the bondwoman," and the other the gospel church in its present corruptible condition? Certainly the Jewish and gospel ages, or *churches*, in their *past* history, have constituted no part of the measure of that which is beyond the vail. And the cherubim were the measure, viz. their wings spanned the *most holy* place. Then again, even supposing they represent the *future* equality of the Jewish and gospel part

of the most holy,—which can not be, since all distinction between Jew and Gentile passes away in Christ; but even if it did not, and the cherubim represent what the twelve gates, and twelve foundation stones of the "new Jerusalem" represent; what has that measurement to do with the chronology of past ages? We *said* "one looked *forward* to the mercy seat, and the other *back*," but the *Bible* does not say so:—"And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be." I think it would trouble us to tell *which* one looked back, and which forward. "And thou shalt make them of one measure and one size." And to claim that these *equal* cherubim, represent the typical, and the true seed, and build on such a claim, ought, it seems to me, to have a little support from Scripture. And yet not one text has ever been adduced, supporing that purely imaginary claim. And the idea that these cherubim, in the most holy,—beyond the vail,—represent the children of the bondwoman, and the gospel church in its corruptible condition, lacks consistency, as well as scriptural support. But, it may be asked by some, does not this overthrow the argument on the measure, or "double," of the warfare of Jerusalem? Not at all, I answer; it in no way affects that argument, since that is a purely Jewish measurement of the time in which God would, and would not, show them favor; the former being the measure of the latter. They were to be cast off, "Where I will not shew you favor," until the second half of their chastisement should be accomplished. And as we know, instead of thus casting them off at the crucifixion, in the spring of A. D. 33, or at the end of 1845 years, he continued his "favor" 3 1-2 years more; or until the last half "week," of the seventy determined on them was ended; thus reaching to the autumn of A. D. 36, as the time in which he would shew them favor.

All the measure there is for the present dispensation in *this* argument is, that "blindness is happened to Israel, until the fulness of the Gentiles be come in." And as this dispensation began 3 1-2 years before the Jewish dispensation—with its harvest—ended, so returning favor to the Jew, should begin 3 1-2 years before *this* harvest ends.

But there is a point I wish to notice here. God turned to the Gentiles, only at the end of the time determined on the Jews; and therefore not until the end of the last half "week," after the crucifixion. And blindness in part, happens to them until the fulness of the Gentiles be come in. Then the blindness, or hardness, (margin), is to continue only while the Gentiles are coming in. And not a Gentile came in during the 3 1 years, or last half of that seventieth week, or as long as God continued to show them favor. Therefore, the equal period in which he was to cast them off, and not show them favor, does not measure the gospel *dispensation*, but only the time during which the *Gentiles* were to be coming in. Hence, this second half began, not with the gospel dispensation on the day of Pentecost; but with the end of his special favor to the Jew, and when the Gentile began to have the gospel.

During the harvest of the gospel age, the tares are to be gathered and burned in the fire. The angels are to cast them into the "winepress of the wrath of God," while Jesus, who comes "in flaming fire, taking vengeance," etc. will tread the winepress alone. And in the mean time, he gives his angels charge, that no evil shall befall the wheat.

This view of the harvest is scriptural in every point. It gives a time and place to the various events which belong to the harvest of the age, both of its wheat and tares, the fruit of the "true vine," and "the cluster of the vine of the earth," (compare Rev. 14: 15–20, and Matt. 13: 38–43, &c. &c.) And this special work of Christ and the angels, we understand, is to be confined expressly to the church, or the false and the true vine, since it is the "harvest" or end of this present gospel age; and Jesus says, "So shall it be *in the end* of this aion."

The time of trouble now coming on the world, need not stop; on the contrary, the "winepress of the wrath of God," or "furnace of fire," into which the "*many*," who do "wonderful things in his name," and yet do not know him, are to be cast; cannot take place, without increasing the trouble and fearful forebodings of the whole world. For "judgment begins at the house of God," Christ executing the judgment on the vine, while the branches of the true vine, and all "shall not come into judgment," will afterwards "judge the world," (1 Cor. 6: 2.)

With this view of the harvest, all apparent difficulties are reconciled. Those texts which seem to teach that Christ is to be here during the time of harvest, and which mislead us —before seeing the Scriptural *manner* of his coming—ready to believe that he has

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ady come, now need no explanation. As igh Priest, the law demands that he shall me "into the tabernacle of the congrega-n," in his High Priest glory; viz. the glo-y in which Paul, while on his way to Da-uscus, was permitted to see him; and in hich glory, the antitypical Rebekah *will* e him, before she puts on her vail, *i. e.* be-re our "corruption shall put on incorrup-n." Hence, Jesus *will* be here, during e harvest; and will be "as the lightning at shineth;" and the overcomers, will see m, but will not be with him until after he s trodden the winepress. And "as it was the days of Noe, so shall it be also in the rs of the Son of man." The world will eat and drink and know not."

"The days will come when ye shall desire see one of the days of the Son of man, and shall not see it. And they shall say unto u, See here; or, see there; go not er nor follow them. For as the lightning, ' c. After we have been permitted to see m in his glory, even as Paul saw him, as one born out of due time," and then look rward to the end of the harvest, before we e sure of seeing him again, we cannot, in e meantime, help desiring to "see one of e days of the Son of man." And among the rumors, both true and false, of his ing here, and having been seen, some tell-g one thing, and some another, coupled th our strong desire to see him, there will rtainly be danger, "and many will be de-ived." But the "elect," will be secure; his word will be our shield and buckler." e, knowing the glorious condition in which e is to be, and that he cannot put it off, un-l he does so, to "wash his flesh," shall ow that by running hither and thither, we nnot meet him. But not so with those o, led by the spirit of error, "confess not at Jesus Christ cometh in the flesh," these lieving that he is a Spirit, and can materi-e, and dematerialize at pleasure, or *seem* do so,—as they claim he did, after his res-rection,—will have no "shield" nothing protect them. After the harvest shall ly commence, and Christ and the angels "reaping the earth,"—the angels are "sickle,"—those who fail of being coun-d overcomers, and yet are expecting to et Christ, will *necessarily*,—being in dark-s—soon fall into great confusion. And in he days of the Son of man," there will be lse Christs, showing great signs and won-rs," and appearing and disappearing by ming to materialize and dematerialize, just as some claim that Jesus did, and thousands affirming,—which is strictly true—that he has come. What can hinder those who are already deceived, and believe in this doctrine of devils, from believing that *some* of these apparent materalizations are the genuine ones? They *now* expect, as the bride, to be translated, or pass through the vail, but *we* know that they are deceiving themselves, since the law makes no provision for the wife, or "friends" of the high priest to go through the vail, into the most holy; but on the contrary, forbids it; hence, no friend, or wife, or brother of Christ, will pass beyond the vail, or flesh life, until *all the law* is fulfilled; and therefore not until restitution—the result of the atonement—and all that pertains to the plan of redemption, and of which the law is the pattern, is ended.

When these, who do not believe Moses, and therefore do not understand Christ, find themselves in a "furnace of fire," instead of having passed into *immortality*,—as they surely will if the *law* is any guide,—they can not fail of being further deceived. The evidence that Christ has come, will, to those who are investigating the subject, be irresistible; and although the *world* will not realize the situation, the "foolish virgins," will be alive to it; and the false Christs, appearing here and there, and doing "great signs and wonders," and appearing just as these foolish virgins believe that Christ did appear to his disciples, what can prevent them from following these false Christs who appear by *seeming* to materialize, just as *they* claim the true Christ is to appear? Those who are now deceived, will then be deceived, regardless of all warning:—"For many deceivers are gone forth into the world, even they that confess not that Jesus Christ *cometh in the flesh*. This is a deceiver and an antichrist. Look to yourselves," (2 John 7, *revised vrs.*)

THE PERIODS OF DANIEL.

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up; there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days," (Dan. 12: 12).

The starting point of this dual period—for "the thousand" is clearly the same in both, —is the vital point. That being once deter-

mined, the time of the resurrection can be determined. ‡

In all the arguments since 1843, the setting up of the "abomination that maketh desolate,"—the papacy, or "woman drunken with the blood of the saints,"—the date A. D. 538, has been received without question. Prior to the "time, times, and a half," of papal supremacy in Italy,—the time during which it was to hold in its hands "times and laws," (Dan. 7: 25), and which ended in 1798, when "they took away its dominion, to consume and to destroy it, unto the end,—the Gothic kingdom held supremacy in Italy. And the Goths were Arians, and opposed to the papacy. Hence, in order to "set up" the papacy, the Gothic kingdom must be removed.

Now the facts are,—I will give the historical proof presently,—that the first great battle by the Catholic forces, to subdue the Goths, occurred in A. D. 538; and the last battle, that in which the Goths lost Teius, their last king, and at whose death the Gothic kingdom of Italy came to an end, occurred in A. D. 553.

Gibbon's Rome, London edition, pp. 701: "Belisarius entered Rome, Dec, 10th 536, and the city, after sixty years servitude, was delivered from the yoke of the barbarians. The Goths, however, assembled in vast numbers for the defence of their country, and early in the following spring besieged the city; the siege was maintained for one year and nine days." . . . Page 707. "The Goths raised the siege of Rome, march, 538, and the Gothic army, lately so strong, were now reduced to the walls of Ravenna, and some fortresses destitute of mutual support. . . And the provinces of Italy embraced the party of the emperor."

This was the beginning of the struggle. And as the provinces of Italy declared in favor of the Catholic party, it was really the time at which the ecclesiastical supremacy of the papacy in Italy began; and it was by the acquiesence of the people, that the woman, or church, held its dominion from 538 to 1798. But if, in order to "set up" the abomination that maketh desolate, on the Roman beast, (Rev. 17: 3), it was necessary to remove the Arian or Gothic kingdom, could it be said to be fully set up, until that kingdom was subdued? We think not.

There is an exactly similar case in which there is Inspiration to guide us: viz. When did the "times of the Gentiles" begin? Not until the Jewish kingdom was entirely subdued, I answer. There were three in[illegible]sions of Jerusalem, in each of which the pe[illegible]ple and vessels of the house of God were [illegible]ken to Babylon. Almost the whole of [illegible] was carried away in the fourth year of J[illegible]hoiachin, "And he carried away all Je[illegible]salem, and all the princes, and all the mi[illegible]ty men of valour, even ten thousand capti[illegible] and all the craftsmen and smiths," (2 K[illegible] 24: 14). Surely Jerusalem is taken c[illegible]tive. So thought Usher; and in his c[illegible]nology, he marks the seventy years cap[illegible]ty, as beginning there. But there were [illegible] few poverty stricken men left by Nebuch[illegible]nezzar, and he made Zedekiah king o[illegible] them, as tributaries; and God said Je[illegible]lem was not taken captive yet, (see Je[illegible] 3). But "in the end of the eleventh [illegible] of Zedekiah," "eight hundred thirty [illegible] two persons," the remnant of that na[illegible] were taken, and then, and not till then, [illegible]rusalem was taken captive, the diadem [illegible] removed, "to be no more until he com[illegible] whose right it is," and Babylon, from [illegible] time, was a universal empire. But so [illegible] as even a remnant of a few hundred of [illegible] nation were left, although they paid trib[illegible] God did not count the change to Ge[illegible] times, as having begun. Why then, in [illegible] fulfilment of another prophecy, should [illegible] expect the complete change from Ari[illegible] papal supremacy, or in other words, tha[illegible] "abomination that maketh desolate," [illegible] fully set up in 538, at the beginning of [illegible] struggle, instead of 553, at which date G[illegible]bon informs us, that the struggle ende[illegible] "the Gothic kingdom of Italy was no m[illegible]

Totilla was the last king of the Goth[illegible] reigned for any time, and when he fell, T[illegible]us succeeded him; and gathering all his [illegible]my, "risked all on the fortunes of a [illegible] battle." . . He fell, pierced by a [illegible] of the enemy, his troops were mostly c[illegible]ed, "and the Gothic kingdom of Italy [illegible] no more." A. D. 553. Gibbon, Vol. [illegible] 423, Phila. 1880.

The trouble has been, we have supp[illegible] these "days," must neccessarily have b[illegible] in 538, because the provinces of Italy, [illegible] were Catholic at heart, acknowledge[illegible] supremacy of the church of Rome, from [illegible] very beginning of the struggle; so th[illegible] church might be said to "hold times [illegible] laws," in its hand, since the church [illegible] to usurp that power at that time. Bu[illegible] church was not fully seated on the R[illegible] beast, so long as the power which wa[illegible] testing that seat, (Rome, the seat [illegible]

[illegible]agon, Rev. 13: 2), [illegible]tain it. But in A. D. [illegible]nded, and "MYSTERY, [illegible] mother of harlot [illegible]bominations of the ear[illegible] which has indeed desol[illegible] for she has been "drun[illegible] the saints, and with th[illegible] and undisputed possessi[illegible] of the dragon.

(Do not misunderstand [illegible]ave never held indepe[illegible] Rome for more than se[illegible]s; Catholic princes ha[illegible]ght of the church to m[illegible] she has claimed, B[illegible] has she been attacked b[illegible]s. And no Catholic [illegible] the Catholic church, so [illegible]hurch from exercising [illegible] in Rome, until it was [illegible]oman republic of 1798

From the time this ab[illegible] set up, in A. D. 553, a t[illegible]d and ninety prophetic [illegible]543. While, *the* thous[illegible]d five and thirty days. [illegible] the seven years harve[illegible], viz. 1888; when we [illegible]stand in his lot."

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they did not end at that time, then there is not one particle of evidence to prove that the *harvest* of the gospel age began seven years ago. When Christ shall come with his mighty angels, and the tares are gathered, and cast into "a furnace of fire, there shall be wailing and gnashing of teeth," "So shall it be in the end of this age." ~~In the seven years from the Autumn of 1881 to 1888, and~~ during which "the times of restitution" will be in process, and the heaven no longer retaining Jesus, he will come in flaming fire, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (presence) of the Son of man be." And while the angels are gathering the tares and casting them into the fire, and Christ is treading the winepress of the wrath of God, "he shall give his angels charge over thee," and neither the wheat nor tares will be in doubt as to the fact that the *harvest* is come; even though the world do "eat and drink and know not.

Thank God, we are no longer *compelled* to believe that the harvest has transpired in the past seven years, nor that the revival in a Baptist church in Lowhampton, in 1828, was that which marked the ending of the thousand two hundred and ninety days of Dan. 12; and which certainly *was* true, if "the thousand *three* hundred and five and thirty days" began in A. D. 538. But beginning when the struggle to resist the setting up of the abomination that maketh desolate, ended, and not when it began, and we are driven to no such extremity. (After the first battle, in 538, Rome was retaken from the Catholics, three or four times, before the contest ended by the extinction of the Gothic kingdom in Italy in 553).

"And from the time the daily shall be taken away and the abomination that maketh desolate *set up*,—not attempted to be set up—there shall be a thousand, two hundred and ninety days." From A. D. 553, 1290, reach to 1843, where the 2300 days ended. But the Bridegroom tarried, and the sanctuary must be cleansed. And from 1843, God has had a waiting people; and some of us who have been through it all, know what it means to wait:—"Blessed is he that waiteth and cometh to *the thousand* three hundred and five and thirty days. From A. D. 553, 1335, reach to 1888. At which time the living saints, having attained to the incorruptible, the "dead shall be raised incorruptible, and we shall be caught up together with them to meet the Lord in the air; and

so shall we ever be with the Lord. Wherefore comfort one another with these words." —"But go thou (Daniel) thy way, for thou shalt rest, and stand in thy lot at the end of the days." "For this we say unto you by the word of the Lord, that we that are alive that remain unto the *presence* of the Lord, shall in no wise precede them that are fallen asleep." –New version.

As the 1290 days reach to 1843, or the beginning of this movement, there must necessarily be a waiting, "And it shall be said in that day, Lo this is our God, we have waited for him, and he will save us;" "Unto them that look for him, he will appear without sin, unto salvation." "Blessed is he that waiteth," etc. But why this waiting? That the sanctuary may be cleansed, is the answer:—"Unto two thousand and three hundred days, then shall the sanctuary be cleansed." And this period of Dan. 8th, ended in 1843, with the 1290.

We have, by the sealing of the Holy Spirit, "the earnest of our inheritance until the redemption of the purchased possession," (Ephe. 1 : 14); that is, we have a foretaste of the promised land. From the sending of the spies, at which time the children of Israel got a foretaste of the goodly land, its grapes, its pomegranates, and its figs, (Num. 13: 23), until they entered into possession of the "purchased possession," was *forty* and *five* years, (see Josh. 14: 7, 10). And why did they have to wait all that time? "Now all these things happened unto them for ensamples; and they were written for our admonition," (1 Cor. 10 : 11). "Judah is his sanctuary," and they had to wait until *their* sanctuary was cleansed, *i. e.* until the rebels had died out from among them. And from the beginning of this movement, in 1843, where the 2300 days, and the 1290 days ended, we must wait until the end of the "thousand three hundred five and thirty days;" and which reach forty-five years beyond the 1290, or to the end of the harvest, in 1888. Thus from the time they went to search out the land, until it was divided unto them by lot, was forty and five years; and from the time we began to search out the things concerning our inheritance, until Daniel stands in his lot, and we, together with "all those who, having obtained a good report through faith, received not the promise: God having foreseen some better thing for us, that they without us should not be made perfect," (Heb. 11 : 40), will be forty and five years, or at the end of the thousand three hundred five and thirty days.

‡ When we supposed that the 1335 days ended in 1874, the statement, "For thou shalt rest, and stand in thy lot, at the end of the days," first made us believe that the resurrection must have begun; (remember at that time we knew nothing of the *manner* of Christ's coming as High Priest, in his glory; then putting off his glory, when he shall come *to us*, to "wash his flesh." Nor did we at that time know any thing of RESTITUTION, or the quickening of the "*mortal body*," or of a true "spiritual body;" but supposed it was something equivalent to a *spirit*; and hence, that the resurrection might occur, and the spirit beings remain invisible to mortals, unless they chose to materialize.) With such unscriptural views of the resurrection, we could easily believe that it commenced at the time we then supposed the 1335 days ended. But at a later date, when we saw that the resurrection could not have commenced at that time; and yet supposed that the 1335 days had ended, we sought to reconcile the difficulty thus: We found that the Hebrew word from which the phrase, "at the end," (Dan. 12: 13), was taken, was in a number of cases renderd "after;" and by taking the rendering, the passage would read, "For thou shalt rest, and stand in thy lot *after* the days." And then by presuming that the Hebrew word *kets*, (end), was equivalent to the time of harvest, and the "days" might then be supposed to reach only to the harvest. This was the only way we could reconcile the fact that the resurrection had not taken place, and yet hold to the idea that the 1335 days had ended. But now, all difficulty is removed, and we can believe that Daniel will "Stand in his lot, at the end of the days."

The following diagram will help the reader to a general idea of the relative ending of the various periods, connected with the advent movement, and cleansing of the sanctuary.

The first period, the 2300 days of Dan. 8 : 14, is that on which the advent movement was organized; "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." That the argument of Wm. Miller was in the main correct, as that movement of God, I have never doubted; and the argument has certainly never been overthrown. The '43 mistake was in looking for Christ at the end of those days.

The Jubilee argument, marking the beginning of the "times of restitution," when he shall send Jesus, is the only measure

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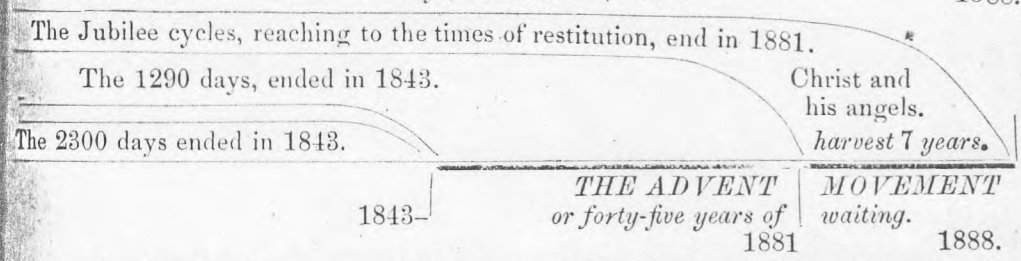
DIAGRAM OF THE MOVEMENT TO MEET THE BRIDEGROOM, *and during which forty-five years the sanctuary was to be cleansed*, (*Dan.* 8: 14).

A. D. 553, from which the 1335 "days," of Dan. 12, end in - 1888.



marking the time for the return of Christ. And the 1335 days of Daniel, is the only period marking the time of the resurrection of "many that sleep in the dust of the earth." And as one of these ends in 1881, and the other in 1888, it leaves seven years after the heaven must give up Jesus, before the resurrection can take place; and is, beyond all question, a period of seven years of the most dreadful events mankind have ever witnessed. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with age-lasting destruction from the presence of the Lord, and from the glory of his power." Viz. These will then be destroyed from the earth, during the glorious reign of the millennial age. The class here spoken of are not the world, for "sin is not imputed where there is no law," but refers to the "clusters of the vine of the earth," and who are to be "cast into the great winepress of the wrath of God;" the *tares*, to be burned during this harvest of the gospel age; the *many*, who profess the name of Christ, but whom he does not know; the foolish virgins, whose lamps have gone out.

In the last HERALD, we saw this 7 years, through the types, but had not the least idea that the prophetic periods determined its place and measurement. It is true, the fact that the Gothic kingdom was not subdued until A. D. 553, was understood by us many years ago; but as the 1260 years, or "time times and the dividing of time," (Dan. 7: 25), had a clearly marked beginning in 538, and terminated just 1260 years from that, or in 1798, we supposed the 1290, and 1335 days must necessarily begin at the same time. But there is no *apparent* or *necessary* connection between the "time times and dividing of time," of chap. 7, or 12, and the *days* of chap. 12. The wording is different, and the symbol for the measure of time, is quite different. And no one could have supposed that the "time times and an half," and the "*days*," had any relation to each other, only that they evidently refer to the same power. And now, the only question is, could papacy be said to hold in its hand "times and laws," before it was fully "set up," or established on the Roman "beast"? If the people of Rome, and its provinces, acknowledged the papacy, and all Catholic princes were expected to receive their crowns at the hands of the popes, then certainly "times and laws, were given into its hands," even although the power which claimed its seat at Rome was not yet entirely subdued. And these conditions at least, were met and obtained from 538. Justinian, the emperor at Constantinople, in his famous edict of 533, had declared against the bishops of Constantinople, and in favor of Rome, making the pope at Rome, "Universal head of all the churches;" and immediately set about raising forces to expel the Goths from Rome, the seat of the Roman empire; and under Belisarius, Rome was taken in March, 538, as before stated; and the provinces of Italy declared in favor of the Catholic party. And not until 1798, when the Roman republic was declared, did the people of Italy withdraw their allegiance from the church. But notwithstanding the 1260 years of its holding times and laws, was from 538 to 1798, it does not follow —as has been supposed,— that the measure from the time this abomination was "set up," must necessarily begin with the 1260. The point at which the struggle which resulted in establishing the papal supremacy in Rome, successfully ended, is certainly a far stronger and more consistent view, as to the point at which that abomination was "set up," than is that at which the struggle began, and it in no way clashes with the position of the 1260 years.

The date 553, as the end of that struggle,

is made just as prominent in history, as is 538, for its beginning. But although acquainted with this date and fact of history, ten or fifteen years ago, the thought that 553 could be the beginning of the 1290, and 1335 "days," never entered our mind until since the issue of the last month's HERALD, the July number. So that this *seven years*, based on the types alone, and the facts that the High Priest must come out in his glory in order to fulfil the law; that he must tread the winepress alone, and therefore before we shall be caught up to meet him; and also a seeming necessity for physical restitution, before we are caught up *with* those who are to be "raised incorruptible;" these facts, I say, together with the types of this 7 years harvest, enabled us to see this period of time and the *work* belonging to it, before any prophetic measurement was seen. If it had been otherwise, and we had seen the time argument first, that is, before we saw the *work* of this seven years, it would have been too much, we should have been disheartened. viz. Supposing that several years ago, this fact had been seen, that the 1290 days ended in 1843, and the 1335 days did not end until 1888; very few who have borne the heat and burden of the day, in this advent movement, could have hoped or expected to live to its end. But now that we see physical restitution for the living, *before* we shall be caught away, and strong inferential evidence that it must begin when Christ shall come out in his glory, and that he will thus come, at the beginning of this seven years; we can not only hope to live until the end of the days, but also hope to turn away from corruption, to "walk and not be weary, to run and not faint;" and finally receive the full blessing of him "that waiteth and cometh to the end of the days."

Having seen this seven years of physical restitution for the "wheat," while the angels are "gathering the tares, and casting them into the fire," and Christ is treading the winepress alone, as given in the July paper, my mind was called to these periods of Dan. 12. I had not preached on them for many years; nothing more than to give them a passing notice, since 1873. For when we had to give them as already ended, and then try to imagine what the blessing was, to those who should "wait and come to the end of the days," we found, as an argument, that they had lost their power. But soon after commencing this present paper for August, a question came to my mind, which I had never asked myself or thought of before, viz. Is it quite certain that these periods began in 538, with the "time times and an half" of chapter 7,? And knowing as I did, that the event of 538, which was supposed to mark the setting up of the abomination that maketh desolate, was only the beginning of the subjugation of the Goths, the thought arose, whether or not the "woman" was fully seated, until the struggle to set her up was decided in favor of the Catholic forces; and as the Goths retook Rome, "the seat of the dragon," and which he was to give to the papal "beast," (Rev. 13: 2), a number of times after the struggle began, I began to doubt if the end of the struggle with the Goths, was not after all, the true starting point of "the days." But measuring from there, the question was, Where *will they end?* Taking my pencil and adding to 553, the 1290, I was surprised to find the figures 1843. But where will the longer period end? and will it clash with the Jubilee argument, and all this new advanced light? I almost trembled as I put down the figures. The ending of the "thousand two hundred and ninety days," in 1843, where the Bridegroom tarried, and the *waiting* really began, brought strong conviction that the 1290 ended there. While the old view, of their ending in 1828, *never* had any power in it.

"Blessed is he that *waiteth* and cometh to *the* thousand three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days." And on adding to 553, this longer period of 1335, and finding the, to me, startling result of 1888; I fairly leaped for joy. The advanced ground of the previous month was more than confirmed, it was rendered invulnerable. The conclusion had already been reached, from other evidence, that the resurrection was not due until the end of this 7 years of physical restitution for the living; that Christ would be here "treading the winepress: and that he would give his angels charge over the living saints, while they were thus maturing. All this is "harvest" work; he comes "in flaming fire," and the tares are "burned in the fire," "So shall it be, *in* the end of the age." And all this was seen as the work of the coming 7 years, notwithstanding we then supposed (from these periods of Dan. 12,) that the harvest, was mainly in the past. If the light had not come out just now, on these periods, confusion must have followed; we could not have believed that the events which Christ said should t
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said should take place *in* the harvest, were future, while believing that "the *time* of the harvest," was in the past. Hence, the argument claiming that the 1335 days, ended in 1874, *must* soon have been given up, even if there had been no better application for them. But, seeing the *events* due in the harvest, and also its measurement; and then so unexpectedly finding that these periods gave 1843, and 1888, was truly startling.

How different this, from those of 1875–8. Light always shines a little before us, if we are in the shining pathway; it is as "a lamp to our feet." And so "that day, does not come upon us *unawares*." We see the harvest, its work, and its measurement, just as we are about to enter upon it. This is scriptural:—"Ye, brethren, are not in darkness that that day should come upon you, as a thief." And, thanks be to God, we know this Scripture is true; and that the "day of Christ," will not and cannot come *unawares*, on those who are in the light. But if Jesus had come, "with his mighty angels," in 1874, as we once supposed, he would have come upon us "unawares," "as a thief in the night;"—not a single person in this movement, even so much as dreamed that he had come, until about eight months *after*.—Hence,—if that was true—the harvest was well advanced, (less than two years was before us, as we then supposed,) before any one knew the least thing about the harvest, or suspected that it had begun. Such a position denies itself, and proves *beyond question*, that those who hold to it, are in darkness; they condemn themselves; and *admit* that it came upon them unawares. And if they are found holding to that which thus condemns themselves as children of darkness, when he *does* come, will they not be judged "out of their own mouth"? May God lead them into the light, before it be too late, or at least those among them who are *willing* to renounce darkness for light.

The one dificulty which has made us grope our way in so much darkness,—on these things—during this sifting time, is in not understanding the manner of the advent.

It is not surprising that in 1843, knowing absolutely nothing about the events associated with the ending of the age, that we should have mistaken the order of their fulfilment. Nor is it strange that if the cleansing of the sanctuary means the removal of error, that our ideas should be more or less mixed and confused, until the sanctuary is cleansed. But, if our reckoning is right, only a little in the future, and the work will be finished. Hence, there should be only a little, if any, of the teaching of error left, to confuse what truth we have. And certainly the manner of Christ's coming as now understood, is in *perfect* harmony with the law and the testimony. He comes out from the most holy, *in his high priest glory*, even the glory in which he was seen by Paul; hence, "As the lightning that shineth, etc. so shall also the Son of man be, in his day." And it is when he thus comes to tread the winepress of the wrath of God, that he comes in "flaming fire," etc. The law, in reference to the coming out of the high priest, will be fulfilled thus far; viz. this will be the coming out "into the tabernacle of the congregation," while still arrayed in his high priest glory; and during this stage of his coming he fulfils the above prophecy. Then he "shall put off the linen garments, which he put on when he went into the holy place, *and leave them there;* and wash his flesh with water," etc. (Lev. 16: 23).

Thus we learn, and by the law, which is an infallible guide, that after he has come out in his high priest glory, and fulfiled certain prophecies, he will put off that glory which he took on, after he left his disciples, and meet us, the same Jesus, and in like manner as they saw him go from them, *before* he took on his high priest glory. And then, after the washing of his flesh (body or church), he will put on other garments, and "come forth" to the people, or world; viz. in his regal or kingly glory. And that this latter, is not the high priest glory, that in which he is "as the lightning," or "flaming fire," is proven by the fact that the garments which represent *that* glory, were to be put off in the holy place, where the people never entered, and he "shall leave them there."

Thus the law, and every prophecy concerning his coming are completely in harmony. He comes in "flaming fire," when he comes to tread the winepress alone; he then puts off that consuming glory, and comes to his body, the same Jesus, and in the same manner in which they saw him go. And then, having "finished our faith," by this second "washing with water by the word," "we (his body, "bone of his bone and flesh of his flesh,") shall also appear with him," in his regal glory. "He that overcometh shall sit with me in my throne," "and when the Son of man shall come in his (regal) glory, then shall he sit on the throne of his glo-

ry; and before him shall be gathered all nations," etc.

Another proof that Christ comes in his High Priest glory, when he comes to harvest the earth, and not in his kingly glory, is in the fact of his having on the "crown of gold," (Rev. 14: 14), a part of the glorious attire the high priest was to have on while making the atonement:—"And thou shalt make a plate of pure gold, and grave upon it, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; . . . And thou shalt put the mitre upon his head, and put the holy crown upon the mitre," (Exo. 28: 36, and 29: 6). "And he put the mitre upon his head, and upon the mitre, even upon his forefront, did he put the golden plate, *the holy crown*, as the Lord commanded," (Lev. 8: 9). This golden plate, or crown, was to be on the mitre, "thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre shall it be." And it shall be upon Aaron's forehead." And this mitre was a part of the glorious attire which the high priest put on,—after he had washed his flesh—in making the atonement, and which he was to lay off, on coming out, and again washing his flesh, (see Lev. 16: 4, and 23). Hence, when Christ is seen during the harvest, "having on his head a golden crown," it proves conclusively that the "harvest of the earth," precedes his putting off that High Priest glory, when he will again "wash his flesh." As *King*, he has "many crown," but the "golden crown," is a part of his High Priest glory.

When certain people argue,—because of this "golden crown," that Christ came as *king*, in 1878, and still persist in trying to maintain it, how clearly it proves them to be "blind leaders of the blind;" and that on reaching the spring of 1878, "they had no oil in their vessels," with which to replenish their lamps. But with the new supply of oil, all has become clear and harmonious, just as it reads, on each and all of these stages of his coming; leaving no part in obscurity, or so as to need *reconciling* with another part.

The fact of this harmony among all these Scriptures, in relation to each and every stage of his coming, and that they are strictly in harmony with every step of the coming out of the high priest, is unmistakable evidence that we have at last arrived at a correct understanding of them. And the evidence of the present application of the days, of Dan. 12, beginning in 553, instead of in 538, rests not only on the fact that the Gothic kingdom of Italy was not subdued until 553, but also on the *fulfilment* of the shorter period. No one can deny that since 1843, there has been a special *waiting* for the second coming of Christ, such as the church has never before witnessed. Or, that the language, from the time the abomination that maketh desolate "shall be set up, there shall be a thousand two hundred and ninety days; blessed is he that *waiteth* and cometh to the thousand," etc. has been clearly and completel met, in the events of 1843, and what has followed; no prophecy *could* be more clearly marked, or perfectly fulfilled. And if this is *true*, there is not the slightest evidence that the harvest has come, or that Christ and his "mighty angels," have been "reaping the earth," during the last seven years. And no other reason can be given for claiming that Christ came "in flaming fire," or "as the lightning that shineth from one part under heaven to the other part under heaven," *seven years ago*, and *persisting* in teaching that exploded theory, only that their "lamps have gone out," and they have made themselves incapable of receiving advanced light. But, alas! this condition *must* obtain, for the Scriptures must be fulfilled. And the present argument *proves* that the time of harvest has not yet begun. For as the beginning, and the end of the shorter period has been so clearly fulfilled, it seems to me that those who will weigh evidence, must see a strong probability, to say the least, that we now have the true application of the prophecy. And if so, that the waiting will end, and the blessing follow the ending of the longer period, in 1888.

"A TIME TIMES AMD HALF a TIME."

The association of this period with the "days" of the 11th and 12th verses, and the supposed necessity of their commencing at one and the same time, has hitherto been received with too little investigation of every connected with the setting up of the papacy in Rome, "the seat of the dragon." The the former period of 1260 years, ended in 1798, when the dominion of the papacy was taken away, and the Roman republic declared; is too perfect a fulfilment of Dan. 7: 26, to be questioned;—"But the judgment shall sit (on the woman, Rev. 17: 1), and they shall take away its dominion, to consume and to destroy it, *unto* the end." Its dominion was taken away at that time, and soon after that, was restored in some degree under Napoleon; and has since then, under

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f material placed at their disposal would be
very different. And while the one might
honestly overlook some points in the argu-
ments, and which, if seen, would defer his
hopes; the other would be quite as likely to
overlook points, which if seen, would prove
the event *nearer* than he anticipated. And
in the present case, we have to plead guilty
to the former weakness.

If, in 1843, we had been endeavouring to
prove that the coming of Christ was a long
way off; we never should have mistaken
the language of Dan. 8: 14, "Unto two
thousand and three hundred days, then shall
the sanctuary *be cleansed;*" to *mean* "then
shall Christ appear in his glory." But why
does God permit this element of weakness,
to mingle with all our endeavors to find out
the truth? Because it is better for us, for
our trial and victory, and strength of purpose,
that truth and error, and the children of the
two spirits, should "grow together until the
harvest," I answer. But does not this long
continued struggle after the truth, and the
necessity of rejecting so much error, cause
many to draw back? Undoubtedly it does;
but that is one chief advantage of trial. Is
not gold tried in the fire, to burn out the
dross? Why winnow the wheat, if it would
not drive out the chaff? If the sanctuary
is not yet cleansed, it *must* be; and the sooner
the dross is purged out the better.

If the true point of the establishment of
the papacy in the seat of "the dragon," at
the end, instead of at the beginning of that
struggle, had been seen at an early stage of
this movement, we should not have gone to
"Bethel, or to Jericho." And more, if it
had been seen one month sooner, or before
we had seen the manner of Christ's coming
in his High Priest glory, treading the wine-
press alone, and the physical restitution of
the overcomers, or "the redemption of our
bodies, to transpire during the 7 years har-
vest, the outlook of 1888, would have been
a damper to the movement. And certainly,
ten or fifteen years ago, when we first knew
of the date, 553, as the end of the struggle
"to place the abomination that maketh des-
olate," had we then measured off 1290 years
from that date, and found that it reached to
1843, we could not have resisted the convic-
tion of its being the true application, or that
the waiting, "Blessed is he that waiteth," be-
gan there, with the tarrying of the Bride-
groom. And *that* being true, we could not
have looked for Christ, (not knowing the
manner of his coming out) until 1888: and
hence, we must have *rejected* the Jubilee
argument; or rather, seeing 1888 at so early
a day, the time at which the resurrection
will be due, we could never have seen the
Jubilee argument, which shows the times of
restitution, when the heaven can no longer
retain Jesus, as beginning in 1881. With-
out the new supply of "oil," for our lamps,
since 1878, and up to the present month,
even, how could we have looked for Christ,
six or seven years before the waiting time,
or the time when the resurrection was to
take place, should end? The light on these
periods has come out at just the right time,
to be "meat in due season. At an earlier
date, it would have been too strong for di-
gestion.

Again, if the truth on Dan. 12, had been
seen early in this movement, and before the
separation of the "foolish virgins," and while
all saw and understood the time and events
alike, how could the Scripture, (Dan. 12:

10), have been fulfilled? No matter *who* the "foolish virgins" are; they are represented in this movement; one side or the other in this division, fills the sad picture: if *not*, then the movement, with its disappointment, tarrying of the Bridegroom, etc. is yet future. And the foolish virgins, no matter what they profess, are unknown to Christ; hence, they are "deceiving, and being deceived. And neither false *sweetness*, nor a charity which disregards the words and instruction of Scripture, and bids God speed to "the doctrine of devils," whether it be the proclaiming that our High Priest has come out, in the "secret chamber" of their heart; or in the barren fruitless "desert," will stand the ordeal of the "days of the Son of man," when his presence will be "as the lightning that shineth," etc. And not one of this class, whether they are the deceived, or the deceivers, will understand: "For the wicked shall *do wickedly*, and none of the wicked shall understand; but the *wise* shall understand." Was not Paul *wicked*, when opposing the truth? and yet he, and the "people (church) of God," "verily thought he was doing God's service." And how prone we are to test "the spirit of truth, or the spirit of error," by our estimate of the individual, rather than by "the law, and the testimony." But the day is come when all who build their faith on such a sandy foundation, will suffer "Everlasting (age-lasting) destruction, from the presence of the Lord, and from the glory of his power."

☞NOTICE! GENERAL MEETIMG.

To commence Saturday, Aug. 27th, and continue over the first Sunday in September.

The indications now are that there will be a good attendance from the east and west, sixteen States, and Canada, are represented among those who have already written prior to the middle of July, and still the letters continue to come from all directions, expressing the determination to be here, if the R. R. fares are low enough to make it possible for them to come.

A strife between the various Railroads, is what we are expecting, and it has already commenced. Tickets between New York, and Chicago, have been selling as low as $10, 00, and on one day for $, 5, 00, during the last week. And at about the same rates to or from Cincinnati, and St Louis, and New York; and even as far west as Kansas, at the same price. And to day, I can buy a ticket from Rochester to Chicago, for $,8, 00. From present indications, it is very possible that the passage to Rochester and return, can be had at a *very* low price on all the main lines between the eastern and western cities. Those living away from large cities had better go to the nearest one to buy their through tickets, and ask for a

"SPECIAL or *limited ticket*."

These *limited* tickets are sold at about one third less than a *regular* ticket. The *limited* ticked is good for a first class passage to the place to which you are going, but you must go through on *that special train;* you cannot stop off and take another train without losing your passage. But in coming to the meeting you do not need to stop off, and a *special limited* ticket is just as good for you, as a *regular* ticket.

These *limited* tickets can be had at regular ticket offices in all large cities, and other points where the great lines of roads center; but not at small way stations. Hence, it is often better to go out of your way, to reach some central point to buy your ticket; for instance, one living forty or fifty miles *this side* of Chicago, or St Louis, and at a point where you cannot get this low priced *special* ticket, had better go *back* to such a point, or send some one, to buy your ticket there. (In case you send some one to buy it, he can return, on the through "*special*" ticket, and *you* be at the depot ready to take it, so as to go on, *on that special train.* While if you live fifty or a hundred miles *beyond* some such central point, go there before buying your through ticket, by all means.

On account of the R. R. war, tickets may fall to a mere nominal price, by the time you have to start. Just now, one can go from Boston to Chicago (about 1000 miles), for $5, 00.

Those living in the west had better ask the price of a "*special limited* ticket," to Buffalo, N. Y. and also to N. Y. City. (not to Rochester, the fare is often less to N. Y. City, on these special tickets, than to some intermediate place). If the fare to Buffalo, N. Y. is more than $1, 50 less than to New York, buy your ticket to Buffalo. Then a ticket from Buffalo to Rochester, is always $1, 35. But if the fare to New York, (*by way of the New York Central R. R.*), is only $1, 00 more than to Buffalo, buy to New York, and stop off at Rochester.

We have made special arrangements with a goodly number of Railroads, to return passengers on a FREE PASS, over their respective Roads; and with others, to give return

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kets at *one third* the usual rate; but those who are expecting to attend the meeting are widely scattered, (in nearly every State this side the Rockey Mountains), that it not possible to meet individual cases, by y such *special* railroad accommodation, all e can do in that direction, is to help those who happen to live on or near the Roads be- w named; while others must buy *special* kets, as above; or *excursion* tickets to Ni- gara Falls, or other places bringing you ear to, or through Rochester.

On going back, either east or west, redu- d fares can be easily obtained, where we n find a number going to, or through one ace. Every thing now looks as if Rail- ad fares were going to be very low during e excursion season; and those who expect come, must do the best they can. You ay, in some cases, do better to pay no at- ention to what we are trying to do.

One other way to get fare at reduced pri- s, and which is perfectly safe and legal, is buy your ticket at an outside office. In l large cities there are ticket offices near e depots; and these men will often sell you ticket at two thirds, and sometimes one alf the regular fare. The reason for this, Railroad companies agree among them- lves on a certain rate of prices, and will t openly violate that agreement. But one more Roads will violate it by supplying ese outside runners with tickets to sell at duced prices, and then other Roads will the same.

These outside runners will get as high a rice as they can; hence, you must go not erely to one, or two, but take time enough find the lowest price, to *Buffalo*, or to Rochester,—no matter whether you come om the east or west, Buffalo is the best oint to inquire for, in getting these special ates.

econd class tickets are considerably lower an first class, and often the accommodation about as good. I have travelled on second ass tickets, and got along just as well.

WHAT TO BRING.

Although this will be a "camp meeting," e have concluded *not* to hold it under a nt, but in a building. We have a hall for e "Church of the Strangers," and anoth- r hall over it, 40 by 80 feet. The chapel large enough to seat three or four hundred d leave room to partition off a large din- g room; while our private rooms, and the rge hall above, will be used for sleeping rposes, or "camp ground." This hall is grandly adapted to the purpose, having large windows on all the four sides. It will be divided into three sections by a cloth, or tent wall partition; one section for men and their wives, and the other two, for single brethren and sisters. On a camp ground, people feel rich, when they have a good protection over head, and plenty of clean straw. We shall supply all the straw necessary for bedding, and a *place* to lie down, and plenty of water in the room; and other conveniences, as far as we can. If you can bring a straw-tick, a quilt, a pillow, and sheets, do so. A wash bason can be had for 10 cts, or you can bring one, with towel, etc. Also bring a tin plate, knife and fork, teacup and saucer, spoon, etc. Many will not be prepared to bring such things, and what extra *we* can supply, will go to furnish what they lack.

Our friends in Rochester will furnish some who can go to their homes, with sleeping accommodations, while those who *prefer*, can hire furnished rooms at reasonable prices, $1, 00 to $2, 00 a week, for two persons, and eat at the camp meeting table.

The "Church of the Strangers," is on the corner of Court and Stone Sts. The three Depots are, first the Erie depot, only about a quarter of a mile from us. On leaving the cars, which come in from the south, go on a little further north till you come to the first street turning to the right, (Court St), follow Court St. across the bridge, and on a little further—about 50 rods—and you will be at the corner of Court and Stone St. On the front window you will see a sign, "The Church of the Strangers." Go in, and up one flight of stairs, and you will find a welcome and a home.

From the "State Line" depot, you will take their Omnibus, (price 10 cents), and go to their first stopping place. You can make no mistake—there is but the one buss, and it stops at State St.—Get out, and if you do not prefer to walk the rest of the way—a short quarter of a mile,—take the Street car, "Monroe and Alexander St,"—at 5 cts—and ask them to stop at the Church of the Strangers. The car starts from the turn-table where the buss leaves you. Wait for the right car, and you can make no mistake. From the N. Y. Central depot,—a half mile—you can walk, or take a street car; in either case, go to State St.—in front of the depot—and follow State, till you arrive at Main St. You will then be at the corner where those from the State Line depot, get out of the Omnibuss, and there you

also take the "Monroe and Alexander St." car.—From *this* depot to the above corner, is only a *short* distance, and if you ride from the depot there, and from there to our place, you will have two 5 cts. fares to pay.

From all points, *leave your trunks* at the depot; we can have them delivered cheaper than you can.

RAILROAD ACCOMMODATION.

On the following Roads, we have succeeded in getting reduced fares for this meeting; Central Vermont Railroad. Over this road those paying full fare in coming, will receive a FREE PASS, to return over that road.

Buffalo, New York, and Philadelphia R. R. Those coming over this road, will be returned FREE, over their branch, on a pass given by us. Rochester and Pittsburgh R. R. will also return FREE, over their part of the road. New York, Lake Erie and Westere Railroad Co. will give return tickets at *one third* the regular fare. This will accommodate all who can start from New York, or from any part of the Erie road, or its branches, direct to Rochester. Buy your ticket to Rochester, and you will be sent back, at *one third* fare.—If we do not succeed in getting reduced rates direct from Boston Mass. friends from there, had better go to New York by Boat, and take the Erie Road from there, to Rochester.

The Lake Shore and Michigan Southern, will grant round trip tickets, at 2 cts a mile from Chicago and intermediate places. The Pennsylvania Railroad, United Railroads of New Jersey, Phila. and Erie, and Northern Central Railway, will do the same; but on these last named roads, beginning with the Pennsylvania Railroad, those who are coming must send me their address on a postal card, and receive an order to present to the ticket agent where you buy your ticket, to sell you a ticket at the reduced rate,—those expecting to come over these roads had better send me a postal card at once, and get the above order, and then you can use it or not, as you please. If you can do better than this excursion rate, you need not use the order. We have secured excursion rates from fifteen or twenty Railroad companies, but have not yet made perfect connection, and may not for two weeks to come. And we begin to believe that this Railroad war, will make better terms for us, than the companies are now willing to make. But shall make this excursion arrangement as complete as we can; then, about ten days before the meeting, *if the Railroad war* ends, so that we shall be likely to need these passes, I will send you directions how to avail yourselves more fully of these excursion rates. But in order for me to do so, every one, far and near, expecting to come, and who have not already done so, must send me a card, giving me their address, and the name of the railroad they expect to start on. Or what is better, a large city, or central point, which they can reach, before buying their through ticket. And the sooner I hear from you, the better chance it will give me to help you.

☞NOTICE. As the meeting will be in a hall, and our means of accommodation, both at the table and hall, will be tested to its full capacity; we earnestly hope our friends will see the inconsistency of bringing young children who cannot appreciate the meetings, and yet cannot be away from them. If it was in a tent, or in any place where they could play, and not disturb those who come to the convention, we should have said nothing about it; but there is no possible place for them to play, or amuse themselves, without disturbing our religious exercises. And without such recreation, they could not enjoy being at the gathering.

NOTICE!

We expect to preach at the "Church of the Strangers," in Rochester, the second Sunday in August, at 11 a. m.

☞A. P. ADAMS, in Odd Fellow's Building, Beverly, MASS. every Sunday afternoon and evening.

The last *three* Volms. in one book, at 50 cts,—sent by mail.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *dec i* means paid only to December 1880; while *june* or *dec* alone, means paid to *june* or *dec* of 1881.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

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"All nations whom thou hast made, shall come and worship before thee."

Vol. 13. ROCHESTER, N. Y. SEPTEMBER 1881. No. 3

World that was. World that now is, World to come.

JERUSALEM'S WARFARE.

"Write the vision and make it plain on tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry," (Hab. 3: 3)?

A considerable part of this present number is necessarily devoted to an explanation of the chart, arguments showing the present condition of the movement, and our whereabouts on the prophetic page.

The first as arranged on the chart is "Jerusalem's warfare," (Isa. 40: 2), "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, (or, margin, that her appointed time is accomplished), that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

"Jerusalem that now is," means the children of Israel "according to the flesh," or the twelve tribes; who commenced to represent that system, or the twelve tribe dispensation, at the death of Jacob, or end of the patriarchal age. From which time to their final rejection of Christ, was a period 1848 years. This was, therefore, the duration of time in which the twelve tribes represented the Israel of God. Now we purpose to show that from the time they rejected Christ, and were rejected of him, another equal period will complete a second phase of their history, when their restoration again to their own land will be due.

In Jer. 16: 13, to 18, is another prophecy of a similar import, God says he will cast them off, "Where I will not shew you favor," (verse 13), but will bring them again "to their own land, and *first* I will recompense their iniquity and their sin double," (verse 18). Then in Zech. 9: 12, in connection with Christ's riding into Jerusalem, it reads, "Even to-day do I declare that I will render unto thee double." Now the word rendered "double," in Isa. 40: 2, is *kepel*, which comes from the verb *karpal*, meaning to divide equally, to double; while the word "double," used in these texts in Jer. and Zech. is *mishneh*, which means second. Hence, the literal in Zech. is, "Even to day do I declare, I will render unto thee the second, or second part.

Now what are the facts? God chastised them in many ways during their entire history prior to the advent of Jesus; then, at the end of the "seventy weeks" of Dan. 9, he cast them off where, as he said, "I will not shew you favor." But he is to bring them again to their own land, "and first I will recompense their iniquity and their sin, the second part." Then in Isa. 40, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished and her iniquity pardoned, for she has received double, at the hand of the Lord, for all her sins."

Having the pivotal point, the time when he cast them off where he would not shew them favor, and having the measure of the first half, we can determine the second half.

In 1873 we made the preaching of John, the pivotal point; then for 1878, the crucifixion; while the truth is, that God did not cast them off where he "would not shew them favor," until the seventy weeks determined on them were accomplished; and not therefore, until the end of the last "half week," after the crucifixion. After the crucifixion, and while the gospel was given to them, and forbidden to be preached to the Gentile, special favor was certainly extended to the Jew; and this favor to them *as Jews*, continued by express command of Jesus, (Luke 24: 47), until it was revealed to Peter, at the conversion of Cornelius, that the Gentiles could have the gospel. Now although the apostles give no date to this, we have the right from other Scriptures, to assume that it was three and a half years after the crucifixion, or until the end of the seventy weeks "determined on them."

The year A. D 35, Jewish secular time, ended in the autumn of A. D. 36, Roman time; or three and a half years after the crucifixion. And 1848 and a half years from the autumn of A. D. 36, will end in the spring of 1885, when, according to this argument, their "appointed time will be accomplished," and their restoration to their own land should commence.

This, it will be noticed, is thus far a purely Jewish argument; they were thus cast off, soon after their rejection of Christ; since which time they have received "no favor" above that of the Gentile nations. But the day when God will again shew them favor, is at hand, and the fig tree of promise is already beginning to put forth her leaves. In the Berlin treaty we can see indications of God's returning favor, and their restoration, and yet the work has not really commenced, nor is it due to commence until the middle of the harvest of the gospel age. What then has this to do with the measure of the gospel age? it may be asked. No direct bearing, I answer; and yet it has an indirect relation to the duration of the gospel age, and one which throws much light on the present position.

The evidence that Christ will come this present autumn, is clear and satisfactory; but will the gospel end and the door to the high calling be shut, when he comes? No, there is proof that the work is not yet finished, nor will it be, until the spring of 1885, or the middle of the seven years "harvest of the earth," now about to commence.

The warfare of Jerusalem does not end, (according to this argument) until the above date. or 1848 1-2 years from the end of the "seventy weeks" determined on them; and which "seventy weeks," ended 3 1-2 years after the crucifixion. (This point is unanswerable; Christ "made the sacrifice and oblation to cease, in the midst of the week," or, lit. "in the half of the week." Hence at his death, there was yet 3 1-2 years of the time determined on them (Dan. 9: 24) still due. And we all know that special favor to the Jew, as such, did *not end* at the cross, since the gospel was offered to them, while yet it was forbidden to the Gentile. And the fact that the time determined on them, did not end until some years after the crucifixion, is the only explanation for the fact that the gospel was still withheld from the Gentile, and given only to the Jew, for a considerable time after the day of Pentecost; and why in his commision, Christ commanded them to *begin* at Jerusalem, (Luke 24: 47). Until the "seventy weeks" had ended, the time was not due, when God was to "cast them off where he would not shew them favor." But since the gospel has been given to Jew and Gentile alike, circumcision of the flesh, has received no favor from God. Nor will the Jews receive favor from God until the second half of their chastisement is accomplished; and then, God has promised to bring them again to their own land, the "land that he gave unto their fathers," see Jer. 16: 15, 18.

The Jew will not return to his own land while "blindness" is upon him; not that he will become a Christian before he returns, but blindness to his own prophetic Scriptures must be removed, before he can have any inducement to return. The Jew of to day, sees nothing in Palestine to attract him; and notwithstanding some people are becoming very anxious for him, and possibly now and then an ambitious leader among them, still the average Jew will laugh at the idea, and his answer to such a suggestion is invariably, "What do I want to go to Palestine for"? They were not Christians when blindness came upon them, nor will they be when it is turned away; (if they come to Christ, they would no longer be Jews), blindness is to be removed, and they are to return to their own land *before* they accept of their Messiah. And this restoration back to their own land is due to begin when their "appointed time" of chastisement is accomplished; and therefore in the spring of 1885. And as "blindness is happened to them in

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of the fulness of the Gentiles be come in," it follows that this turning "to the Gentiles to take out a people for his name," (Acts 15: 14), will not end until the middle of this 7 years harvest. Hence, this gospel will be preached, and men will be brought in, until 1885, notwithstanding the "times of restitution" begin this present autumn of 1881. Thus making the restitution to begin 3 1-2 years before the gospel ends, even as the *gospel* began 3 1-2 years before the *law* ended. In the diagram of "Jerusalem's warfare," the *red* is seen to mingle with the *yellow*, from JOHN, to the cross; "The law and the prophets were until John, since that time the kingdom of heaven is preached," (Luke 16: 16). *i. e.* the law and prophets were alone, until John, but since John's time, the gospel has been preached. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, (Mark 1: 14). And yet Jesus commanded them to observe all the details of the law, (see Matt. 23: 5), and although the gospel was being preached, the law was also in force until "the ordinances were nailed to the cross." Hence, for the last 3 1-2 years before the law ended, the gospel was added, and they had the benefit of both. Now this is not an *assumed* parallel, but these measurements prove that the "times of restitution" begin 3 1-2 years before the *gospel* ends; and that we shall have both the gospel and *restitution*, at one and the same time, hence the blending of the colors, from 1881 to 1885. The last half of the last 7 years, determined on the Jews, was an extension of grace to "an elect remnant" of the Jewish church, (Rom. 11: 1, 5). So here, as the fulness of the Gentiles will have come in, at the point where blindness is to be turned away from Israel, an elect remnant of a rejected *gospel* church, may be brought in from 1885 to 1888. But as during the last half of the 7 years continued favor to the Jew, the law had ended, and the gospel alone, was offered them; so here, during the last half of this 7 years, the gospel of the kingdom, to the Gentiles, being ended, restitution alone, may be offered to an elect remnant of the gospel chursh.

We expect when it begins, to find RESTITUTION as much more glorious than the gospel (or good news) of the kingdom, as the gospel was better than the law. God's plan of the ages, is designed to exalt man higher and higher, until at last, we shall pass beyond the second vail into the Holy of Holies. The gospel age, is but a night of sorrow and of *sacrifice*, a time in which we "fill up what is behind, of His sufferings." It is but the COURT of the true tabernacle which God pitched, and not man. And while our high priest has gone in to make the atonement, we "afflict our souls" by enduring the fiery trials, (Lev. 23: 27): and are continually weeping "at the porch and the altar." But only a little from this, and he that overcometh, shall eat of the tree of life which is in the midst of the paradise of God, and we shall pass the first vail, into the incorruptible.

We expect the overcomers of this generation, will experience physical restitution during the 7 years of the times of restitution for the gospel church, now about to commence. And this 7 years of *restitution*, is as truly for the living gospel church, as was the first 7 years of the *gospel*, exclusively for the living Jewish church. And at the end of this 7 years, the dead in Christ will be raised incorruptible, and we that are ALIVE and remain, viz. have "put on incorruption, shall be caught up, together with them, to meet the Lord in the air.

The fact that blindness happened to Israel until the fulness of the Gentiles be come in, proves that blindness cannot be turned away from them, until the work of taking out from the Gentiles a people for his name, is completed. But there is in this no element of *equality* between the Jewish and the gospel dispensations; the equality in measurement, is between the time in which God shewed them favor as the fleshly seed, and the time during which he would cast them off where he would not shew them favor; and during which latter time they were blinded. Now although blindness came upon them as a nation, when they rejected their king, there was a remnant who were not blinded; and during the remaining part of the "seventy weeks" determined on them, not a Gentile came in, nor were they permitted to have the gospel preached to them. And the blindness, or hardness, of which Paul is speaking, was to be the measure of the time in which the *Gentiles* were to come in; and although the *law* dispensation ended at the cross, and the gospel, in its fulness, began at Pentecost, still not a Gentile could come in. Hence, the second part of Jerusalem's warfare, does not measure the *gospel* dispensation, but measures the time during which the Gentiles were to come in. Therefore every Gentile who will reign with Christ, must be brought in, before 1885; at which time Je-

rusalem's warfare will end, and their return to "the land which God gave unto their fathers," will begin.

As the law and the gospel were united, during the first half of the harvest of the Jewish age, so these measurements prove that the gospel and restitution will obtain, during the first half of this harvest. And as only the gospel obtained during the last half of their harvest, and was preached only to the Jew, so the work during the last half of this harvest, will be only that of restitution, and will be exclusively for an elect remnant of the gospel church, a ripening of the wheat, after the tares are gathered out.

According to Acts 13: 24, Jesus did not "come," until after John's baptism:—"And when John had first preached before his coming, the baptism of repentance, . . . he said, Behold, there cometh one *after me*." And certainly Jesus did not come as the *Messiah* or the *Anointed*, until his baptism by John, where his anointing occurred, Acts 10: 38, and hence the time of his coming, is in harmony with Dan. 9: 25, viz. at the end of the "seven weeks, and threescore and two weeks;" thus giving the whole of the last week, to "confirm the (new) covenant," and which, according to Paul, required the death of the Testator.

Jesus therefore came, (in the scriptural sense) after John's baptism, and at the beginning of the Jewish harvest, or seven years closing work to that people. And as the "Times of restitution," begin in 1881, when the heaven can no longer retain him, he now comes at the beginning of this harvest, or seven years closing work to the gospel church. As the the Jewish church, in mass, "knew not the time of their visitation," (Luke 19: 44), so the nominal church of to day, will remain in ignorance, for, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Christ will be here, as the lightning that sheneth, in flaming fire, etc, and the tares will be cast into a furnace of fire, and notwithstanding these fiery judgments, men will eat and drink and know not.

As a few knew by direct revelation, that "the Christ" had come, in the first part of the Jewish harvest, (Matt. 16: 17), so now we expect to know that Christ has come, by the direct agency of the Holy Ghost, sent to espouse this bride, and bring her to the antitypical Isaac, (See Gen. 24: 65); and according to this type, he will be revealed to us, before physical restitution begins. She first, by the help of Eliezer, saw and recognized him, "therefore she took a vail and covered herself." The gospel, which lapped 3 1-2 years on the law, began at the appointed time, "Jesus came into Galilee preaching the gospel, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," (Mark 1: 15). And in this we have the assurance that the restitution will begin, when "the *time* is fulfilled.

There is a probability, to say the least, that physical restitution with those who are counted overcomers when the harvest shall begin, will be completed in the first half of the harvest; and that at this point, these, being thus endued with power, will go out with a compelling message, that the house may be filled. But whatever the work of the last half of the harvest, it will be purely one of restitution; and to an elect remnant, or to those then counted as "wheat," since "the fulness of the Gentiles," must have come in, at the end of Jerusalem's warfare, or at the middle point of the gospel harvest. And the duration, or "time of harvest is definitely fixed; the beginning, or 1881, by the Jubilee argument; the middle point, by this one of Jerusalem's warfare; and its end, or 1885, by the 1335 "days" of Daniel.

Never has this argument looked so clear and perfect as now; there is no lugging in of imaginary *parallels;* or claiming that something must happen at such a point here, *because* something happened at a given point there, etc. And again, is it not more in keeping with what is said in Scripture concerning the church, and her walking in the light, that we should know a little in advance, so that the day of the Lord should not come upon us unawares? How different it is now, and how much more mature are these arguments, than were the first ideas of the harvest, and "the day of the Lord," into which we stumbled in 1875. According to the crude ideas we then had, Christ came in the autumn of 1874, and the day of the Lord began. And it was *eight months* after it had come, before we made the discovery. Truly *we* had not watched, nor taken heed so that "that day should not come upon us unawares." For if the day of the Lord began in 1874, it came upon *me* "unawares;" I did not dream of such a thing or that Christ had come, until the next year, and "ye brethren are not in darkness that that *day* should come upon you as a thief,—steal upon you unawares. And if this is so with us, and we learned of its arrival so

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Surely this cannot be, they speak too plainly
n this point to be so misunderstood. Some
will surely be in the light, and know, not
fter, but *before* that day comes upon them.

THE JUBILEE CYCLES.

These sabbatic cycles prove that the times
f restitution begin in 1881. This is one
f the most beautiful *Time* arguments of the
Scriptures. We are learning more and more
hat the LAW is a great storehouse of light;
Christ exalts it beyond measure, "It is *easier* for heaven and earth to pass, than for one
ot of the law, until all be fulfilled." The
postle reasons from the law, to prove that
he sacrifice of Jesus, was the great antitypical sacrifice for sin; that as a sin offering he
uffered without the gate; that in his resurrection he "became the firstfruits of them
hat slept;" that he as our high priest, entered into "the true tabernacle which the
Lord pitched, and not man;" and that the
aw, in all its details, is in process of fulfilment. "And unto them that look for him,
he (the High Priest) shall appear without
in unto salvation." And in coming out, he
will honor and fulfil the law, as strictly as
n his going in. But only a small part of
the law related to the sin offering, or the going in, or coming out of the high priest on
he day of atonement. Among the many
details of the law, all of which were a shadow of good to come things, it had its Sabbaths, pointing to that "rest that remaineth
o the people of God," when the shadow of
death shall flee away, and that which is perfect is come. And even this system of Sabbaths, is but one more feature of that pattern
f heavenly things which God has given, and
which comprehends in its details, all that is
past, and all that is future, concerning man's
redemption. And *all* must be fulfilled.

The whole sabbatic system was complete
n a *Jubilee* year; then the round of sabbatic cycles would begin again, and a 7th day,
th week, 7th month, 7th year, and 7 times
, or forty ninth year, would complete another grand cycle, the fiftieth being the Jubilee, (See Lev. 25). The jubilee was a restitution of all things, "And ye shall hallow the fiftieth year, and proclaim liberty through all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

These jubilees were to be repeated at the end of every grand sabbatic cycle of forty-nine *years*, just as the atonement was to be repeated every seventh *month*. Hence it was a continual round of atonements, and of jubilees, because the law being a shadow of good things to come, and not the very image of the things, could not make the comers thereunto perfect. But, thanks be to God, the shadow reaches to that which *is* perfect, and this system of cycles, being a part of the law, can no more pass away, until they are fulfilled in the "Times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," than heaven itself can pass away. And as the heaven must receive Christ "until the times of restitution," this system of cycles cannot pass away until He comes.

When they came into the land, that is into possession of it, they were to count seven times seven years, and then the fiftieth year was the first jubilee sabbath. Then they began a second cycle of 7 times 7 years, and so on; and this system of multiples, being a part of the law, cannot pass away until it is fulfilled in the times of restitution, when "he shall send Jesus." Thus far, it is positive Scripture. But the question is, how, or why they terminate in 1881?

From the division of the land, at which time the system began, to the present year, is 3450 years, (see chart). Their *nineteenth* jubilee would measure off 950 years, which brought them to within 13 years of the captivity: but they could not have a twentieth jubilee, since only thirteen years of the twentieth cycle had passed when they lost their possessions and went into captivity.

Now from their last jubilee,—represtnted on the chart by the last star, thus (*)—, there have been just 2500 years, or 50 times 50, *i. e.* a jubilee of jubilees, as will be seen by adding the figures, beginning at the 13, which belongs this side of their last jubilee. And if we knew that a jubilee of jubilees from where the last *typical* jubilee ended, would complete the system, which can end only by its fulfilment in that to which it points, the question would be settled, that 1881 must usher in the "times of restitution

of all things," (Acts 3: 2'.). What then is the evidence that a multiple of their last jubilee into itself, will complete the system?

The evidence, I answer, is very satisfying although only inferential. In all their sabbaths there was a system of multiplying, and that system cannot pass away; and their jubilee sabbath was reached by multiplying the next smaller cycle into itself, (see Lev. 25: 8); and the law is a pattern; how then, being guided by the pattern, *can* we reach the next larger, or antitypical sabbath, only by multiplying the jubilee into itself? and doing so, it brings us to 1881 as the last year of the last fifty. But their is still another way to arrive at the same result. Nineteen cycles before the captivity, and fifty cycles this side, make but sixty-nine, and yet there is proof that *seventy* is the true number. And seventy have occurred within the sixty-nine.

This strange fact, supports the above argument, making it almost a mathematical certainty that 1881 is the focal year. The typical *jubilees* passed away at the Babylonian captivity, since which there has been no year of jubilee. So long as they had a jubilee year, it came in between the perfect cycles of seven times seven, (the jubilee year being no part of these cycles, but only the accomplishment of that to which the forty-nine year cycle pointed; just as the great jubilee is no part of the cycles, but rather the consummmation to which they all point). While the typical jubilees continued, a fiftieth year was to be inserted between the forty-nine year cycles; but when they were discontinued at the captivity, the forty-nine year cycles must run on without them, (the star coming between each cycle down to the captivity, but discontinuing at that time, illustrates this fact; the star representing a jubilee year). And there were nineteen of these jubilees, making 950 years. Then, after the last jubilee,—which ended 13 years before the captivity, as we have seen—down to the end of 1880, there have been just 2499 years, or fifty one cycles without a jubilee. And 19 and 51, make 70. Hence, from the coming into possession of their land, where this system of cycles began, there have been 70 cycles, nineteen with a jubilee year, and fifty one without; and ending with the year 1880; and if a jubilee is due at the end of the seventy cycles, it must be the year 1881, thus agreeing exactly with the other way of reckoning.

The proof that seventy complete sabbaths was God's prearranged number, is found in 2 Chron. 36 21. As it required 49 years to complete one system of sabbaths, when that complete sabbatic cycle would be followed by a restitution; any fractional part would be, in a sense, incomplete; hence, a *perfect* sabbath would be represented only by a complete cycle of 7 times 7 years.

Now God says "the land did not enjoy her sabbaths while ye dwelt upon it," and it has not enjoyed them while trodden under foot of the Gentiles; but he made it desolate seventy years, "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate, she kept sabbath, (and what for?) to fulfil threescore and ten years, (see as above). Then seventy was the number to be fulfilled. But as these seventy years of *desolation*, in order that the land might enjoy her sabbaths, were fulfilled out of the legal way, they have no place in the legal system of counting; but merely serve as a key or guide to the true number of complete sabbatic cycles.

Now the question may arise, as these sabbaths to the land ceased at that time, did they not pass away without a fulfilment?

The *jubilees* certainly have we answer, as there has been none for the last 2500 years, *unless* there is this grand cycle, beginning at the last typical jubilee, and reaching to that in which they are to be fulfilled; But as we know not one jot of the law *can* pass without being fulfilled, do we not know that a cycle of at least 2500 years, and as a part of the system, *has* been in process, since the last typical Jubilee ended? and if so, what other cycle can it be, excepting a multiple of the largest one of the past into itself, and be a continuation of the same system of multiples which was a part of the law? Then again, if this jubilee of jubilees, is not the true cycle, there must be a *larger* one; and in that case, seventy is not the full number of cycles, and the land did not enjoy only a part of her sabbaths, "while she lay desolate." But with the double line of argument, the seventy cyles as they have actually transpired, or nineteen with, and fifty one without a jubilee year; and the perfect cycle of a jubilee of jubilees, pointing to 1881, as the consummation of the system, the Jubilee argument now seems conclusive. And if the sabbatic system terminates in the year 1881, and in the "times of restitution," then the heaven can no longer retain Jesus; and we shall soon see Him "of whom Moses in the law, and the prophets did write."

☞NOTICE! THE
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☞NOTICE! THE GENERAL MEETING: Commencing Aug. 27th: Excursion rates: From Pittsburgh Pa, round trip tickets can be had to Rochester and return, at half the regular fare, viz. $8, 40 cts. Go to S. M. Miller, on Liberty St, or to C. W. Buvinger M. D. 4404 Butler St. and get a card from us, and present that card to the ticket agent of the Pittsburgh & Lake Erie R. R. and he will sell you a ticket to Rochester and return, good till Sep. 10th, at the above rate.

Between Salamanca and Rochester, buy a ticket at any station, on the Rochester and Pittsburgh Road, and we can give you a free return pass. New York and Lake Erie Road, from New York and Buffalo and all intermediate stations; buy a ticket to Rochester, and we will get you a return ticket at one third the regular fare. Lake Shore & Michigan Southern; on this road you can get round trip tickets at 2cts a mile, at Chicago, Toledo, Norwalk, Elyria, and Cleveland. On Michigan Central; excursion tickets can be had at Jackson, Lansing, Lagrer and Saginaw, for Detroit; then on the Great Western, from Detroit and back, at same rates. Also on the Great Western, from Port Huron, and Toronto. On this last named Road, orders must be had from us, in order for you to get these rates; and also on the Detroit, Grand Haven & Milwaukee Road. Those coming over either of these two last named roads will send me a card, and I will mail to you an order which you will present at the ticket office, and they will sell you a round trip ticket at the above rates. The Pennsylvania Railroad Co, will sell tickets at the excursion rates from Baltimore, Phila. and Harrisburgh, to Rochester, on an *order* from us, but you must write to me, so that I can send it to you.

Those who can start from Boston Mass, had better communicate with S. Hovey, Box 321, Hyde Park Mass. as he is endeavouring to get the best terms he can from Boston; and the larger the number, the lower the tickets will be. Those coming over the Central Vermont, or any part of it, will receive a free pass on going back, over the same part of the road.

From N. Y. City, the fare to Rochester is $7, 68, and the return fare will be $2, 56, By the N. Y. & Erie. On that road, buy your ticket as usual, and we will see that you get the *return* ticket here.

Those who can get to Cleveland, Ohio; can come from there, at half fare. I believe the regular fare is $6 ,35, By getting an order from us, you can get a ticket here and return, for the $6, 35. This arrangment is not yet complete, but the Agent at this end of the road thinks there is no doubt in the case. I will send orders for these half fare tickets from Cleveland to Rochester, to David Higgings of Norwalk, and T. Edwards, of Elyria, as soon as the arrangement is completed; and friends near those places can get an order from these brethren, while scatered ones can send to me for them.

Thus much for the Railroads; those coming over any of the above lines, can avail themselves of these rates. But if you get one of these orders, and find that you can do better, do not use it, but do the best you can without it. Aside from all this special arrangement, there are two ways to get tickets at reduced rates; first, ask for a *special limited* ticket, good for one train only, and in all large places, you will get it at a reduced price. All who get their through ticket at a large town, can avail themselves of this, at least. Then another way is, go to outside officies, and make the best bargain you can. The more tickets you want to buy, the better you can do, but these outside officies will almost always sell tickets at a reduced price. You will find that Buffalo is a better point than Rochester, in buying these outside tickets. And if you can get to Buffalo cheaper than to Rochester, the regular fare from B. to R. is only $1, 35.

If you can get here on some low priced ticket, we can send you back to any of the principle cities in the west, at reduced rates.

The great extent of territory over which our friends are scattered, makes it impossible for us to help many individual cases; but the cutting of rates, in consequence of the Railroad war, will help many perhaps, who could not otherwise afford to come.

We will send orders to those who want them, in ample time for the meeting. And those living on any of the above Roads *requiring* orders for tickets, and who have not written to us, had better do so at once.

We issue the September number thus early on account of the General meeting; and with the chart, a key of two of the arguments; expecting to give with the next issue, at least a synopsis of the remaining portion; the two numbers, with the chart, being a complete view of the whole position.

Great things are before us:—O how glad I would be, if it were God's will, if all the dear saints could come to this meeting.

Entered at

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Vol. 13.

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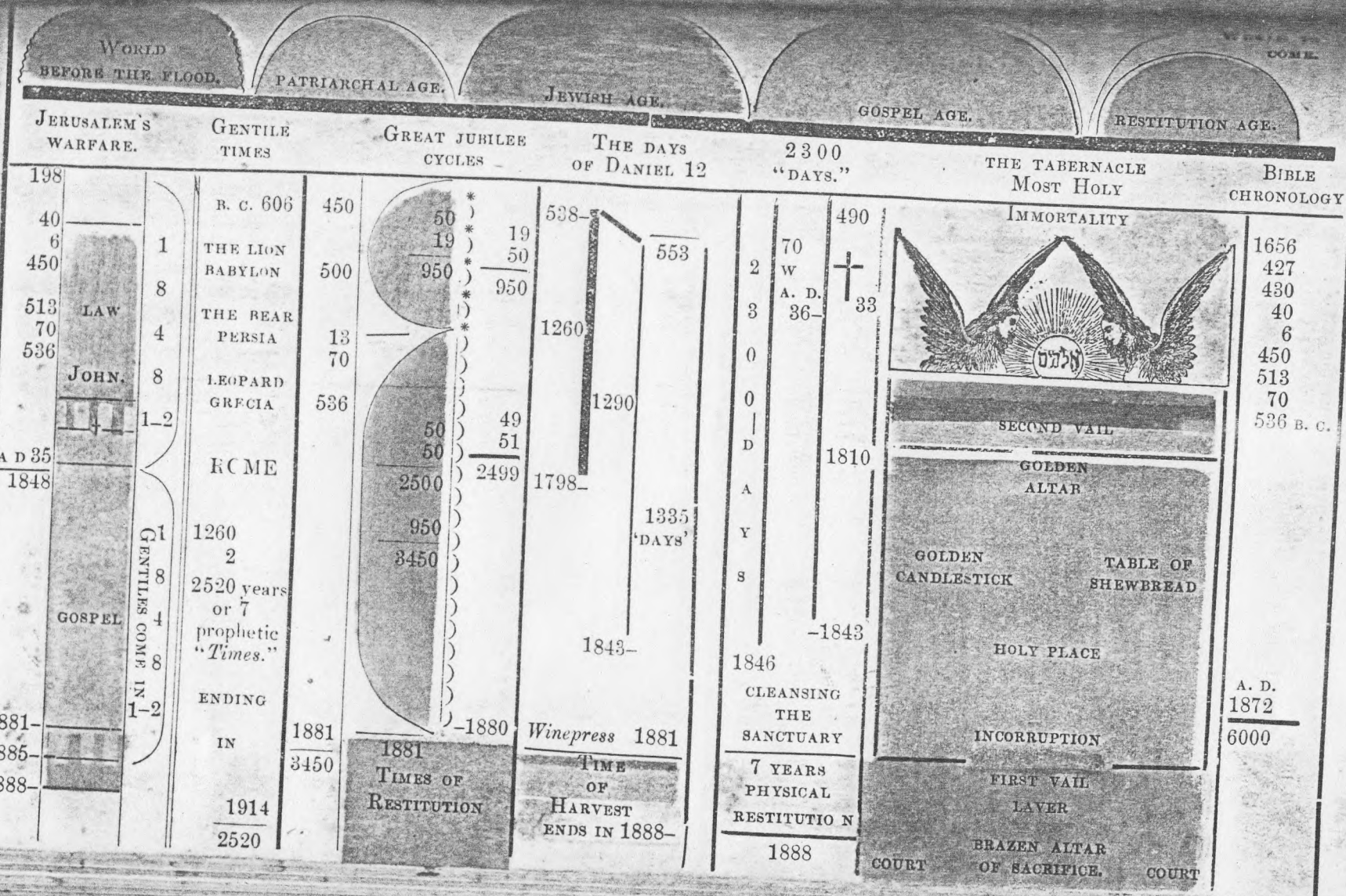

Entered as second class matter at Rochester P. O. Rochester, N. Y.

HERALD OF THE MORNING

GOD'S LOVE

"*All nations whom thou hast made, shall come and worship before thee,*"

Vol. 13. ROCHESTER, N. Y. OCTOBER, 1881. No. 4.

THREE WORLDS

World that was, World that now is, World to come.

"THE SCAPEGOAT."

"The scapegoat shall be presented alive before the Lord, to make an atonement with him; . . . and the goat shall bear upon him all their iniquities unto a land of separation, and he shall let go the goat into the wilderness," (Lev. 16: 10, 22).

The scapegoat here, is the special feature by which the atonement is made, he "shall be presented *alive* before the Lord, to make atonement with him." "If when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his *life*." "Because he lives, we shall live also." Jesus, who was dead, and is alive, and has the keys of hell and death, is represented in his death by the slain victim, and in his life, by the living goat. Hence, it is by his life that we live; and it is only "when Christ, who is our life, shall appear," viz. "at his coming," that we are "made alive," (1 Cor. 15: 23).

In the law, the scapegoat was the only offering for sin, which ever escaped with its life, after entering the *court* of the tabernacle, (see diagram of the tabernacle,, in the Sep. number). In the court, it was one continual scene of death; nothing entered there, which, according to the law, was not doomed. "And as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."

As the court represents the condition of death, and Jesus entered there, when he was "made sin for us," so it is appointed unto all, once to die. But as the antitypical scapegoat he escaped with his life, because having obeyed the law which was ordained to life," it "was not possible that he should be holden of the pains of death;" and having burst the bars of death, he is "presented alive before the Lord, to make an atonement (or, at one-ment) with him." And as God is not a God of the dead, but of the living, so we must be "made alive in Christ," before we can be at one with God. And we are not to be thus "*made alive*," until his coming.

This, it seems to me, makes clear the antitypical scapegoat work. Our sins, or that which sin has brought upon us, is not borne away at conversion, nor yet at death, since "death came by sin." And according to the pattern in the law, they are not to be borne, or taken away, until the scapegoat work, and which is the last feature of the atonement, is in process of fulfilment, (see Lev. 16: 20). Now what are the facts? Does not the christian still suffer all the penalties of sin? Is he not as truly the child of corruption (except by hope) as is the man of the world? Do we not know that the saint is yet under the dominion of death and all that sin has brought upon our race, and that we still "groan within ourselves," as truly as do the rest of the "groaning creation"? and that "ye *are dead*, and your life is hid with Christ in God." We are

as completely under the weight of sin (except by hope), as was Adam the day he fell, and the *bearing* them away, is the fulfilment of the scapegoat work, now about to begin in the process of restitution. And not till we are delivered from "this body of death," (not merely in hope, but in fact), so that we are no longer "dead," "dead with Christ," and cease to "groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies," is sin removed, or borne from us. Hence, the putting off of corruption and all that has come upon mankind by sin, through the process of restitution during the next seven years, will be a real fulfilment of the scapegoat work. It is by taking on, not merely by faith, but in reality, the second Adam nature, that our sins are "washed away," or borne away. All that precedes this, is merely faith, or a belief that he will thus remove our sins, or the effects of sin, when he "shall appear without sin unto salvation."

How grandly beautiful does this bearing away our sins, now appear in the light of present truth. We know that sin, and its dread effects, still holds dominion over mankind; that Christ, the firstfruits, and he only, has yet escaped. And it is not until this corruption shall put on incorruption, and we are thus "made alive" in the second man Adam, that our sins are "washed away" in *fact;* all that precedes this, is simply faith or hope, that we are to be thus delivered in due time. Hence, the scapegoat work, or the bearing away, or separating us from our sins, is the last work of the atonement, prior to that of the washing of the High Priest's flesh. And therefore, in the coming seven years, (assuming that our measurements are correct), our sins, *i. e.* all that is involved in the fall of man, whether physical or spiritual, will be borne away, or "washed away in the blood" of Christ; and we shall be restored, made perfect in him. The scapegoat bearing away, or the blood washing away our sins, are different figures representing one and the same thing. And the question as to *how* we are "washed in his blood," or how our sins are to be borne away, is no longer a mystery. We are "saved by his life," says the apostle; and it is the *living* goat by which the atonement is made. To "eat his flesh and drink his blood," really means, to partake of his (the second Adam) nature, and which we now do *by faith*, but in the process of restitution, will actually experience. That is, we shall put off this corruptible nature, with all its weaknesses and proneness to sin, and put on the incorruptible condition and life which is in him. And the act of putting off the corruptible, and putting on the incorruptible nature, is the bearing away of our sins by the scapegoat, or being "washed by his blood;" and is the consummation of our hope.

The scapegoat was to bear away all the sins of the children of Israel, not simply of the priesthood, but of the entire congregation; so in Christ shall all be made alive, but every man in his own order. The bearing away of the sin of the entire race will require the whole of the "times of restitution of all things;" hence the scapegoat work in bearing away sin does not end, but only begins, with the church of the firstborn. But as soon as their sins were laid on the head of the scapegoat, and he commenced to bear them away, the high priest came out, washed his flesh, etc. but as scapegoat, he will continue to bear away or wash away sin, until all the congregation, all who are dead in Adam, are made alive in Christ. And hence his scapegoat work will not end until mankind are saved from their sins. And then, and not till then, will the law be fulfilled, and the mission of him who "came to destroy death, and him that has the power of death," be ended; "For he must reign till he has subdued all enemies."

"THE TWINKLING OF AN EYE."

"We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump," (1 Cor. 15: 52).

This chapter is speaking of the resurrection or making alive, not of a class merely, but of all who die in Adam. It begins with the gospel, "How that Christ died for our sins according to the Scriptures; that he was buried and that he rose again the third day and became the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead; For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the firstfruits, and afterward they that are Christ's, at his coming; then cometh the end, when he shall have delivered up the kingdom to God, even the Father. For he must reign till he hath put all enemies under his feet, and death is the last enemy that shall be destroyed." Then follows the question as to how the dead, not any one class, but the dead, those who have died

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As Christ is a forerunner, not merely of e "wife," of the second Adam, but of all o are to be "made alive in him," by fol-ing him, as he passed from the corrupti-into immortality, we shall learn the way e who follow in his footprints must go.

He entered the court of the true taberna-which the Lord pitched and not man, en he took on him our corruptible nature. his physical death and rising again, he ed through the first vail, viz. from the t, into the "holy place." Here, he was perfect man,—"made perfect through ering,"—but not yet "a quickening spir-" that condition is reached, only on pass-through the second vail. Now that this e, we have direct scriptural testimony. s had a corruptible nature when born oman, and could die physically; at his resurrection he had passed out of the corrup-tible, since he rose "no more to return to corruption," and being "the Son of God with power, by the resurrection" —"raised in power,"—he could "die no more," (Cor. 15: 43; Rom. 1: 4; Luke 30: 36); and yet during that forty days, in which he remain-ed "eating and drinking with them," he was not a quickening Spirit, (Luke 24: 39).

In following him, we must, therefore, pass from the corruptible into the incorruptible *flesh* condition; and thus, having passed the first vail, or from the *court* into the holy place, we shall be, not in the spirit condition, but what Jesus was when Mary saw him, and he said, "Touch me not, for I have not yet ascended to my Father." (Without re-ferring to the evidence again, we will simply say, there is indirect, but abundant proof, that Jesus passed the "twinkling of an eye" change from the Holy to the Most Holy, and *returned* again, after Mary saw him, and be-fore the evening of that same day, when he said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have.")

Jesus first passed in, as our forerunner; and then returning to the flesh condition, he passed in, according to the law, as a High Priest making the atonement. This view answers every Scripture, both of his going in as our forerunner, and also as High Priest, and which manner of going in, must of ne-cessity, differ in many respects.

If the psssing from the corruptible to the incorruptible flesh condition, or through the first vail, is a change, as we know it is, and one which Jesus passed; so the condition in which Mary saw him, and that in which he was seen of Paul, (1 Cor. 15: 8), involves another change, since he had then passed in to the Holiest of all, and therefore through "the second vail," (Heb. 9: 3). Now there is but one twinkling of an eye change, and this is evidently the last one, or that in which **this mortal shall put on immortality.** And with Jesus, the forerunner, "this corruption put on incorruption," when he was "raised no more to return to corruption; and this was *before* he had ascended to his Father, or passed through the second vail, and into the "holiest of all. Thus proving incontestibly, that the first step, or this corruption putting on incorruption, and which is merely a res-titution of man to what he was before sin entered the world, is not the twinkling of an eye change, or when this *mortal* shall put on immortality, which "God only hath," and which is therefore the last and final change.

As there was time with Jesus, after he was "made perfect, through suffering," and before he passed through the second vail, so there is to be with us. He, in entering as our forerunner, tarried in the *perfect* flesh condition, only a brief period, just enough to mark the way; while we, "when that which is perfect is come," are to remain in the incorruptible condition, for a thousand years, or until the work of the church on earth, is ended; and it is during this period, we shall be kings and priests, and reign on the earth. And it is also during this period, (of probably a prophetic thousand years), that "The times of restitution of all things," will be in process; during which *times*, beginning with the restitution of the church of the firstborn, all who die in Adam, are to be made alive in Christ.

[In order to understand the 15th of 1 Cor. or the resurrection and twinkling of an eye change, the reader must stop associating it with 1 Thes. 4: 13–18. The 15th of Cor. is treating of the resurrection, not of Christ, nor of the dead in Christ merely, but of the race, all who die in Adam; and only names the fact that in the making alive, Christ and they that are his, are the first in order; but every man will be made alive in due time.]

The "*we*," "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump," may refer to the church of the firstborn, or to the entire family of the redeemed; but in either case, *the dead* must first be raised; not the dead in Christ, but the dead of whom the entire chapter is speaking,—"As in Adam *all* die, even so in Christ shall *all* be made alive, but every man in his own order;" "but how are the dead in—Christ—raised? and with what bodies do *they* come forth"? is the idea with which most people associate the answer, "It is sown in corruption, it is raised in incorruption," etc. but there is nothing in the entire chapter to warrant the idea that the apostle is speaking of some particular *class*, when he says "It is sown a natural body, it is raised a spiritual body." It is of the *dead*, those who die in *Adam*, he is speaking, and not of a class, or any one order. And when the dead are "*made alive in Christ*," no matter when, or what *order*, whether it be "they that are Christ's at his coming," or "the rest of the dead, who live not again until the thousand years are finished," in any case, when made alive "*in Christ*," they will be "incorruptible," "For the *dead* shall be raised incorruptible; and we (the members of the High Priest's body, THE CHRIST) shall be changed." There is nothing here to carry the idea that this twinkling of an eye change occurs when the dead in Christ, or "wife" of the second Adam is raised; this is only the beginning of the restitution, or the making alive, of the dead who have died in Adam; and the *dead* must be raised, before this change takes place.

In 1 Thes, where the resurrection of the "dead in Christ," is spoken of, there is not a word said about this twinkling of an eye change; and for a good reason, since the mortal puts on immortality, when "death is swallowed up of victory," and not at the beginning of the restitution and the conquest of death. The church are made incorruptible first, in order that they may, as the wife of the "second man," be co-workers with Jesus, in the work of restitution; but they do not pass through the "second vail," or the twinkling of an eye change into immortality, until the reign on earth is ended, and death, the last enemy is destroyed; "For when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory."

This corruption putting on incorruption, is the consummation of regeneration, or the second Adam work; and is, with the living, a gradual process, a growing into Christ, it is a putting off of the old man, and a putting on of the new; while this mortal putting on immortality, is a change man would have experienced even if he had not sinned. And while the first, a growing out from the effects of sin, may well be a process requiring some will-power, or energy on our part, the second, should be in a moment, and unassociated with suffering.

If the momentary change to immortality, of which the apostle speaks, was to occur at the beginning of the times of restitution, and before death is destroyed, then the law must be set aside, so that the "wife" of the High Priest may pass into the Most Holy, as soon as he comes out, and before that for which the one atonement is made, shall be realized. But not one jot of the law can be disregarded, or set aside, until "all be fulfilled."

If this change is to occur when the dead in Christ are raised, it would have been a good time to say so, viz. "The dead in Christ shall rise first; then we which are alive and remain shall be —changed— and caught up together with them, in the clou

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meet the Lord in the air," but instead of this, not a word is said about this *change*, in any place, either here or elsewhere, in connection with the coming of Christ; but in 1 Cor. where the subject of the resurrection is so fully discussed, and, evidently, the resurrection of the race, all who die in Adam, the coming of Christ is not named, except in a casual way, in verse 23, while speaking of the "order" of his espoused wife. But from verse 50, to the end of the chapter, although the subject of the resurrection of the dead, and this corruption putting on incorruption, and the twinkling of an eye change is made so prominent, the coming of Christ is not so much as named. Bnt this seeming oversight is easy to understand, when it is remembered that Christ's coming precedes these events, more than a thousand years.

The only thing which links the coming of Christ with the events of Cor. 15: 52, is the fact that the "trump of God," and the "last trump," are one and the same. But this trump sounds for more than a thousand years as we can easily show, since it sounds until the last enemy is swallowed up of victory; and this is not until after the thousand years are finished. "Behold, I shew you a mystery, we shall not all sleep, (those who are *alive* and remain unto the coming of Christ will continue to live until all who have died in Adam, are made alive in Christ, or until the end of the times of restitution; but although we shall not all sleep,) we shall all be changed in a moment in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and *we* (THE CHRIST), shall be changed. For this corruption must (not only) put on incorruption, (but) this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory. The sting of death is sin; and the strength of sin is the law." Hence, when the work on earth, of THE CHRIST is ended, and that which gives strength to the law, is destroyed, the law, being fulfilled, will pass away, and THE CHRIST, giving up the kingdom to God even the Father, will pass through the vail into immortality.

In brief then; the conquest of sin and death is to be accomplished at, or during the sounding of the last trump, under which the dead, all who die in Adam, are to be made alive, viz. raised from this condition of sin and corruption into which man fell, and which is a condition of death, to the incorruptible, or that condition from which man fell. Thus "the dead shall be raised incorruptible, and *we* (the body of Christ) shall be changed," under the sounding of this last trump. This does not preclude the fact that "the dead in Christ," and who are "a kind of firstfruits of his creatures," should be made alive, that is, enter into the incorruptible, or second Adam condition, early in the sounding of this trumpet; indeed, the wife of the "second Man," being like himself, a kind of firstfruits, must enter this second Adam condition at the beginning of the "times of restitution," in order to reproduce, or regenerate the remainder of the dead in Adam. But both 1 Thes. and this in Cor. are in harmony with the law, which so clearly forbids the going in beyond the second vail, of any one but the high priest in person, and he only once, until all for which the atonement was made, was accomplished; and this of course proves that none but Christ can enter into the most holy, and he only once, until all for which he has made an atonement, is consummated, or in other words, until the dead, all who die in Adam, are made alive. Hence, not merely the firstfruits, or the dead in Christ, must be "made alive," but all who are to live through the atoning work of our High Priest, before any one can pass beyond the *second* vail. And, as before stated, both Thes. and Cor. are in harmony with this. The dead in Christ rise first, and we that are ALIVE and remain, viz. the overcomers, those who partake of the tree of life, (Rev. 2: 7),—during the coming seven years—and so are ALIVE, when the dead in Christ are raised, will be caught away with them to meet the Lord—not *changed* and caught away, as is so often quoted.

This company is but a handful, a firstfruits unto God and the Lamb, the bride or *new* Jerusalem, "the mother of us all." And this wife and mother, as co-worker with the second man, and who has been made from his opened side, must bring the entire race, to the life that is "in him," before her work on earth, her *Adam* (earth) work is ended. And to pass into immortality, or through the second vail, is to pass out of the flesh and into the spirit condition. But the church are to live and reign on earth a thousand years, or until the dead are raised incorruptible, and death is destroyed, before we shall be changed, or put on immortality. And with this agree both the *law* and testimony.

THE MEETING.

Our readers are doubtless anxious to hear all about it. It was a success, we think in all respects. The meeting room was well filled with friends from abroad, and those from the City, from the opening to the end of the meetings. We kept a book in which those who stopped with us registered their names. At our table, we accommodated all, or nearly all who came. While the sleeping accomodations were a curiosity. The hall above the meeting room,—40 by 80 feet,—was first divided into two rooms, by a heavy tent wall; thus separating the men's apartment, after campmeeting fashion. On the one side, all was left in one large room; while the other and larger part, was a curious display of architecture; sheets, shawls, and factory, strings and wire; were wonderfully combined into little cottages or rooms, making a perfect labyrinth of streets, lanes, and houses. My wife and I—with the help of a guide—made a number of visits to the settlement, during the week; but at a time when most of the inhabitants were from home so that we had very little opportunity to become acquainted with their home life. Only a few M. Ds. belonged to the settlement, and I believe their services were entirely uncalled for.

The large room on the men's side, was used through the day, for prayer and conference meetings. It was easily seated, as we had a large number of folding camp-chairs.

NAMES OF THOSE WHO REGISTERED.

J W McCagg and wife, Warsaw, N Y, E W Reid, Dansville, N Y, W Babcock and wife, Oconee, Ill, A Hamlin, Elyria, Ohio, Lizzie Ingold, Allegheny City, Pa, Joel Hayworth and wife, Plymouth, Kan, H Goss, McDonald, Mich, Elizabeth M Richardson, Lynn, Mass, F A Spinney, Lynn, Mass, E T Butman, Lynn, Mass, M Connell, Norwalk, S Buvinger, Pittsburg, Pa, O Ensign, McLane, Erie, Pa, D Higgins and wife, Norwalk, Ohio, John J Allen, Depauville, N Y, A Wolfe, Nevada, O, A Chapin, Nevada, O, T Fassett, Canton, Bradford county, Pa, Wm Fletcher, Bradford, Pa, Wm Mearns, Oakdale. Ill, J E Tousey, Dansville, N Y, S Hovey, A F Hovey, Hyde Park, Mass, E. Chadwick, Chelsea, Mass, Sarah N Chadwick, Chelsea, Mass, S. M Miller, Pittsburg, Pa, M A Craig, Westford, Mass, J N Hagan. Uniontown, Pa, A P Adams, Beverly, Mass, Addie A Adams, Beverly, do, Sam'l Lyon, Norwalk, Huron, O, James Sl[illegible] Lapeer, Mich, J Miller, Pittsburg, Pa, W[illegible] Wilson, jr, Lycoming co, Pa, Annie B[illegible] Pittsburg, do, Nannie S Trunick, do, d[illegible] S H Withington and wife, Springwater, N Y, Mrs J Yerrington, Hartford, Con[illegible] Mrs M A Belding, South Windsor, do, M[illegible] M J Munsee, Dansville, N Y, Mrs. P [illegible] Hibbard, Pembroke, N Y, Miss L Bac[illegible] Alden, N Y, Mrs M Crittenden, Clare[illegible] don, N Y, Miss L E Pottle, St. Louis, M[illegible] Mrs J N Stegall, do, do, Miss D Mun[illegible] Dansville, N Y, Mrs M C Gary, do, do, [illegible] J Davison, Lunenburg, Va, Mrs F Davi[illegible] Richmond, do, S A Staples, Lunenbu[illegible] do, M L Staples, Prince Edward, do, J G [illegible] Fuller, a traveling pilgrim, E A Bowe [illegible] wife, Batavia, N Y, John Grant N Y, G A [illegible] Brown, Cohocton, N Y, Mrs E Com[illegible] Allegheny City, Pa, Emma J Smith, d[illegible] Mrs L A Howe, Springwater, N Y, Mrs H [illegible] H Lord, Pittsford, N Y, G A Brown [illegible] wife, Wayland, N Y, J R Robords, W[illegible] lace, do, E O Munsee, Dansville, do, [illegible] Easton, Hartford, Washington co, M[illegible] J H Gray, Philadelphia, Pa, A Henne[illegible] and wife, Elizabeth Henneky, Mon[illegible] co, N Y, H T Benedict, Canton, Pa, [illegible] D Myers, Pleasant Valley, Ill, Mrs L [illegible] Myers, do, do, J B Randolph, Brockp[illegible] N Y, Mrs George Hess, Dansville, N Y, [illegible] Martha Turner, Toledo, O, M N Sm[illegible] Springfield, do, A D Webster, Springwater, N Y, Mamie J Mattison, St Louis, Mo, M[illegible] E H Farr, Norwalk, O, F C Upson, We[illegible] field, Conn, A A Guild, Massena, N Y, [illegible] Mary Durkee, Dansville, N Y, R Soran[illegible] Stokesdale, Pa, O S Barr, Oakham, Mass, [illegible] F Clark, a pilgrim, stopping in Rochest[illegible] Mary A Myers, Allegheny City, Pa, J [illegible] Beeman, Honeyoe, N Y, A Dewey [illegible] wife, Fort Edward, N Y, S Hodgman [illegible] wife, do, do, C M Hartwell, Greenfi[illegible] Mass, W P Kerr, Wilson, N Y, W [illegible] Guthree, Chambersburg, Pa, Mrs. A Crosby, Evansville, Ind, A S Brown [illegible] wife, Cohocton, N Y, Bro Wm N Sm[illegible] Pittsburgh, Pa, A Boynton, West Bat[illegible] Genesee co, N Y, Caroline M Parks, L[illegible] Roy, N Y, Julia A Cobb, Honeoye, N Y, [illegible] N T Withington and wife, Springwater, [illegible] C W Buvinger, M D, Pittsburg, Pa, Em[illegible] P Buvinger, do, do, R A Brown, Cohoc[illegible] N Y, L D Harrington, Ware Mass, M [illegible] Motheral, Pittsburgh, Pa, Julia A L[illegible] Brockport, N Y, Sarah F Davis, do, [illegible] J S Delano, Batavia, N Y, W Putnam, [illegible] do, Mrs. J S Delano, do, do, J McD[illegible]

Hamlin Center, W[illegible] Y, W E Storm[illegible] Storms, do, Mrs C[illegible] Newell, Batavia, N[illegible] o, do, Mrs Hon J[illegible] N Y J W Bockho[illegible] N Y, Isabella Brad[illegible] Kittie J Mathewson[illegible] treet, D T Cooper, [illegible] Dansville N Y. G[illegible] Fort Edward, N. Y[illegible] Mrs. Haskins, Fair[illegible]

SUBJECTS OF DIS[illegible] TED BY A. P. A.

Doubtless a rep[illegible] Rochester will be [illegible] those who were not [illegible] also to those who w[illegible] the precious occasi[illegible]

The first session [illegible] place at 2 o'clock, [illegible] This was merely a [illegible] the time being oc[illegible] brethren and sister[illegible] tional experience a[illegible] Several expressed [illegible] never attended suc[illegible] this was truly so w[illegible] was such a body of [illegible] They had come, li[illegible] the west, from the [illegible] they had come fro[illegible] n the Union—som[illegible] miles—to attend t[illegible] attracted—not by [illegible] eloquent preacher[illegible] n themes pertain[illegible] tion of things—bu[illegible] coming of the Lo[illegible] Judge standeth a[illegible] to "escape all th[illegible] earth, and to stan[illegible] The world and t[illegible] atter), said that [illegible] stepping of a par[illegible]

I believe that it [illegible] elect—the overco[illegible] come, shall be ki[illegible] with Christ on th[illegible] ious company it [illegible] she "loved the [illegible] for it, that he mig[illegible] with the washing [illegible] he might present [illegible] church—not havi[illegible] ch thing—but t[illegible] without blemish."

In the evening,

O, James Sloan, 'ittsburg, Pa, Wm Pa, Annie Best, Trunick, do, do, ife, Springwater, Hartford, Conn, Windsor, do, Mrs N Y, Mrs. P J Miss L Bacon, ittenden, Clarence, St. Louis, Mo, Miss D Munsee, Gary, do, do, G , Mrs F Davison, les, Lunenburg, dward, do, J G, E A Bowe and Grant N Y, G A Mrs E Combs, a J Smith, do, er, N Y, Mrs H A Brown and Robords, Walansville, do, E ton co, Mich, , A Hennekey neky, Monroe Canton, Penn, Ill, Mrs L B lph, Brockport, Dansville, N Y, M N Smith, r, Springwater, Louis, Mo, Mrs Upson, West Massena, N Y, , R Soranson, Oakham, Mass, in Rochester, City, Pa, J S A Dewey and Hodgman and ll, Greenfield, N Y, W D , Mrs. A L Brown and m N Smith, West Batavia, M Parks, Le oneoye, N Y, Springwater, rg, Pa, Emma wn, Cohocton, Mass, M E lia A Losee, avis, do, do, Putnam, do, J McDonald,

amlin Center, W S Storms, Fairport, Y, W E Storms, do, do, Mrs W E orms, do, Mrs C J Williams, do, A C ewell, Batavia, N Y, Mrs John Grant, do, Mrs Hon J C Paine, Covington, Y J W Bockhoort and wife, Warsaw, Y, Isabella Bradstreet, Rochester, N Y, Kittie J Mathewson, do, do, Laura A Bradstreet, D T Cooper, Chicago, Ill. H Landis, Dansville N Y. Geo. E Whipple & wife, Port Edward, N. Y. Eld. Deverell, Ont. Mrs. Haskins, Fairport, N Y.

SUBJECTS OF DISCOURSES, etc. AS REPORTED BY A. P. A.

Doubtless a report of the meeting at Rochester will be gratifying, not only to those who were not privileged to attend, but also to those who were present and enjoyed the precious occasion.

The first session of the meeting took place at 2 o'clock, p. m., Sat, Aug. 27th. This was merely an informal conference, the time being occupied by remarks from brethren and sisters present as to their personal experience and joyful anticipations. Several expressed the thought that they had never attended such a meeting before; and this was truly so with me, for never before was such a body of Christians met together. They had come, literally, from the east and the west, from the north and the south—they had come from many different States in the Union—some more than a thousand miles—to attend the meeting. They were attracted—not by any great names of men, eloquent preachers, who were to hold forth on themes pertaining to this age and condition of things—but the prospect of the soon coming of the Lord—the belief that "the Judge standeth at the door," and a desire to "escape all those things coming on the earth, and to stand before the Son of man." The world and the church (especially the latter), said that it was an unimportant assembling of a parcel of deluded fanatics.

I believe that it was a gathering of God's elect—the overcomers who, in the ages to come, shall be kings and priests, and reign with Christ on the earth. O, what a precious company it was in the sight of him who "loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church—not having spot or wrinkle, or any such thing—but that it should be holy, and without blemish."

In the evening, at 7 o'clock, bro. Barbour spoke from the stand. He gave a general statement of our faith, without stopping to present the evidence. He said that we were expecting Christ to come this Autumn, "in all his glory," and "as the lightning," "in flaming fire, taking vengeance,"—we expected to see him, perhaps as Saul saw him just outside of Damascus, but we did not expect to be caught away to meet him, for before that event Jesus must tread the winepress *alone*. He believed that this treading of the winepress was the judgment of God, on apostate Christendom, "the clusters of the vine of the earth," and that it would occupy the next seven years (1881–1888), which was the "harvest" of the gospel age. Meantime the living representatives of the elect church were to "put on incorruption:" *i. e.*, they were to undergo physical restitution, so that at the end of the seven years the whole mystical body would have reached the incorruptible state, the living having put on incorruption, and the dead being raised incorruptible, and then we together with them caught away to meet the Lord in the air, and so ever be with him. "I expect," said the speaker, "to get the very best meal of victuals this Fall that ever mortal man received, even a taste of *the tree of life* that is in the midst of the paradise of God."

This is the first promise to the overcomers (Rev. 2: 7), and by this means we shall reach physical perfection. (Moral perfection, the perfect man condition, Eph. 4: 13, will be obtained later at the "washing with water by the word" by our High Priest when we actually meet him in the holy place.) That the tree of life effected the physical, and not the moral nature of man, is shown by the fact that if Adam, even after he had fallen, had still had access to it, he would have lived for ever, Gen 3: 22.

SUNDAY 28TH, 10 A. M.

Bro. Barbour spoke from the stand; his subject was: Why did Christ come into the World?

The answer to this question was, to give man *life*. The speaker showed the true scriptural idea of life and death. Man in the fallen state is not only sinful and guilty, he is *dead*. All are dead until they partake of the life of the second Adam. "He that hath the *Son* hath life; he that hath not the Son of God hath not life."

Even the believer has no life yet except by faith and hope; "Ye are *dead*, and your life is hid with Christ in God." The be-

liever does not receive life until Christ's coming (1 Cor. 15: 23.) God allowed evil to enter the world for man's good—that, like the Saviour, he might be made "perfect through suffering." "Since God permitted the fall," said bro. B., "he *ought* to provide a way for man's salvation, and he has, for 'as in Adam *all* die, even so in Christ shall *all* be made alive."

At 3, p. m., bro. A. P. Adams, of Beverley, spoke from the stand: his text was: "All things are of God," (1 Cor. 11: 12; 2 Cor.: 5, 18; Rom. 11: 36.

The purpose of the sermon was to show that God controls and directs all things, so that *in* all he is glorified. God's purpose in man's creation was to make a being like himself, Gen. 1, 26. This work *commenced* in Eden, and will be consummated when man—*i. e.*, the race is raised to the image and likeness of the Creator. In the creation of man, God had a plan; and the fall, and consequent introduction of evil into the world, with all its train of misery and woe, was an essential part of that plan, pre-arranged and determined upon before man was created.

Evil like all things else, is one of God's ministers for good; and, in the end, will work for his glory and man's benefit.

The following Scripture was referred to, as illustrative of this truth:—Gen. 3: 22; Is. 45: 7; Jud. 2: 20–23, 9, 23; 1 Sam. 16: 14; 1 K: 22, 23. The case of Job is one especially to the point. He was perfect and upright, and yet God deliberately gives him over into the hands of the devil, placing upon him only this restriction, that he should not touch his life; and yet all this was for Job's good. Job is a type of mankind; as he was, so was man at first—perfect and upright. As God did in the case of Job, so in that of the race—he gave it into the hands of the devil. He is the "prince" and "ruler" of this world. But Satan was not allowed to touch the world's life, as he was not allowed to touch Job's. Christ is the life of the world (John 6: 33, 51), and Satan cometh to him and hath nothing in him (John 14: 30), and in the end man will be benefited by all this sad experience, just as Job was.

In the New Testament we also have illustrations of how evil is used for the accomplishment of good. (See Matt. 4: 1; 2 Cor. 12: 7; 1 Cor. 5: 5; 1 Tim. 1: 20; also, Rom. 11: 11, 12, 15.)

Thus we can see that God was in the fall; he controls so that even the wrath of man praises him; even evil in the end shall be for man's good; if it were not so, God would not have permitted it. The more we study God's works and ways, the more we shall be convinced that, in a sense, absolutely "*all* things are of him."

At 6:30 p. m., bro. Barbour spoke from the chart. His subject was: The "Days" of Dan.: 12th. (For the substance of the lecture, see the August HERALD, p. 21.)

This time argument, as now arranged, is one of peculiar clearness and strength. The points to be settled are these. (See Dan. 12: 11, 12.) 1. What is meant by "the abomination that maketh desolate?" 2. When was this abomination "set up?" 3. Has the shorter period been clearly fulfilled—*i. e.*, the 1290 days? These questions can be very clearly and satisfactorily answered, and the conclusion is that the 1335 days end in 1888, when Daniel will "stand in his lot"—*i. e.*, the resurrection will take place.

MONDAY, 29TH, 9 A. M.

Bro. Barbour spoke again from the chart. The subject was Jerusalem's Warfare. (See Sept. HERALD.)

The speaker called attention specially to the true scriptural parallels between the closing up of the Jewish and the Gospel ages, as brought out by this argument. We have built in the past upon many *imaginary* parallels. We have said, because such and such a thing happened at such a time at the close of the Jewish age, THEREFORE the same or a similar event must happen at a parallel place at the close of the Gospel age. There was neither logic nor Scripture in these "*therefores*;" they were pure assumption and imagination, and yet we were so blind that we built on them, and there are some who still build on them. There is nothing of this kind in the argument as now arranged. All those *assumed* parallels are cast away, but there are several beautiful parallels that are real and scriptural, that still further strengthen and confirm the argument. (See these parallels explained in the HERALD above referred to.)

In the evening bro. Adams spoke on The Justice of God. The common idea is that the justice of God is *against* the sinner, demanding his damnation. It is supposed that Christ died instead of the sinner to satisfy God's justice, and to reconcile God to man, so that man might come to God and be saved. Now, the Bible nowhere says that

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This is man's condition

Christ died to satisfy God's justice; on the contrary, his sacrifice was the manifestation of the Father's *love*. John 3: 16; 1 John 4: 16, and 4: 9. Furthermore, he did not die to reconcile God to man. God never was *un*reconciled to man. There need be nothing done to appease God, or to make him propitious. Christ died to reconcile the world to God, not God to the world. (See Rom. 5: 10; 2 Cor. 5: 18–20; Eph. 2: 14–16; Col. 1: 19–22.) We *never* read that anything was ever done to reconcile God to man, but *always* the other way about—to reconcile man to God—and yet the churches will have it that Christ died to satisfy God's justice, and to reconcile God to man. The Methodist Episcopal Church even have this falsehood incorporated in their articles of religion. (See 2d Article.)

Again, God's justice is *not* against the sinner, but *for* him. If God were *not* just, fallen man might fear an eternal hell, but *being* just, every soul may hope for ultimate deliverance.

Man is *born* into the world with a fallen nature—a *tendency* to sin to begin with. "Behold I was shapen in iniquity, and in sin did my mother conceive me." "The heart of man is deceitful above all things, and desperately wicked, who can know it?" Then to make his case still worse, man is surrounded from the cradle to the grave by the most intensely evil influences. The good is in a most insignificant minority, while the evil is all but overwhelming and irresistible. Added to all this, man must contend with evil spirits—Satan, the "ruler of the darkness of this world," "the spirit that worketh in the children of disobedience," and demons, fallen spirits, continually opposing his heavenward march:

"From thrones of glory driven,
By flaming vengeance hurled,
They throng the air and darken heaven,
And rule this lower world."

And then, to cap the climax, God has made the way to life so difficult that very few find it, while the way to death is made broad and easy, and the vast multitude tread its fatal course. Says Christ, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to death, and *many* there be which go in thereat. *Because* strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.)

This is man's condition, and this is man's chance for salvation in this present evil world; and yet modern orthodoxy tells us that if this man does not do violence to his fallen nature with which he is born, and resist all the evil influences around him, together with the devil and his hellish crew, and unless he shuns this broad and easy way, breasting the terrible current that here sets death-ward, and finds and walks in that straight and narrow way—unless he does all this, every step of which is contrary to his nature and his surroundings, yet if he does not do it he will be tormented eternally, enduring forever unspeakable and ever-increasing agonies for acting out the proclivities of the nature wherewith God permitted him to be born, and for yielding to the influence wherewith he was surrounded. It is no fault of man that he is born with a fallen nature and surrounded by evil influences. *God* made man subject to vanity. (Rom. 8: 20, 21, New Version), and that for a good purpose, "in hope that the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In this view of the case it appears that if God is *just* he will provide a way for man's deliverance; as bro. Barbour said in his lecture Sunday forenoon, "God *ought* to provide a way for man's redemption," and so the Scriptures teach. The provision for man's recovery is just as broad and universal as the effects of the fall. "As in Adam *all* die, even so in Christ *all* shall be made alive." "As by the offense of one judgment came upon *all* men unto condemnation, so by the righteousness of one the free gift came upon *all* men unto justification of life."

God's justice is on fallen man's side insuring his *salvation*, not demanding his *damnation*. Hence Jehovah says by his prophet, "There is no God beside me, a *just* God and a SAVIOUR (a Saviour *because* he is just), look unto me and be ye *saved* all the ends of the earth, for I am God and there is none else." (Isa. 45; 21–24.) Again we read, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King cometh unto thee. He is *just* and having *salvation*," &c. (Zach. 9: 9.) He would not be just if he did not bring salvation. Faber was right in saying:

"God's justice is the gladdest thing
Creation can behold,
His tenderness so meek, it wins
The guilty to be bold.

"God's justice is a bed, where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away."

TUESDAY, 30TH, 9 A. M.

Bro. Adams spoke on the subject of The Promised Seed. His discourse was in continuation of the one the evening before, and was in answer to the question, *How* will God save man? He first noticed some of the absurdities and contradictions of modern orthodoxy.

According to the latest census, the population of the world is about fourteen hundred millions. Of this number there are 180 millions of the Roman Catholic church, 70 millions of the Greek church, 90 millions Protestants, and of this latter number 20 millions are professing Christians—*i. e.*, members of religious societies.

According to these figures there are about 270 millions nominal Christians in the world, less than one-fifth of its population. Of this 270 millions of *nom*inal Christians, only a very small proportion are real true Christians, so that it may be said with as much truth and emphasis to-day as when it was first uttered more than eighteen hundred years ago, "The whole world lieth in wickedness." (1 John, 5: 19.) This is the condition of the world *now*. Its condition in past ages has been even worse than this. What has become of the millions and billions who have gone down to death in the past, with no knowledge of God or Christ, or the written Word? and what becomes of the 11 hundred millions that still continue to go down to death every generation in a condition equally ignorant and dark?

Modern orthodoxy tells us that all these have gone either to heaven or hell. Either of these conclusions is unsatisfactory to a thoughtful man. If the majority of these have gone to heaven, then it follows that more are saved *without* the Gospel than are saved *with* it; for we know that the majority of those who *have* the Gospel reject it, and, according to the common idea, will be lost, while if this view be correct the majority of those who are destitute of the Gospel will be saved. According to this view, again, if one is born in a heathen land the chances are that he will be saved, while if one is born in a so called Christian land, the chances are he will be lost. And yet, again, according to this view, it is a cruel thing to send the Gospel to the heathen, for we know by past experience that the majority will reject it and be lost, while if we leave them in their heathen darkness the majority will be saved.

But, on the other hand, if we say that all these vast myriads of ignorant ones that have gone down to death in the past, and are still going—if we say that the majority of them have gone to hell, what an appalling picture of poor sin-stricken humanity comes up before our view! A perfect Niagara of human beings has been pouring into hell continually during all the ages past, and the stream still flows hell-ward at the rate of 11 hundred millions every generation; while a "few," a "little flock," a mere handful have been saved. And this, according to modern orthodoxy, is God's plan of salvation. A good plan of *damation*, but very little *salvation* in it.

God's plan of salvation is that all the world shall be blessed through the instrumentality of the Promised Seed. God said to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." That promised seed Paul tells us is Christ. (Gal. 3: 16.) Thus much the church sees, but now here is where the church fails. She does not understand that Christ is not the *whole* seed; and that until the whole seed come, the work of blessing the world cannot begin. Galatians, 3: 9, read, "If ye be Christ's, then are *ye* Abraham's seed, and heirs according to the promise." "One" seed (v. 16) composed of Christ and those that are Christ's. In other words the promised seed is the mystical body of which Christ is the head, and they that are Christ's are the members. (Rom. 12: 4, 5; 1 Cor. 6: 15; 12: 12–27; Eph. 4: 25; 5: 30; Col. 1: 18, 24.) The Scriptures teach that Jesus of Nazareth is not the complete Christ—*i. e.*, The Annointed. He is the *head* of the body, but the whole body will not be complete, the true promised seed will not have come until every elect member is redeemed and made one with Christ, even as he is one with the Father. (John, 17.) (For proof of this see Eph. 1: 23; note the strict meaning of the original word translated "fullness," and compare its use in Matt. 8: 16 and Mark 2: 21.)

Now this being the promised seed, Christ and they that are Christ's, the mystical body, it follows that the work that is to be done through the *instrumentalitg* of this seed cannot begin until the instrument is com-

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After this service a con
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WEDNESDAY, 31

Bro. Barbour spoke on th
Dan. 8: 14. This is the ol

plete—*i. e.*, until the seed come. Has it come? No. Christ has come, the *head*, but the members of the body, without which the Christ is not complete, are not made alive until the second advent. (See 1 Cor. 15: 23.) "They that are Christ's" are a part of the *seed*, (Gal. 3: 29,) but these are not made alive until "at his coming." Hence the promised seed will not be complete until the second advent, and the *work* of that seed, the blessing of all the families of the earth, cannot begin until *after* that event.

Now, see how far the nominal church is out of the way. She thinks that the whole work of human redemption will be all finished up before Christ comes the second time—when the truth is the work of saving the world cannot *begin* until after the second advent. Thus it appears that the second coming of Christ will not simply bring blessings to the elect members of the body, but it is also the dawn of hope for the *world;* and if this be true we may well say, with all our heart, "Come quickly, Lord Jesus."

After this service a conference meeting was held until dinner time, led by bro. Hayworth, of Kansas.

At 3 p. m. a meeting for questions was held, led by bro. Barbour, and after supper, at 7 p. m., bro. Barbour spoke from the chart. His subject was, The Jubilees. (See the January HERALD, also the April number, p. 63.)

The three arguments, the 1335 days of Dan. 12th, Jerusalem's Warfare and this one mark the harvest period. The 1335 days reach to the end of the harvest, the fall of 1888; the Jubilees reach to the beginning of the harvest, the fall of 1881; and Jerusalem's warfare marks the middle point of the harvest, the spring of 1885. The Jubilees prove that the times of restitution begin this present fall, and we believe that restitution begins with our physical nature. When the times of restitution begin, the heavens no longer retain Christ. (Acts 3: 21.) Hence Christ will come this fall, but not now to his church, for he must tread the winepress *alone*. We shall not meet Christ until the end of the harvest, the end of the 1335 days, when the dead in Christ will be raised, and we together with them shall be caught away to meet the Lord in the air.

WEDNESDAY, 31st, 9:30 A. M.

Bro. Barbour spoke on the 2300 days of Dan. 8: 14. This is the old William Miller argument of 1843, and is just as firmly established now as then as the truth of God. The only difference being that more truth has come out in regard to the ending of the 70th week, 3 1-2 years after the crucifixion, causing the "days" really to terminate in 1846, instead of 1843. These days reach to the cleansing of the sanctuary. The sanctuary is the gospel church, and it began to be cleansed at about that time. The attack on the doctrine of man's natural immortality, by Geo. Stores, was the real beginning of the work; and it has gone on until we believe, all the great theological errors of the church are exposed, and the truth now shines undimmed by error.

At the close of this service the conference meeting was led by brother Withington.

At 3 p. m. Bro Adams spoke on the subject of baptism, followed by brother B. on the subject of chronology. The subject for the evening, by brother Adams, was Immortality and eternal life; showing that they are not the same, the former is from God; and the latter is a restored life, or the life which is through the second Adam. Immortality is beyond eternal, or age-lasting life; it is a something which man never had, and hence is no part of restitution. The resurrection is the consummation of the work of regeneration, the birth. It is a restoration, a rebuilding, as the word "anastasis" indicates. The resurrection is not the putting on immortality; it is not the twinkling of an eye change, but is a gradual process; it is compared to the growth of a seed, "sown in corruption; raised in incorruption. It is compared to the generation of a human being. Man had life before he sinned, but he did not have immortality; and Christ comes to restore what was lost.

Thurs. Sep, 1st, 9, 30 a. m. Bro. B. on the Manner of Christ's coming. He comes to fulfil the law and the prophets. The law required the high priest to go into the holy place, to make the atonement, and to come out in the same manner; he was to lay off his garments, wash his flesh with water, in the holy place, put on the "holy garments, made for beauty and glory," and so go in beyond the second vail. On coming out he was to do the very same thing, only in an inverse order. Now our High Priest has gone in, and he fulfilled the law, in going in. During the forty days between his resurrection and ascension, he washed his flesh with water, that is to say, the church are his flesh (Eph. 5: 38); and during that forty days.

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he washed the church with water, *by the word*, (Ephe. 5: 26), for he "opened their understanding and expounded to them in the law and in all the Scriptures, the things concerning himself." Thus he "washed his flesh," fulfiling the law in going in. And in that washing of his flesh, he laid the foundation of the faith of the church. Now according to the law, he must again "wash his flesh," on coming out; and so, he who was the author will be the finisher, or perfecter, (Heb. 12: 2), of the faith of the church.

At 1 p. m. Bro. B. spoke on the tabernacle. The court, the holy place, and the holy of holies, represent respectively the three conditions, corruption, incorruption, and immortality. The court was the place where death reigned; every animal taken in there must die, with one exception, the scapegoat. So the entire race of man is corruptible, and under the dominion of death; and no one has yet escaped except Christ, the antitypical scapegoat. Under the law no one had any right to approach God through the court, only a circumcised Jew. Thus the wall about the court separated between Jew and Gentile. But at the crucifixion, this "middle wall of partition was broken down;" and henceforth the court embraced the world; as in Christ, there is neither Jew nor Greek.

In attaining to the immediate presence of God, we must follow our forerunner; first through the court, the condition of death and corruption; then this corruption must put on incorruption, by which we pass beyond the first vail, and are then in the restored, or perfect condition, as Jesus was when raised "no more to return to corruption," and yet he was only the perfect man, "made perfect through suffering," and not a Spirit, for "a spirit hath not flesh and bones." After we reach the incorruptible condition, though we remain there a thousand years, there is still another vail to pass before we reach the spirit condition, and at which time, "this mortal shall put on immortality."

A conference meeting followed this service, and at 3, p. m. Bro. Adams spoke on "Trust in God." [If we fully believe that "all things work together for good to them that love God, to them who are the called according to his purpose," then we are independent of circumstances; we have no fear, no anxiety, for we know nothing can happen to us which is not for our good.] Thus we shall have an experience like the apostle, "Sorrowful, yet always rejoicing," "taking pleasure in infirmites in reproaches in necessities in persecutions in distresses for Christ's sake," "glorying in tribulation." Thus we are saved by hope, but hope is dependent on faith. This is a life of trial, and yet one so living has a rest, and a sense of security obtainable in no other way.

In the evening the subject, by brother B. was "Life and Death." Man, in this corruptible condition, from a Bible standpoint, is dead; he has "no life in him," (John 6: 53). It makes no difference whether he is walking the earth, or sleeping in the dust, he is dead, and so remains until restored to life in Christ, the second Adam. And this life is not really attained, —only by hope—until the resurrection. Christ came that the world through him might have life, but every man in his own order. Christ passed out of this condition of death, at his resurrection, viz. he passed from the corruptible to the incorruptible, or—in the pattern—from the court, into the holy place; the one being the condition of death, and the other of life. The next order, to pass out of corruption into incorruption, or out of Death into life, is "they that are Christ's, at his coming;" but the rest of the human family not "until the thousand years are finished."

Fri. Sep. 2nd. At 9, a. m. Bro. A. spoke from the chart, reviewing the arguments on the "Days of Daniel 12, and giving some additional evidence that restitution begins with the body, or physical nature, with us as well as with those that sleep. Adam lost physical perfection last; as shown by the longevity of the antediluvians, down even for a little while after the flood. Now it appears that man is to regain perfection in the same way, so to speak, that he lost it. He lost moral perfection first, and then physical; in his restoration he first regains physical perfection, and then moral. This appears from the fact that the first promise to the overcomer is, that he shall have to eat of the tree of life which is in the midst of the paradise of God, (Rev. 2: 7). The tree of life affects only the physical; Adam, fallen and sinful, if he could have had access to it, would have lived forever, (see Gen. 3: 22). It would not have made him a good man, but it would have given him physical power to resist death. Hence, it will give us power now to resist death. This seems to prove that restitution begins with our physical nature; in other words, that the last prohibition of God, will be restored first. This same truth is indicated in the case of Job, who is a type; he was "perfect," he lost everything, his physical

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nature was smitten last. In his restoration his diseased body was first restored, (see Job 42: 10; compare also 33, 14–29). Also with Nebuchadnezzar, the same order can be traced, the physical first, and then his dominion, (Dan. 4: 34 &c.). And so with the work of Christ; at the first advent, he healed physical disease; at his second coming, we shall be "washed with water by the word." How could one be made morally perfect, unless they were physically so?

We believe our physical restitution will begin this fall, that we shall eat "of the tree of life which is in the midst of the paradise of God."

At 1 p. m. Bro. B. spoke on Dan. 12: 11. Verse 31 of the previous chapter, helps us to understand what is meant by "the daily," or daily sacrifice. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate." Here are three distinct things that "arms" do; 1st, pollute the sanctuary of strength; 2nd, take away the daily; and 3rd, place the abomination that maketh desolate. We know from Rev. 17: 5, what the abomination is, viz. the Roman ecclesiastical system; and that the Roman "arms," under Justinian, placed it, or set it up. And the same "arms," were to pollute the "sanctuary of strength, and take away the daily sacrifice." Now it is a matter of history that the Roman arms under Herod, did pollute the Jewish temple and sanctuary, by sacrifiicing swine's flesh on the altar; and that the same "arms," under Titus, did take away, or cause to cease, the Jewish daily sacrifice, at the destruction of Jerusalem. And as Christ had "made the *sacrifice*, to cease, this system, when taken away by the Roman arms, was not recognised of God as a sacrifice, and hence, is simply called "the daily."

Some may object, that events so far apart as the taking away of the Jewish daily, at A. D. 70, and the setting up of the abomination that maketh desolate, between 538, and 553, should be so closely associated, as are these two events named in this prophecy; but when it is remembered that the "mystery of iniquity" began to work, even before the daily was taken away, that the one was growing, while the other was being taken away; and that as soon as the latter was fully matured, it was "set up," we can understand why these two events should be coupled together as they are, in these two texts.

At 3 in the afternoon, Bro. A. spoke on "The Sea of glass," condition, (Rev. 15). The see of glass represents a condition not a locality. It is a condition to which the overcomers attain before they reach the kingdom, for the sea of glass was *before* the throne. (Rev. 4: 6.) The beast, and his image, &c., represents generally mystical Babylon, and "gotten the victory over" should be translated "come off victorious out of." (See Emphatic Diaglott and New Version.) The true idea here is, that those who had come off victorious out of Babylon were standing on the sea of glass, having the harps of God.

"Coming out of Babylon" is not simply leaving the nominal church, but getting rid of Babylonish errors; and getting on to the sea of glass is not getting into some exalted condition of sinlessness, but into a condition of freedom from error, so that the truth of God is as plain and clear as a sea of glass. This condition is the consummation of the "cleansing of the sanctuary" from the *confusion* (Babylon means confusion) that has heretofore characterized the theology of the church. We have been getting into this condition as we have come off victorious out of the Babylonish errors of natural immortality, eternal torment, substitution, the immaculate conception, &c., &c. Getting rid of all this great mass of error has brought us out into a place where the truth is plain and clear and beautiful; well represented by "the sea of glass like unto crystal." (Rev. 4: 6.) When we get the last item of truth that the Spirit was to lead us into during this Gospel age, and get rid of the last Babylonish error, then we shall be fully "on the sea of glass." Then we shall have "the harps of God," that is, the truth harmonized. (See Psa. 71: 22.) The church has had the Bible, the written word of truth for many centuries: but it has been like a harp with every string out of tune, so that the result has been discord. But when the harp is fully harmonized, put in perfect tune, and then the strings are swept by skilful fingers (Psa. 33: 1–4), then the result is grand and glorious music, even the song of Moses and the Lamb. This song is the testimony of the law and the prophets, which we are coming to see more and more establishes all truth; and the burden of that song is, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of the Ages. (New Version.) Who shall not fear thee, O Lord,

and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy righteous acts, (New Version) are made manifest."

In the evening bro. Barbour spoke on The Times of the Gentiles.

On the morning of Saturday, the eighth day of the meeting, thirteen were baptized in the Genesee river—eight sisters and five brethren. It was a precious season, and we all rejoiced in this act of obedience.

At 9:30 bro. Barbour spoke on the Rebekah Type. (See the HERALD for July, 1880, p. 12; also, the July number of the present year, p. 4 and 10.)

At 1:30 bro. Adams presented some additional thoughts on The Manner of the Advent.

Bro. Barbour followed with some remarks on Being Good. Good works are the fruits of a right faith. Some try to get the fruit without cultivating the tree. It should be our effort to have our faith right, the good works will invariably follow.

At 3:30 p. m. bro. Adams spoke on the subject of "The Truth." Many Christians take the ground that it makes no difference what you believe—whether you have the truth or not—if you are only trying to do good. Such is not the teaching of the Word. (See 2 Thess. 2: 10–13.) "Chosen to salvation through sanctification of the *Spirit* and belief of the *truth*." Two agents, the *spirit* and the *truth;* what is the work of each? Christ tells us. The work of the Spirit is to *lead us into* truth. (John 16: 12–15); and the work of the truth is to *sanctify* (17: 17–19). We can get sanctification in no other way. Read 1 John, 3; 2, 3. How shall we purify *ourselves?* Peter answers, "Seeing ye have purified your souls *in obeying the* TRUTH." (1 Pet. 1: 22.) If one has the truth it *will* sanctify. But, says one, cannot one "hold the truth in unrighteousness?" (Rom. 1: 18.) This is a mistranslation. A bad man will not have the truth—*i. e.*, advanced truth, present truth. The idea in the above passage is to *oppose* the truth or *suppress* it. (See New Version, "hold down the truth.") The truth sent home by the Spirit is not a mere theory affecting only the intellect, as some say, but a sanctifying power, as many of us know by blessed experience.

At 7:30 bro. Barbour spoke from the platform. His subject was, The Elijah Type. (See the HERALD for April, p. 54; also, June 1, p. 84,)

SUNDAY, SEPT. 4TH.

The last day of the meeting bro. Adams spoke at 9 o'clock. His subject was, God in Everything.

At 10:30 bro. Barbour reviewed the arguments on the Jubilees and the days of Dan. 12th. This service took up the time until dinner. After dinner until 3 o'clock there was a conference meeting, and then bro. Barbour spoke on Jerusalem's Warfare and the 2300 days.

At 7 o'clock in the evening bro. Adams spoke. His subject was, Christ our Life. Christ is something more than our helper, our example, or even our Saviour; he is our *life*, without whom we have no life at all. Fallen man is *dead*. Christ comes to give *life* to the dead race. "I am come that they might have life, and that they might have it more abundantly." "I am the resurrection and the life." "This is the record that God hath given to us, eternal life, and this life is in his Son; he that hath the Son hath life, and he that hath not the Son of God hath not life." It is a great thing thus to recognize Christ as our *life*. But have we not this life *now?* Let Paul answer. "I am crucified with Christ, nevertheless I live, *yet not I*, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Again he says to believers, "Ye are *dead*, and your life is hid with Christ in God."

No one of this dead race has ever yet been made alive but Christ; no more will be made alive until he comes; "afterward they that are Christ's at his coming." And "the rest of the dead live not again until the thousand years are finished." That is no more will be truly made alive until after the millennium. During the thousand years the nations of the earth will have what we call physical life, and with many the process of regeneration will be going on just as it has been with the church of the first-born during the Gospel age; but no one will really be made alive until the end of the thousand years. This is the Bible view of life and death. What we call death, that is physical death, is not in a Bible sense death at all, it is *sleep;* "the maid is not dead but sleepeth." "Lazarus sleepeth, and I go that I may wake him out of sleep." The real death is the fallen sinful condition of the whole race, having "no life in them," because they have not partaken of the divine nature through the

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second Adam. On the other hand, what we call life, that is physical life, is not in a Bible sense life at all; it is death for "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." "Let the dead bury their dead;" they are all dead alike, whether above or beneath the sod, unless they have partaken of the life of the second Adam.

After this discourse sister Barbour made a few remarks. She thanked the brethren and sisters for their kindness, expressing her love and Christian fellowship for them all, and her delight in the glorious prospect just before us. At last the vision had been written and made plain, and she believed that this time it did not lie, but we should see our Lord this present fall, and physical restitution would begin.

Bro. S. White Paine followed with some remarks. The truth was worth *any* price, and is the one thing needful to sanctify and make us *ready* for the coming of the heavenly Bridegroom. He quoted from the 2nd chapter of Proverbs: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply they heart to understanding; yea if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; *then* shalt thou understand the fear of the Lord, and find the knowledge of God."

Bro. Barbour followed with the closing discourse of the meeting, on The Tabernacle. At the close of his lecture bro. Barbour gave

THE JUBILEE ARGUMENT.

The year 1881 is, according to this argument, the year of Jubilee. And as the ecclesiastical year, on which the jubilees were based, began in the Spring, the antitypical jubilee should be reckoned from last Spring. As a jubilee was a reverting back of their lost possessions, the question arises, Why should not "the times of restitution of all things," have began last Spring? instead of this present Autumn.

This has once been answered thus: As the *time* was changed, when the system of types was introduced, at the exodus; so in the restitution of all things, the ecclesiatical year should be restored to the original, and secular year, which began in the Autumn; and so, what should occur—on ecclesiastical time—in the spring, could, with the beginning of the times of restitution, be legally carried over to the Autumn. This answer however, though seemingly scriptural, does not meet the case. Granting that the changed time, must be restored, it should not occur until all the types based on that typical time are fulfilled, and therefore not till *all* of the law is fulfilled; and therefore not until the end of "the times of restitution."

As the above does not meet the present case, there must be something which does.

The jubilee trump was sounded on "the tenth day of the seventh month, on the day of atonement shall ye make the trumpet sound throughout all your land; and ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants

of the earth will have sical life, and with many generation will be going been with the church of ring the Gospel age; but be made alive until the and years. This is the and death. What we call ysical death, is not in a at all, it is *sleep;* "the but sleepeth." "Lazarus that I may wake him out eal death is the fallen sin- e whole race, having "no cause they have not par- ine nature through the

expressed their delight and pleasure during the progress. Those who had come the farthest said they had been well repaid for all their trouble. Cordial greetings, expressions of love and hopeful farewells were exchanged, and the dear ones separated to their several homes and duties for a little time until that blessed meeting, together with the resurrected saints, with our Lord in the air: "and so shall we ever be with the Lord. Wherefore comfort one another with these words. A. P. A.

Early in the meeting, a letter from sister Marden of E-Vasselboro Me. full of good words and good cheer, was heartily enjoyed by all who were

the high priest did not come out until the tenth day of the seventh month of the jubilee year, and the proclamation was made on the same day, it follows that although the jubilee *year* began in the Spring, the work of restitution did not begin until the high priest came forth, on the day of atonement, and therefore, not until the Autumn. Hence, although 1881 is the jubilee year, and began in the Spring, the work of restitution does not begin until our High Priest comes forth, on the tenth day of the seventh month. "Whom the heaven must receive until the times of restitution of all things. This fact that the jubilee trump was not sounded un-

til the tenth day of the seventh month of the jubilee year, reconciles all difficulty. And we may therefore, expect the work of restitution to begin this present Autumn.

THE DAY AND HOUR.

That Christ is due on the tenth day of the seventh month of this present autumn, there seems to be no room for question; but when is the tenth of the seventh month, is a question which cannot be determined with certainty, from the Scriptures. All that is said about the year beginning with the first new moon after the vernal equinox, is from Jewish tradition; and though it may be the exact truth, or nearly so, it is not the kind of evidence on which we like to build. There is nothing however in the Bible, to determine the beginning of the Jewish year, only that it was in the Spring, the month Abib; the month in which they kept the passover; and that the first month, or Abib, was about the time of the spring harvest.

The tenth day of the seventh month, was of course, six months and ten days after the beginning of their year; and this also was in close connection with the autumn harvest, (see Lev. 23: 39; Deut. 16: 13). But any thing more definite than this, rests, as before remarked, on Jewish tradition.

Although we know about the condition of the early and the late harvest, at the time they came out of Egypt, (Exo 9; 31, 32), still we do not know how the climate then, and now, may differ. Still there is no reason to question the correctness of the Jewish reckoning, or that their present month Abib, and which occurs not far from the spring equinox, is the true reckoning; or at least, that it approximates very nearly to the true Bible reckoning. Certainly at as late a date as the first advent, they kept it correctly, since Jesus in keeping the passover, recognized the fact that the Jews kept it at about the right time. And taking all that is known into account, the evidence is almost beyond question that early in this October, 1881, is the time for the coming out of our High Priest. And, "Unto them that look for him, he shall appear without sin unto salvation."

SPECIAL NOTICE!

Meeting at Philadelphia, Pa. commencing Sunday, Oct. 16th, and continuing over the second Sunday. The place of meeting is at No. 1608, Ridge Ave. and can be reached by horse-cars from all parts of the city.

Bro. J. H. Gray, whose address is as above, will provide a Hall, and ten or twenty rooms in the same building, for the accommodation of all coming from a distance; and we shall probably have a general table, for all, as at the Rochester meeting. A good many who expected to be at the Rochester meeting, were unavoidably detained from being present, and can now perhaps go to Phila. cheaper than they could have come to R, and so may avail themselves of all the privileges of the R. meeting.

We expect brother Adams, and some others who were at the Rochester meeting, to be present. The rooms are not furnished; hence, you had better take a straw tick, and other conveniences for sleeping.

On your arrival at Phila. on Saturday, you will find brother Gray, or perhaps myself and wife, at the hall to welcome you, and do what we can to make you comfortable. We shall hope to see many familiar faces of those who were at the meeting at our home; all are invited.

This invitation is written on Saturday, Sep. 24th; and if the present method of computing the time of the tenth day of the seventh month is correct, wonderful things are just before us, even before the Phila. meeting. We do not believe the work is to stop when Christ is revealed; the harvest with all its work is yet future; but what will be its nature, or what man's part in the work may be, we can have but a faint idea. If the compelling message is yet to go forth, the overcomers will, evidently, be endued with special power for the work. But first of all, we are looking for Christ in his High Priest glory; a sight the world will not see; for only to "them that look for him, will he appear, without sin unto salvation."

☞An italic (*j*) after the *month* on your wrapper, *means* 82. thus, *june j* means paid to *june* 1882; and *dec j*, to december 1882.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts. A YEAR.

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;
A. P. ADAMS, BEVERLY, MASS.
S. H. WITHINGTON, SPRINGWATER, N. Y.

HERALD OF THE MORNING.

SUPPLEMENT.

ROCHESTER, N. Y. NOVEMBER, 1881.

THE YEAR 1881.

The heaven must receive Christ, "*until* the times of restitution of all things." Now the times of restitution began with 1881, that is, last spring, why did Jesus not come at that time? In the last paper the claim was made that, as Jesus was due to come on the tenth day of the seventh month, and the jubilee cycles, reaching to the times of restitution, begin and end in the spring, therefore according to the law, Jesus should not come, and the heaven should retain him, six months *after* the "times of restitution" had begun. And we saw no way to escape this conclusion. If the times of restitution begin in the spring, and Christ comes in the autumn, he must come at least six months before, or six months after the time so clearly indicated in Acts 3: 21. And either way a seeming defect, or absence of the absolute accuracy demanded in all that is based on the law. In historical statements, or in prophecy, which is pre-written history, absolute accuracy in fractions of years, is not demanded, (see 2 Sam. 5: 4. 5; and 1 Chron. 29: 27); but in that which is based on the law, no such general statements are found. How then can this seeming difficulty be explained? viz. the fact that the high priest is due to come out on the tenth day of the seventh month, and that the times of restitution, when the heaven can no longer retain him, are due to begin at the end of the Jubilee cycles, or in the spring?

The answer to the above, throws light not only on the question itself, but on our present whereabouts in relation to the coming of Christ. The coming out on the tenth of the seventh month, is after he has washed his flesh, and not necessarily at this coming into the "tabernacle of the congregation." This stage of his coming for which we are looking, is not the final coming forth of the high priest, (see Lev. 16: 24), "And he shall wash his flesh with water in the holy place, and put on his garments and come forth;" this is the final coming out, and is that which should occur on the tenth day of the seventh month; but this is yet seven years in the future, and is quite different from the coming into the "holy place" in his glorious garments, and then laying them off for the purpose of washing his flesh.

Now as this stage of his coming, for which *we* are waiting, is not his final coming forth, we need not, therefore, expect it to be on the tenth day of the seventh month; and so can, and should expect it *at the end of the Jubilee cycles*, since the heaven can retain him no longer. But have they ended? No, we answer, nor do they end until spring. If 50 times 50 is the cycle reaching from the last typical jubilee, to the "times of restitution of all things, or the antitypical jubilee, and that cycle includes the year 1881, how can it terminate until the END of that year? The last typical jubilee ended thirteen years before the captivity; now add to the 13, 70 for the captivity, then 536 to the christian era, and 1881; and the total is 2500, or just 50 times 50, the cycle of a jubilee of jubilees. Ought we then to expect the times of restitution,—and to which this cycle of 50 times 50 is the measure—to commence one whole year before the cycle ends? The Jubilee argument of a multiple of the 6th sabbath, the jubilee, into itself, in order to reach the seventh, or great sabbath that "remaineth to the people of God," is based on the fact that a multiple of one sabbath into itself, in order to measure to the next and greater one, was a part of the system of multiples which cannot pass away until the entire system of sabbaths is fulfilled in that to which they point. And there is no instance of multiplying one sabbath into itself, in order to reach to another sabbath, in which the last year of the last multiple is the one to which the cycle was to measure. The Pentecost, or fiftieth day, was reached by multiplying seven week-sabbaths, or 7 times 7, and the morrow after the seventh sabbath, was the pentecostal one; thus the last day of the last seven was a sabbath, and the fiftieth day, or that to which the 7 times 7 days pointed, was also a sabbath, but of another kind, (see Lev. 23: 15–21). So with the jubilee, it

was reached by multiplying the fifth, or next smaller sabbath into itself, thus; "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years," (Lev. 25: 8). Thus the last year of the last seven, like the last year of each of the other sevens, was a sabbath, and then the next year, the fiftieth, was a jubilee sabbath, making two, but of a different kind, come together. Now, as before remarked, there is no reckoning of sabbaths in which the last day, or last year of a system of cycles, was the sabbath to which such a system of cycles pointed. The seven times seven years pointed to a jubilee year, and was fulfilled, not in the last year of the last cycle, but in a jubilee year which followed the last year of the last cycle. What precedent then have we in the law, for counting the last year of the last fifty, in this multiple of 50 times 50, as the *first* year of that to which the cycle of the jubilee multiplied into itself is to reach? None whatever, we answer. As their fifth sabbath, (viz. the seventh-year sabbath), was multiplied into itself, in order to reach *to* the next, or jubilee sabbath, and the last year of the last cycle was *not* the jubilee year, but only reached *to* the fiftieth, or jubilee year, so, by every precedent found in the *law*, the *sixth*, or jubilee sabbath, must be multiplied into itself, as a complete cycle, reaching *to*, but not forming a part of the antitypical jubilee to which the cycle of 50 times 50 points. To claim 1881,—which is the last year of the last fifty,— as the *first* year of that *to* which the cycle of a jubilee of jubilees points, and without any authority, direct or indirect, from the law itself, has been the mistake. We are beginning to learn that the LAW, of which Jesus says, "It is *easier* for heaven and earth to pass, than one jot of the law," is the very foundation of all revealed truth; and that no Scripture can clash with its teaching, and no implied meaning, or supposed teaching of any other Scripture, can bend the teaching of the LAW one hair.

It was because of the other part of this sabbatic argument, viz. that drawn from the prophecy, which made us believe that 1881, (the last year of the last fifty, of this cycle) would be the first year of that to which the cycle pointed. Thus making the argument based on the law, a little imperfect,—since there is no precedent, as we have seen, for making the *end* of a cycle measuring to the next one, a part of the one it was the measure to—making this, I say, a little imperfect in order to—as we supposed—reconcile to the 70 imperfect cycles.

In the prophetic argument, showing the *seventy* was the exact number of cycles belonging to the sabbatic system, there is no necessity of absolute accuracy in their beginning, or *ending*. There were to be, not sixty nine, nor yet seventy-one, but seventy cycles in the sabbatic system; is all this prophetic key of *seventy*, in which the land should keep sabbath, was designed to teach. In this key to the full number of perfect sabbatic cycles, the seventy sabbaths to the land, and during which God made the land desolate "Until she had enjoyed her sabbaths," the whole seventy came together. This, of course, was not the way they were arranged in the law, nor was it a fulfilment of the law but merely a sign, or key, to the true number. Seventy cycles have transpired since the division of the land, it is true; but they have been imperfect; 19 of them had a jubilee year, but had no corresponding sabbath for "the land did not rest in its sabbaths when ye dwelt upon it," says God; and complete sabbatic cycles of 7 times 7 years (but without a jubilee year) have passed since the Jewish jubilees ceased:—These just as they have actually transpired; the 19 before the captivity, were cycles of "seven times seven," (Lev. 25: 8); and, according to the law, had a jubilee year introduced between each of these 49 year cycles, thus making, all together, nineteen fifties, or 950 years. Then, as if God had given the Jews time enough to prove that although compelled to *count* these sabbaths to the land still they would not *keep* them, he devised a plan by which the land should keep her sabbaths in spite of that rebellious people; and so he "made the land *desolate* until it had enjoyed its sabbaths," (2 Chron. 36: 21). But this seventy years desolation of the land were not jubilees, and did not count as such in the regular system of sabbaths; they were merely a key to the number of cycles; some of which were already past, when the sign was given, and some were still future. So there is no necessity for these seventy imperfect cycles to end *with* the seventy perfect ones, nor do they, as we shall show.

The *keeping* of the law, let it be remembered, depended on the Jew, and God only expected it to be kept; But the fulfilling of the law, and its not passing away until all fulfilled, is far out of man's control, and is easier for heaven and earth to pass, for *this* to fail. Hence when the last typical cycle reaching to the [illegible] man; man could not [illegible] from unfolding, nor our great High Priest. But if there are so [illegible] cycles, as the *key* designed out in strict [illegible] where are they? [illegible] enty, (such as they [illegible] the prophetic argument [illegible] 70. But where are [illegible] such as the law designed [illegible] "key," is the sign [illegible] captivity, and 50 ti[illegible] bilees, ending with [illegible] er, make but sixty-[illegible] entieth? That by [illegible] are filled full, I an[illegible] cal one; the one w[illegible] "groaning creation [illegible] the age upon which [illegible] the one to be ushe[illegible] have subdued "all [illegible] one in which all t[illegible] lit. filled full. Is [illegible] The system canno[illegible] filled full, and *thi*[illegible] *seventy*, and just a[illegible] The prophetic ke[illegible] with its fifty one i[illegible] designed for a me[illegible] of restitution; 51 [illegible] than is a jubilee o[illegible] at the same time, [illegible] Are we to suppose [illegible] system of jubilee [illegible] in which there ca[illegible] fection, or one jo[illegible] a whole year, and [illegible] modate itself to [illegible] of imperfect cycle[illegible] designed to be [illegible] *number*, but not [illegible] The complete [illegible] *sixth* sabbath, m[illegible] to measure to th[illegible] or perfect sabbat[illegible] principle, as was [illegible] or next smaller [illegible] cycle—into itself [illegible] to the jubilee. [illegible] be cut short the [illegible] without doing vi[illegible] of sabbatic meas[illegible] er. Hence, if t[illegible] on the law, is th[illegible]

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this to fail. Hence, all went smoothly on; when the last typical jubilee ended, the great cycle reaching to the antitypical jubilee began; man could not stop that grand cycle from unfolding, nor can *heaven* retain Jesus, our great High Priest, when it is fulfilled.

But if there are seventy complete jubilee cycles, as the *key* demands, and to be carried out in strict harmony with the law, where are they? It is true there are seventy, (such as they are), shadowed forth in the prophetic argument, since 19 and 51 are 70. But where are the seventy perfect ones such as the law demands, and of which this "key," is the sign? Nineteen before the captivity, and 50 times 50, or a jubilee of jubilees, ending with the year 1881, all together, make but sixty-nine; where is the seventieth? That by which the typical jubilees are filled full, I answer; the great antitypical one; the one which is reached—for the "groaning creation,"—only at the end of the age upon which we are about to enter; the one to be ushered in, when Christ shall have subdued "all things to himself;" the one in which all the others are fulfilled, or, lit. filled full. Is not *this* worth counting? The system cannot pass away until it is thus filled full, and *this* completes the number *seventy*, and just as the LAW demands.

The prophetic key to the *number* of cycles, with its fifty one imperfect cycles, never was designed for a measure reaching to the times of restitution; 51 times 49, is one year less than is a jubilee of jubilees. And beginning at the same time, they *cannot* end together. Are we to suppose for a moment, that this system of jubilee cycles based on the *law*, in which there can be *no shadow* of imperfection, or one jot to fail, is to be shortened a whole year, and changed, so as to accommodate itself to a prophetic *key*, composed of imperfect cycles? and which was never designed to be used only as a key to the true *number*, but not to the length of the cycles.

The complete cycle of the jubilee, or the *sixth* sabbath, multiplied into itself, in order to measure to the *seventh*, and antitypical, or perfect sabbath, is on precisely the same principle, as was the multiplying of the fifth or next smaller sabbath,—the seventh year cycle—into itself, 7 times 7 years—to reach to the jubilee. And the one can no more be cut short the last year of the last cycle, without doing violence to this legal method of sabbatic measurement, than could the other. Hence, if the jubilee argument, based on the law, is the exact method by which to determine when the times of restitution begin, then we have no right to claim that they began last spring, or *with* the Jewish year 1881, and which *is* the last year of the last 50; but it is only at the *end* of this cycle of 50 times 50, that the times of restitution are due to begin. And until then, the heaven must retain Jesus. Hence, we cannot look for him, until next spring, or until the end of the ecclesiastical year 1881.

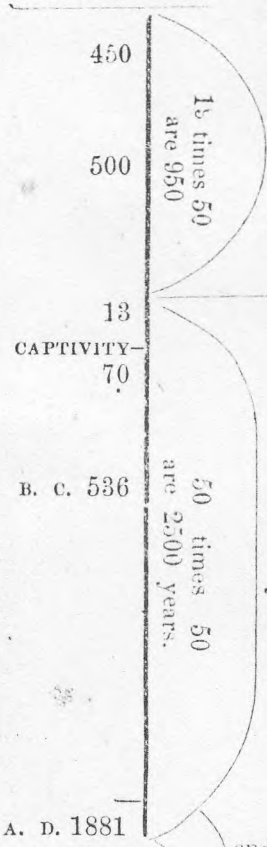
The argument is as follows:—From the division of the land, at which time the jubilee system and sabbaths to the land began, the number of jubilee cycles are 19 before the captivity; and 50 from that 19th, to the year 1881 inclusive. This makes 69: then the great Jubilee, or times of restitution, in which the others are made complete, begins at the *end* of 1881, and embracing the entire "times of restitution," completes the sabbattic system, and the number SEVENTY.

This is the argument as based on the law. Then, in support of this, is the fact that 70 is the number foreshadowed in the prophetic key; and the number which have actually transpired, before, and since the captivity; viz. the actual number, counting these seven times seven cycles, (see Lev. 25: 8), just as they have transpired. That is, counting a jubilee, or fiftieth year between each cycle of "seven times seven," until the captivity; and *not* counting that fiftieth year in, since the captivity, *i. e.* since the Jews have had no jubilee. Try this. Add the time from the division of the land, to the captivity; and you will find nineteen of these forty-nine year cycles, *with a fiftieth year,* in other words, that it is 19 times 50, or 950 years and 13 over. Then the last sabbatic cycle which they could have had, together with *its jubilee year*, ended 13 years before the captivity. Now from that last jubilee year, which ended 13 years before the captivity, two results are found; 1st, to 1881 inclusive, the time is just 50 times 50 years, and completes 69 jubilee cycles. While to 1881, but not including that year, the time measures fifty one cycles of "seven times seven years." but without a jubilee year being added to any of them. And, as is well known, the Jews have had no jubilee years to count since the captivity.

Now 19 and 51, make 70; hence, there have been 70 sabbatic cycles —imperfect ones—even as the prophetic key demands, and reaching to the last jubilee year of the ast cycle of the jubilee of jubilees. While the perfect cycles also end with a 70th *per-*

fect jubilee .That is, each line ends at a jubilee year; (the year 1881 is the last jubilee year of the last typical cycle), and the 70 imperfect cycles end with the year 1880, or at the commencement of the last *blank* jubilee. While the perfect line, reaches to the *end* of 1881, *i, e.* end of the blank, or typical system and *to* the perfect jubilee, in which the sabbatic system will be fulfilled, or filled full.

Divisionof the land.



From the division of the land to the captivity, was 450, and 513 years; viz. 13 years more than 19 complete jubilee cycles; hence their last jubilee ended 13 yrs. *before* the captivity.

After the nineteen complete cycles, instead of a jubilee of jubilees, *this* argument gives fifty *one* cycles *without* a jubilee year coming in between the cycles of 49; because, since their last jubilee, there has been none. But 19 with, and 51 without a jubilee, make70 cycles ending in, or at the year 1881, a *blank* jubilee; *i. e.* the last one of the last 50.

As 1882 is the first year after the last 50, it is the beginning of the NEW DISPENSATION.

How different the same Scripture, and the same argument looks from a different standpoint, as we go on to perfection. So long as we supposed this *stage* of his coming must occur on the tenth day of the seventh month, the spring and autumn time seemed to clash. But now all is harmony, and we shall look for Jesus, at the very moment the times of restitution begin, viz. at the *end* of 1881, or beginning of the new ecclesiastical year next spring; and expect the coming out of the high priest, on the tenth day of the seventh month will be fulfilled, when he comes forth to the people, after he has washed his flesh, "with water," at the end of this seven years.

This view is free from any thing like confusion, while the other was not. According to the other view Jesus was due at the beginning of the times of restitution, *i. e.* at the beginning of the Jewish ecclesiastical year, last spring; and yet, because of something else, (the tenth of the seventh month type), the heaven *must* retain him for six months and more, after the times of restitution should begin. That is, one Scripture must wait, after the *time* had come for it to be fulfilled, because *another* Scripture required a later date for the beginning of the same work; since the work of restitution could not begin without the presence of Jesus.

As the light increases, in this shining way, these points where there have been seeming difficulties, drop into place, and every shadow of discrepancy disappears. And the conviction that we have the truth, instead of being weakened by the adjusting of these jots and tittles, is growing stronger, and we fully believe that with the year 1881, the sanctuary will be cleansed, and the scapegoat work, of bearing away our sins, commence.

As the year 1881, is included in the cycle of 50 times 50; so the year 1888, is included in the 1335 days, reaching from A. D. 553; thus leaving the *seven years* harvest from 1881, to the end of 1888, complete.

It now seems strange that we could ever have supposed that the seventy imperfect cycles, and which are one year shorter than the sixty-nine perfect ones, could be designed to end at one and the same time. More especially as, in order to do so, it was necessary that the cycle of 50 times 50 should be shortened one whole year; and instead of reaching to the antitype, would, in that case extend one year into it. But not seeing that the imperfect and broken cycles, had their whole number of 70 sabbaths, fulfilled, not according to the law, but by making the land *desolate*, and hence, ought to terminate, not in the antitype, in which they would have *another* fulfilment; but rather in a blank jubilee year, as they do; we supposed the two lines of argument MUST teach one and the same thing, and each have their fulfilment in the times of restitution of all things. But the one, HAD its fulfilment in the desolation of the land; while the one carried out in accordance with the law, and that alone, reaches to, and has its fulfilment in the antitype.

This Supplement is all the paper we shall issue for November.

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HERALD OF THE MORNING

GOD IS LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 13. ROCHESTER. N. Y. DECEMBER 1881. No. 9

THREE WORLDS

World that was, World that now is, World to come.

THE SHINING PATHWAY.

"The path of the just is as a shining light that shineth more and more unto the perfect day." And walking in such a path necessarily involves a continual growth, clearer perception, and more perfect understanding of the truth.

This has been, and is continually being verified in the history of this movement; and to an extent which has enabled its enemies, with some show of truth, to call it a "sliding scale." Even as with Elijah, when the Lord would take him up into heaven by a whirlwind, he sent him from place to place; to Beth-el, then to Jericho, then to Jordan, and still he "went on talking by the way." So we have gone from place to place in this movement; and like Elijah in the type, without halting, or drawing back.

But how is it so many mistakes have been made? and how can this be reconciled with a scriptural "shining way"?

Go back with me ten, fifteen, or twenty years, in this movement; say to 1860; all that was then seen of this grand array of arguments, as they are now being presented from month to month through the HERALD, was the one date, A. D. 538, and which so clearly marks the beginning of "the time, times, and half a time," during which "times and laws were to be given into the hands" of the papal power. In 533, Justinian issued that famous edict in which the "Bishop of Rome was declared, Vicar of Christ, and Universal head of all the churches." And by force of arms, this Edict was carried into effect under his general Belisarius, in 538, from which, "a time times and a half," or 1260 years, ended in 1798; at which time, "the judgment sat (on that power), and they took away its dominion," and a republic was declared in Rome. Here was a prophetic period so clearly marked, and so definitely fulfilled, that no reasoning or sophistry could shake, or overthrow the argument. This was light, clear and definite; and as we could prove from Scripture that the papal system, or "woman drunken with the blood of the saints," was the "abomination that maketh desolate," it seemed almost beyond question that A. D 538 was the time when that abomination was "set up" on the Roman beast. And that being true, the 1335 "days" would end in 1873. And knowing nothing as to the true scriptural manner of Christ's coming, we looked for translation at that time,—this was the Beth-el of the Elijah type.—All beyond that, was in the unknown future.

See Sept.

But, it may be said, all the light as now seen, on the time and manner of Christ's coming, was in the Bible; why should you not have seen all the different arguments in all their completeness, at that time? and so avoided these many mistakes. Why not have seen that though these various points to which we have come were foretold, still the final goal, (translation) was beyond Jordan (the judgment)? In other words, why not have seen all the truth at once? why the

slow process of a pathway which is to shine "more and more unto the perfect day"?

These questions need no answer; any other way except this gradual growth into the light, is unscriptural; the Spirit is given to lead into all truth, it is true; but only as fast as the truth shall become due. And as the path is to shine "more and more," the light cannot be due all at one time. Hence the way we have reached the present degree of light on these grand subjects, is the scriptural way; and those who have drawn off, and are standing still, are *not*—as they will eventually learn—in the shining pathway,

As far back as 1860, all these grand arguments—with the exception of the true terminal point of the 2300 days, in connection with the 1843 movement; and the 1260 days in 1798—, were as yet entirely hidden from view; not the slightest clue to their true application had been seen, nor was there any thing known in reference to the manner of the coming out of our High Priest. There was a jubilee argument in 1844, such as it was, viz. 50 times 49, from the captivity, or B. C. 606, a period of 2450 years; and ending in 1844. The "times of the Gentiles," or the 2520 years of universal Gentile dominion, was also used; but was far from its true application. Instead of beginning it at the time the diadem was removed from the line of David, and all "wheresoever the children of men dwell," was given to Nebuchadnezzar, at B. C. 606, they began them at 677, or when Manasseh was "bound in fetters" and carried to Babylon by the king of Assyria, (2 Chron. 33 : 11); from which date, 2520 years ended in 1843. So the "Warfare of Jerusalem," or "Two Dispensation argument," as we first called it, was first preached, by myself, and as an 1843 argument, thus:—From the time Jacob was of age, (by the Jewish law), or twenty years old, and "bought his birthright," until he was "sold into the hands of the king of Assyria," under Manasseh, was 1260 yrs. and ended B. C. 677, as above. And from 677, B. C. to 1843 A. D. is *twice* 1260, or 2520 years. And it is when they have received "double," that their "appointed time" (Jer. 16 : 18, Isa. 40 : 2), will be accomplished, and their iniquity pardoned.

These arguments, even in that crude form, were captivating; indeed they were almost irresistible, to those who were eager for the appearing of Christ. The 1335 days were made to begin in A. D. 508, instead of 538, thus:—"From the time the daily sacrifice shall be taken away, *to set up* the abomination that maketh desolate, there shall be," etc. (margin of Dan. 12: 11). Paganism was "the daily," as they supposed; and it was claimed that the last pagan tribe of the empire was converted to Catholicism in A. D. 508. And from that, 1335 prophetic days reach to 1843, and were thus in harmony, as we supposed, with the 2300 days of the 8th chapter.

At that early stage of the movement, all these arguments, crude as they were, had a wonderful power: we then lacked experience in prophetic investigation, and failed to criticise closely. The "two thousand and three hundred days," were clear; "the seventy weeks" determined on the Jews, and fulfilled "a day for a year," 490 years, were "cut off" from the 2300; thus leaving 1810; and as the 490 years ended at or about the time of the crucifixion, the balance, or the 1810 years must end at or about the year 1843. These, with the exception of "Jerusalem's warfare," were the arguments as used in the 1843 movement.

While the 2300 days were correctly applied, and reached to the time when the sanctuary was to be cleansed; how imperfect all of the other arguments now appear. And yet it is wonderful how all of these various arguments could be used, in support of the 1843 movement. They seem to us imperfect now, because we have "our senses exercised, by reason of use, to discern both good and evil," (Heb. 5 : 14). But at that time the study of prophecy was a new thing to that generation; the church had almost lost sight of it. And although the inexperienced may not believe it, but sneer at the idea, and quote the fact that Jesus chose unskilled fishermen as his disciples, still the apostle speaks the truth, when he shows that "those who are unskilful in the word," are unfit to attempt to feed the household with "strong meat." And that it is *only* "by reason of use," that we can be prepared for such a work. The ignoring of this inspired teaching of Heb. 5 : 12–14, is now being illustrated among those who were, until the spring of 1878, in this movement. I refer to some two or three individuals, who fresh from their shirt and collar stores, after a few months investigation, set themselves up as *leaders* in such a movement as *this;* and not content with claiming that Christ was a materalized *spirit*, during the forty days while "eating and drinking" with his disciples, and also "*denying* that Jesus Christ come

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the flesh," (see 2 John 7, NEW VERSION), they are now claming that Christ *has* come; and that "*the door is shut.*" And by means of *money*, are flooding the country with such "doctrines of devils," coated over with some of the grand truths of the "plan of the ages," copied, even in its very language, most of it word for word, from the HERALD OF THE MORNING.

Because Jesus chose unskilled fishermen as his disciples, by no means authorises men who have not their senses execised by reason of *use*, to strike out into new fields, as *leaders*. The plain teaching of Heb. 5: 14, is, that one who has not had experience in such a field of thought as we are now engaged in, is altogether unfit to advance into new fields as *teachers;* but must content themselves to be taught. Read it and see for yourselves.

The unskilled fishermen were not prepared as *teachers*, until they had become experienced in the school of Christ, and after his resurrection, had "their understandings opened," the Scriptures expounded to them, and they received a baptism for their work. And it is after the day of Pentecost, not before, that the instruction in Heb. 5: 14, is given.

Now let us follow that which has given some of us experience by the exercise of our senses, in this particular direction. At the beginning of the 1843 movement, the Jubilee argument, the one on the Days of Dan. 12; the Times of the Gentiles, the 2300 days, and Jerusalem's Warfare, were all in the Bible; together with the teaching of the Law, and the Testimony, in relation to the *manner* of the coming out of our high priest. And they were there, just as plain, and simple, and beautiful as they are to-day. But they were out of sight. God's time had not come for these particular truths to shine out.

When Wm. Miller was called of God to the work of investigation, and the movement to "take their lamps and go forth to meet the Bridegroom" began, How should the light on these subjects have been developed? Should it have all flashed out at once? all that was due clear to the end of the movement, and the going in with him to the marriage feast? Or should the development be a progressive work, a shining more and more? The latter has been the fact, and appears to me to be the scriptural way. And yet *because* of this, how many have become disheartened and turned away. But, thanks be to God, "*we* are not of them that draw back." All can see that it would be unscriptural, if the entire truth in relation to each and all of these arguments, had been seen at the beginning of this movement. Indeed, we have no right to expect to see *all of it*, until the very end of the movement. It was *fortold* that a premature movement should be made; that the Bridegroom would tarry, that another cry should be made, after which, the "foolish" would withdraw and go off on their own account, while the others, having a new supply of oil for the remainder of the journey, would realize their expectations. And all of this is being fulfilled; and the light has become clearer and clearer on each and every argument, as we have passed from point to point; and in just the manner to fulfil every prophecy concerning the movement.

Another peculiarity is worthy of notice; every argument held in 1843. or at the beginning, is held to-day; only "these jewels are larger, and ten times brighter than at the first." (Those who have read Bro. Miller's dream, as published in the "Life of Wm. Miller," will understand this). Our chart as published in the September No. has on it exactly the same arguments as those used in 1843, "Jerusalem's Warfare," and which is a purely Jewish argument, excepted. This is a significant fact, and one I had not even thought of until now. But there they are, each and all of them. And O how much "brighter" than at the first. Take the Jubilee, for instance, and see how it has become more and more complete, as the movement has advanced; and what is true of this, is true of each and all of the others.

The first dawning of the fact that a *Time* argument was concealed in the jubilee cycles, began with Wm. Miller, and the advent movement, as above given, viz. a jubilee of jubilees, without their 50th years, *i. e.* 50 times 49, or 2450 years; and measuring from the captivity, B. C. 606, would end in 1843. Now place yourself back with Bro. M. The idea of searching the Scriptures to learn, if possible, when the second coming of Christ would be due, had been lost sight of. Indeed, death was being substituted, and Christ's personal coming repudiated; and the field of investigation in which he began to search was new, and considered forbidden ground, by almost the entire church. There were none, no not one, who by reason of use, had their senses exercised to discern truth, in this direction. Hence, they were all "babes" in these things, and "unskilful

in the word." But the time had come, and the virgins were to "take their lamps and go forth to meet the Bridegroom," (Matt. 25: 1), all unconcious of what was before them; that the Bridegroom would tarry, and they themselves "slumber and sleep;" and still further on, after their numbers should dwindle to a mere handful,—because when he comes there is to be but little faith,—even then there must be a final separation between the "wise and foolish," and only a part of them be able to appropriate the last supply of "oil," to enable them to walk in the light, until the Bridegroom should come. All unconcious of this winnowing process, a part of the *cleansing* of the sanctuary, they started out with no thought of disappointment.

When Bro. Miller brought out the fact that in Dan. 9: 21–23, Gabriel affirms that the "seventy weeks" were a part of the vision of the 2300 days of the previous chapter, (compare the above with the statements in Dan. 8: 16, and the last clause of vrs. 37; and then read 9: 21 to 24), and that this "seventy weeks," or 490 years, were determined on the Jewish people; and that sixty nine of these "weeks," ended at the coming of Jesus as the Anointed *Prince*, and that he was thus anointed at his baptism; how could the hearers resist the conviction that the seventy weeks determined on the Jews, ended at about the time of the crucifixion, or A. D. 33; and that the balance of the 2300 "days," viz. 1810, would end in 1843, or 1810 years after A. D. 33? Such an argument broke through all opposition, and swept through the land like a whirlwind.

But argument was piled on argument, according to the law, a multiple of the last and largest typical sabbath into itself, must reach to the next and antitypical rest that remains to the people of God. Before the captivity the typical jubilees were continued, since then there have been none; and a jubilee of jubilee cycles, *without* a fiftieth or jubilee year, is 50 times 49, or 2450 years: and from the captivity, to 1843, is 2450 yrs. Then the times of the Gentiles, and the 1335 days,—as already shown—were made to terminate at the same time. In view of all these arguments, the 2300 days being correctly applied, and all the others seeming to harmonize so strangely with it, how could they fail of being convinced? more especially as they were all "babes" in this special field of investigation. It is truly strange how all these arguments could be centered in 1843, and in no other year. And thousands can testify to the startling force and power with which they held the listener.

What could be more convincing to one who for the first time saw such an array of evidence centering in that never to be forgotten year? To say nothing of the 2300 days, 490 of which, all men believed ended at or about the time of the crucifixion, viz. in A. D. 33, where should the balance, or 1810 years end, only in 1843? But the argument on "the times of the Gentiles," had a wonderful power. Remember, nothing was then known of the beautiful order of the plan of the ages; it was to be, the sweeping down from glory of Christ and all his mighty angels, the blocking of the wheels of time, the wreck of matter, and the crash of worlds. Hence, the "times of the Gentiles" must end when Christ came. And on seeing the proof that seven prophetic times, or 2520 years were the measure; we only had to turn to 2 Chro. 33: 11, to see when the first king of Judah was "bound in fetters and carried to Babylon;" and read in the margin, 677 B. C.; and 1843 A. D. completed the seven prophetic times. It was simply irresistible; and even now it seems wonderful with what plausibility every one of these arguments could be made to terminate in that memorable year. The chronology, and all events in the past seemed to have been arranged, by Him who knows the end, from the beginning, so that "the virgins should take their lamps—at that time—and go forth to meet the Bridegroom."

That disappointment first discouraged and drove many from the field, but eventually made us more careful in our investigations. We were satisfied that the arguments were scriptural; but must in some way be imperfectly understood. And in the search to learn *why* Christ did not come at that time, we found ourselves in a path which was to shine more and more. We soon saw that the 2300 days reached to the time when "the sanctuary should be cleansed, and that the New Testament taught that the *church* is the sanctuary, (see 2 Cor. 6: 16, New version, margin). And certainly it needed to be cleansed, before it could be ready to be presented to Christ, "without spot or wrinkle, or any such thing."

The more we searched, the more evident it became that each and all of the arguments as Bro. Miller left them, were defective; and it is only now, as we look back over the entire history of this movement, and see the

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Follow any one of the arguments through each and all of its changes, and you will see that it has been a constant growth from the crude to the perfect; that its weak points where labored explanations have been required, have given place to simple facts. For instance, the very last change in the Jubilee argument as brought out in the last Supplement, removed all difficulty concerning the coming of Christ at the beginning of the "times of restitution," which begin in the spring, and the coming out of the high priest on the "tenth day of the seventh month," making the two stages of the coming reconcile the difficulty.

But, it may be said, if the complete truth on these subjects is to be reached only in a gradual manner, how do we know that these measurement may not require still further modifications before they will be fully understood? The answer is, we must act up to the light we have; if we can see no reason why they are not perfect, now; God requires the faith that such a view of his word should inspire; and we shall speak and act accordingly, until *more* light is given, and then step out on that. I know of no other way to run the race successfully. If I had fallen in 1843, or in 1873, walking up to the light which was then given; the prize would have been as certain as it will be, if found walking in the light up to the time when Christ shall give us to "eat of the tree of life which is in the midst of the paradise of God." But if any man draw back, he loses the prize, and another will take his crown.

I know the light has been increasing from 1843 to the present time; and that these arguments have been growing more and more perfect; and that this is the *only* way for us to reach that which is perfect. Without these modifications in the arguments, how could the prophecy in relation to this movement have been fulfilled? Not only that of the parable of the ten virgsns, and in which there was to be a premature movement, required a *second* movement, but the Elijah type demands three stages in the latter,—Beth-el, which answers to 1873; and Jericho, to 1878; and Jordan, to 1881. And at each of these points, when he started for them, Elijah evidently expected translation. He did not make a mistake, nor did he run before he was sent; the *Lord* sent him to Beth-el, to Jericho, and to Jordan. But on his way to Jordan, he evidently saw that he was not to be translated there; but "They two *stood* by Jordan; and Elijah took his mantle and wrapped it together, and smote the waters." So *we* have learned, while on the way to the antitypical Jordan, the judgment, that translation is not due on *this side:* but lies beyond the smiting of the nations, and the judgment of the people.

Those who know what a perfect type of the gospel church, is found in Elijah; who began with miracles, fled into the wilderness, and ends his earthly career by translation; cannot fail to see that the last movements of the church *should* be a counterpart of those of Elijah, when *he* starts for translation, (see 2 Kings 2:); and those who understand the present movement, know how completely the different points to which he was sent, are answered by the different stages of this movement: *from* Gilgal, '43, to Beth-el, '73, etc., and also the reasons why the above named places shadow forth these various stages, and on to the other side of the judgment and times of restitution of all things. And they also know that so surely as Christ, (head and body united) is that which is to restore all things, and that "the saints shall judge the world," that the gospel church *is the true* Elijah; for "*Elias* indeed cometh, and *shall restore all things*, (Matt 17: 11, NEW VERSION). Hence, we are sure that the gospel church is that in which the Elijah type has its fulfilment. And therefore, that the last movement of the gospel church before it smites the waters, or receives power "to dash the nations in pieces," (Rev. 2: 26, Ps. 2: 9), *must* correspond to that of Elijah. And further, that, as there is to be but a few, walking in the light when the Son of man cometh, the present exact fulfilment in this movement, is on as large a scale as the circumstances require; since these types have their fulfilment in the living church, always a "little flock," and especially so at the last. The great body of the *coming* Elias is still "sleeping in the dust of the earth."

In showing what developments each argument has passed through, as the light has increased from time to time, we are not giving, in each one of them, a history of the movement thus far; since no one argument could do so. In 1843, the 2300 days was the leading argument, the others being only

auxiliary; in 1873, the 1335 days were foremost; in 1878, Jerusalem's Warfare, was the most prominent; while for 1881, the Jubilee argument stands first. "The Times of the Gentiles," reach to 1914, or the coming of the Lord to Jerusalem, "with all his saints," at the battle of the great day, (Zech. 14:).

Before giving the history of the growth and present almost perfect rearrangement of these 1843 arguments, and their separation from the gross errors and doctrines of devils, by which they have been obscured, I will give Bro. Miller's dream, as published in the "Life of Wm. Miller," published by the Advent publication Society of Boston, Mass.

WM. MILLER'S DREAM.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket; when, to my wonder and surprise, I found it filled with all sorts of Jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun. I thought it my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But as the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that perhaps the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never replace them in the casket again as before, and felt I should not be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead the more they scattered:—and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I then saw that among the genuine jewels and coin, they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing one out, three more would enter, bringing in dirt and shavings and sand, and all manner of rubbish, until they covered up every one of the true jewels, diamonds and coin, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly disheartened and sat down and wept. While I thus wept and mourned for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not, for He, (God) would take care of them."

Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone; the precious jewels, diamonds and gold and silver coin lay scattered in profusion all over the room. He then placed on the table a casket much larger and more beautiful than the former; and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not larger than the head of a pin. (This *larger* and more beautiful casket is, doubtless, "The *Three Worlds, and Plan of the Ages*," first presented in the "HERALD OF THE MORNING," March, 1876; and into which all these grand truths arrange themselves so easily). He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight,—they shone with ten times their former glory, I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them

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While putting the above in type, the postman came with "*Our Rest*," Chicago, Ill. In referring to us, its editor says:—"We predict that the editor (of the HARALD) will have a chance to repeat his confession of error again on this question of time setting. It seems no amount of experience is sufficient to teach some people the fruitlessness of such a course."

On reading this, the fact that these very persons who when they "first looked into Bro. Miller's casket, wondered and shouted for joy," and then so ruthlessly trod them in the dust, and "*left the house*," still have the same desire to destroy, if only near enough to get hold of the casket; is continually being illustrated. But as the editor of "*Our Rest*," is now out side, he cannot harm the jewels.

We do not often publish dreams, but this one is being so wonderfully fulfilled, as to be almost startling. The contents of Bro. Miller's casket is indeed here, in *every* particular; but wonderfully increased in beauty. And aside from the teaching of the HERALD OF THE MORNING, take all the advent papers and semi-advent, or age-to-come papers, (the outgrowth of that first movement), and you will find, so far as *they* are concerned, these arguments are trampled in the dust, or scattered to the four winds. And there are none more quick to throw dust, or sneer at those who are searching out the light on Scriptural prophetic *Time* measurements, than are the very men who shouted the loudest, when they *first* saw Bro. Miller's casket. And if God would let them see the same jewels to-day, not unfinished, as they then were, but in their present beauty, they would "wonder and shout," louder than before. But "Jesus said, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

THE JUBILEE.

In the investigation of the *growth* of these arguments, we will first follow that of the Jubilee. All there was of it in 1843, was the simple fact that 50 times 49, would measure from the captivity to 1844. They had not then seen how to determine the exact date of the last typical jubilee, viz. by measuring from where the system began, and counting off the fifties; nor had they seen the "key," showing that 70 was the complete number in the sabbatic system. They only saw enough to demonstrate the fact of the existence of a jubilee argument; and its reaching to the "rest that remains to the people of God." And this much was enough for a beginning; but the light is to shine brighter as we approach the end.

The next phase of the argument was, 1st to see the weakness of the first position; viz. Bro. Miller had no proof that 49 times 50, would complete the last great cycle; nor had he a "thus saith the Lord," to begin to count from the captivity. He should have begun the cycle reaching to the antitype, at the *last* typical jubilee, not at the captivity. And the first question with us was, how to find the year in which their last jubilee occurred. We were satisfied of the soundness of the jubilee argument; that it was the type of "the redemption of the purchased possession," lost in Adam, restored in Christ; and that they cannot pass away until fulfilled. And in Lev. 25: 1, we learn when the system began; viz. "When ye come into the land which the Lord thy God giveth thee, THEN shall the land keep a sabbath; six years shalt thou sow thy field, and the seventh," etc. Then they were to multiply "seven sabbaths of years, seven times seven years," and the fiftieth, was the year of jubilee, or times of restitution of all things. Now from the crossing of Jordan to the captivity, was 969 years; making room for just 19 of these fifties, and 19 years over. And this being true, their last jubilee year must have ended nineteen years before the captivity. This being settled, it was easy to settle when the next great cycle or a jubilee of jubilees would end. 50 times 50 is 2500, and 19, to 606, B. C; and 1875, A. D. completes the number; and 1875 would be the year of jubilee. And to support this, we found that God, in the "seventy years desolation of Jerusasalem," (2 Chron. 36: 21), and during which "the land was to enjoy her sabbaths," had given a key to the whole system. The land did not enjoy her sabbaths while they dwelt upon it, (Lev. 26: 35); and it has not enjoyed them since it fell into the hands of the Gentiles; but God "made the land desolate until she had enjoyed her sabbaths," and he made it desolate seventy years; hence, seventy is the number of the entire system.

(This, to me, looks very beautiful, the seventy *complete* sabbaths, are thus clearly taught in this "key to the sabbaths). The

law certainly demanded a system of sabbaths both to the people and land. And it required one jubilee cycle, to complete this system. There were days. and weeks, and years of sabbaths, holy convocations, new moons, etc. and in which "no servile work" was to be done. And it took just one jubilee cycle, to complete this round of mixed sabbaths; then they would begin a second round of these parts of the same system, and which would be complete, only in a second jubilee. And as all these parts, were complete only in a jubilee year, it really took the entire round, to make one complete sabbath to the land. Suppose the law had required that a man must rest one hour at a time, and specified six or eight different hours in which he must rest during the day. Until he had rested during each and every one of those different hours, he would not have kept one complete sabbath. So until the land had rested each and every *different* part of the one complete cycle, there is a sense in which it had not enjoyed one complete rest, such as the law demanded. And the jubilee year was one part of the rest to the land, and a different part from any of the others, and the forty-ninth year, and fiftieth, would come together. And until the cycle was complete, one complete rest, such as the law demanded, could not be enjoyed by the land. (I am thus particular on this point, because it has recently been called in question. It is true the jubilee is not called a sabbath, but the land was to rest just as it did on the seventh, or forty-ninth year, (see Lev. 25: 11, and 4). The same principle was true of the sacrifice; it took one year to complete the sacrifice demanded by the law, and it was complete in the atonement. Then it was all done over again the next year, (Heb, 10: 3). And so with the minor parts of a complete "rest" which the law demanded for the land; it was complete only in a jubilee year; and then was done over again. Hence, one cycle was one complete sabbath, and 70 years, could represent 70 jubilees.)

The mistake in this argument was first, in beginning the cycles at the time they crossed the Jordan, and before they came "into," viz. into possession of their land; and second, in cutting the cycles short, one year. The first, was the first seen; and made the difference between 1875, and 1881, in their ending. They came into possession of their land, after subduing those who had possession; and hence, not until God divided it unto them by lot, (Acts 13: 19). From the division of the land, (when they first had "fields and vineyards" of their own, and buying and selling, and other conditions belonging to the jubilee cycle, began), nineteen cycles ended 13 years (not 19,) before the captivity; from which, a jubilee of jubilees, ends with the year 1881.

That we began to count these cycles from the crossing of Jordan, instead of from the division of the land, is not surprising. It was in 1874, this argument (with the key) was first seen. We were then looking for the Lord in the autumn of '74, and though the jubilee argument did not fit very well, (being a year or two too long), still it gave some support, but as we now know, was yet imperfect. But after seeing the above mistake in the beginning of the jubilee cycles, and that 69 times 50, or 3450 years measured from the division of the land, to 1881, inclusive, there was another dificulty; the "key" demanded *seventy*, and here were but 69. And strange to say, there was a way to count 70 cycles, and within this space of time. viz. 19 complete cycles before the captivity,—ending 13 years before,—and 51 cycles of 49, since then. This was the only way they were counted at first; and since the captivity, there have been no jubilees.

51 times 49, is just one less than 50 times 50, and hence, ended at the end of 1880, or last spring; but these fifty-one cycles, added to the nineteen before the captivity make 70, or the complete number, and ended at the beginning of 1881. And more than that, the idea that the "harvest" began in the autumn of 1874, that the spring of 1878 was the *middle* point, and that therefore the harvest must end in the autumn of 1881, was held, until two or three months ago, (that error was renounced only in August last). All these things made the position that although the year 1881 was included in the cycle of a jubilee of jubilees, or 50 times 50, still the last year of the last 50, must be the *beginning* of the great antitypical jubilee cycle to which the typical cycles pointed; since the "harvest" must end in 1881. One error, of course, leading to another. But the "more and more" must continue until each and every argument is *perfect*. And to cut short the jubilee cycles, and which are based on the law, for *any* reason, is unlawful. But it is only very recently, and since the Jubilee argument was seen in the *above light*, that the strength of the LAW has begun to be realized. And you will please remember that it is God who has arranged that the

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Now I will give the Jubilee argument in s present clear and simple form, paying no ttention to its past defects.

The system of sabbaths under the law ere completed in one jubilee cycle; and it herefore required this entire cycle to constitute one entire sabbath (in all its parts), o the land and the people, (see Lev. 25:). Then the cycle constituting one sabbath ended, and another similar cycle began; and this system was complete in its 50th, or jubilee year; hence a jubilee year *represented* one complete sabbath. In 2 Chron. 36; 21, seventy years are used to represent the number of sabbaths (perfect ones of course), belonging to the entire system of sabbaths.

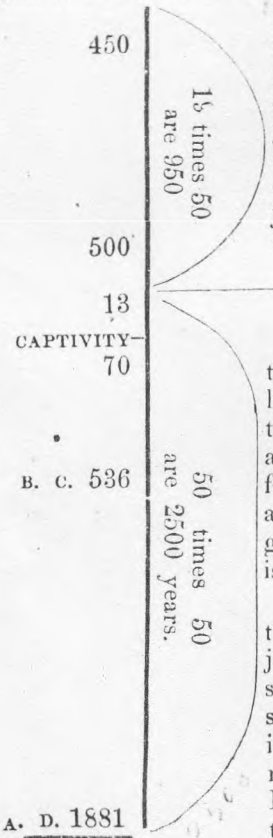
This appears from the fact that the land has never enjoyed its sabbaths under the Jewish economy, (Lev. 26: 35), nor yet since it has been trodden under foot by Gentiles; but God "made it *desolate* until it had enjoyed its sabbaths," and he made it desolate for that very purpose, "three score and ten years," (2 Chron. 36: 21). Now although God never expected that the law would be kept, by the Jews, he does intend that it shall be fulfilled, in "every jot and tittle," (see Matt. 5: 18). Hence, as these jubilee cycles, with their restitutions, are part of the law, and are a "shadow," they cannot pass away until fulfilled in the substance to which they reach, viz. in "the times of restitution of all things." And there are two ways of proving that 1881 is the last year of the *typical* cycles: viz. 1st. It is 3450 yrs. from the beginning of the jubilee cycles, to 1881; viz. just sixty-nine of these complete cycles; and the entire system of sabbaths is to terminate in the *real* "times of restitution of all things," in which it is fulfilled; and this in which they are all fulfilled, completes the number "SEVENTY." Hence, if this is the true number of complete sabbaths, such as the law required, then the 70th, or *last* one, must begin at the end of the sixty-nine typical ones. And that "seventy" is the number, is as clearly taught in 2 Chro. 36: 21, as any other truth which must be seen *through the letter*. The land has never enjoyed her sabbaths as the *law* demanded, God made it desolate, "*until* the land had enjoyed her sabbaths," and he made it desolate "seventy years." Nothing can be plainer than this statement, to show that seventy is the number of sabbaths to the land which the system of which God was speaking required. And that it was not merely seventy year-sabbaths, is plain; for there were seven year-sabbaths, in each jubilee cycle; and one hundred and thirty-three, in the nineteen cycles already passed. Hence, if that part of the "rest" to the land, was that referred to, then it should have been desolate 133 years, together with the 19 jubilee years then passed, in order to enjoy the part of the sabbaths then due. And in that case, it was desolate only until it had enjoyed a very small part of its sabbaths. But it was one entire round of 7 times 7 years, and a fiftieth year; before the land had one complete rest, such as the law required. And all this pointed to, and was fulfilled in, a jubilee year. Hence a jubilee, represented one complete sabbath, or rest, to the land.

Another proof that the "seventy years" desolation of the land, represent seventy jubilees, is in the fact that these seventy years of desolation, are not called sabbaths, but represent sabbaths to the land, in that the land rested. So a jubilee year is not called a sabbath, but, as the entire system of sabbaths was fulfilled (or filled full) in its jubilee year, the *jubilee* represented a complete cycle of all the minor parts of an entire sabbath of rest to the land.

Again, right in connection with this sabbath question, the Holy Spirit warns us, in Heb. 4: that this was preached to the Jews, but they "failed to enter in, because of unbelief;" and we are exhorted lest we fall after "the same example of unbelief." How was the real "rest," that of which the law was a shadow, preached to them, except in the "spirit" of the word? And if we fail in seeing what this system of multiples is designed to teach, do we not fail to profit by them? "not being mixed with faith."

The second argument in proof that the final restitution of all things is due to begin, at the end of 1881, is in the fact that nineteen cycles was the number actually kept before the typical jubilees passed away; and that a jubilee of jubilees, or their last complete sabbath, multiplied into itself, reaches

to the end of 1881. Thus; from the division of the land, to the end of 1881, is 3450 years, viz. From the time they came into possession of the land, and the system of jubilee cycles began, the chronology gives, for the judges, 450 years; then under their kings 513 years; after which the 70 years in Babylon, and which ended B. C. 536, to which add 1881, A. D. and the total is just 69 times 50, or 3450 years; divided thus,



From the division of the land to the captivity, was 450, and 513 years; viz. 13 years more than 19 complete jubilee cycles; hence their last jubilee ended 13 yrs. *before* the captivity.

After the captivity they could have none, hence, either the system of jubilees passed away without being fulfilled, or another and larger cycle began, and one which is not yet complete.

The law required that the unit of the jubilee cycle viz. the seventh year sabbath should be multiplied into itself, in order to reach the jubilee. (see Lev. 25: 8). And this principle of multiplying the lesser into itself, in order to reach that in which it is made complete, being a part of the law, it cannot pass away until "all be fulfilled; hence, that principle must continue to operate. Hence, the jubilee cycles themselves, being the next larger *unit*, and being a part of a system which cannot pass away until fulfilled, must be multiplied into themselves, in order to reach that in which *they* are fulfilled.

Now put the two arguments together, and they are exceeding strong. First, seventy complete sabbatic cycles is the entire number which is to finish the system, in its shadow and substance,—sixty-nine typical, and one antitypical sabbatic cycle. But the law requires that each complete sabbath; or that in which the system is complete, should be reached by multiplying the unit of the system into itself. There was but one kind of sabbath to the land, viz. the seventh year; "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years; then shalt thou cause the trumpet of the jubilee to sound," etc. (Lev. 25: 8). Now that the jubilees also point to another and greater jubilee, we know; and that this latter, is the spirit, or real meaning of the *typical* jubilees. This being true, the latter, or *real* teaching of the law, must be *seen*, not read, in the letter of the law,—just as the real passover is to be seen, but not read, in the letter of the law. And, failing in which, we also shall fail, "after the same example of unbelief." Faith is the substance of things not seen, (in the letter); hence, if we fail to grasp the substance, or real import of the "letter" of the jubilee, or restitution; it is to us, a dead letter, "not being mixed with faith in them that hear it."—

The jubilees were repeated over and over, until they lost the typical inheritance; then the antitypical cycle began,—or this part of the law must have passed away without being fulfilled,—and the jubilee multiplied into itself, is a continuation of the *real* spirit, or teaching of the law; it is a multiplying of a cycle, which cannot pass away until it is fulfilled, into itself, to reach that to which it points; just as the seven-year cycle, and unit of *that* system, and which could not pass away until it ended in its jubilee, was multiplied into itself, to reach the typical jubilee. And God stopped the repetition of the typical ones, at just the right time to have this so fulfilled. If there had been more, or less than nineteen typical jubilees, then a jubilee of jubilees, would have made more, or less than seventy, the full number. But as the captivity occurred 13 years after the nineteenth jubilee, and before they could have a twentieth, a jubilee of jubilees, ending in the great antitypical one, will complete the system with its seventy sabbaths. And 2500 years from their last jubilee, ends with this present year 1881.

Thus the Jubilee argument has developed step by step, from what it was in 1843, to what it now is, And I firmly believe this, and each of the other arguments, have reached their present perfection, in harmony with the movement, and God's plan of unfolding the light.

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THE CHRONOLOGY.

Till '73, the chronology looked just right, and we saw not only no possibility of any re-arrangement or change, but we saw no reason for *wishing* that it had been different. Since 1873, there has been an unsatisfied feeling, and it has grown continually; but, seeing no possible way to satisfy it, we have kept silent. Until 1873, or until the 6000 years from the creation expired, we had always used the argument, in one way or another, that as God was six "days," in creating, so Christ would be six days in restoring; or as we would prefer to state it, As God was six days in starting the natural creation, with its Adamic head, so the new creation will require six "days to reach the point where the second federal head, the second Man and his wife, will be finished; and as he then made the animal creation first, so now the natural man, or race, is first; and the new man and his wife are finished, only at the end of the six "days," or 6000 years. But since the 6000 ended, we have said nothing of this apparently, very beautiful argument, While in Phila. at our recent meeitng, this subject was referred to by Bro. J. Fondey, M. D. and who would reject the chronology, because of this seeming difficulty. But, as with every thing else, so here the principle of "more and more," obtains. The 6000 years from the creation of Adam began some time before the end of the sixth day:—Adam was alone for a time, hence he was created before God finished his work. The woman also was created in the sixth day, "For in six days God created the heavens and earth, and all that in them is," (Exo. 20:11). Hence, the 6000 from the creation of Adam, *should* end before the sixth day of the new creation. [The 6000 from the fall of man must therefore end at a later date than the 6000 from his creation]

Bible chronology dates from the creation of the man, "Adam lived a hundred and thirty years and begat a son," (Gen. 5:3), And Seth (not his wife), lived a hundred and five years, etc.

The above being true, all can see that the 6000 years of Bible chronology ought to end before the sixth day of the new creation ends, since the new creation did not begin, even in a *promised* seed, until the fall; and that had it been otherwise, there would be a discrepancy in this arrangment.

This is not the first time in which I have seen an imaginary difficulty, and almost wished that the Scriptures had been a little different, and afterward learned that my desired change, would have made a real discrepancy, instead of an imaginary one. If there is any thing in the argument, that the new creation, and "new man," require six thousand years for their development; and based on the type of the six days of creation; and it seems to have much Scripture for its support; then the 6000, from the creation of Adam, should end before the jubilee cycle, or before the times of restitution begin; and as much before, as the creation of Adam preceded the fall. [The new "inner man," could not begin to be formed,—even by faith—until the "old man," or body of death, is being "put away."] Hence the new creation did not begin until the fall of man; and hence the six thousand years of the new creation, COULD NOT end with the six thousand from the creation of Adam. If the supposed six thousand of the new creation, or rather the *work* of the new creation, ending with the completion of the "second man Adam" and his wife, had ended with the six thousand from the creation, it would have proved the argument itself to be unscriptural. But the very fact that the chronological six thousand ends before the wife of the second Adam is "made alive," is more proof, and from an entirely unexpected source, that the present arrangement of these arguments is the correct arrangement; and is another proof that those who are expecting, and believe that at the end of 6000 years from the *creation*, the "times of restitution, will be ushered in, are in the dark. If the 6000 years from Adam, began back somewhere *in the sixth day* of creation, and the above argument is worth any thing, they must certainly end somewhere *in the sixth thousand* of the new creation. And the sixth thousand of the *new* creation, must reach beyond the 6000 from Adam.

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THE WAITING TIME!

According to the argument of the "days" of Dan. 12th, the "waiting time" is from the ending of the 1290 days in 1843, to the ending of the 1335 days in 1888, a period of 45 years. The strong point in this argument is, that it is confirmed by matter of fact. Not only *should* the waiting time begin in 1843, according to this argument, but it actually *did* begin then. Whatever opinion one may entertain regarding the Miller movement, whether they considered

it of God or an egregious blunder, every one knows that there *was* such a movement culminating in 1843, and since that time, as never before, there *has* been a people WAITING for the Lord. Thus the terms of the prophecy, as to one measurement, have been met with the utmost precision. From the time that the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days. "Blessed is he that still *waiteth*, and cometh to the thousand three hundred and five and thirty days." If one period has thus been fulfilled to the letter, we have good ground for believing that the other will also be fulfilled.

The Jubilee argument points unmistakably (it would seem) to the spring of 1882, and it is to that point, next spring, we are still looking with most intense interest and longing. There is some evidence in the Bible that before Christ comes the watchful ones will know the very day and hour of his arrival. There is absolutely no scripture *against* this view, and there is strong scripture in favor of it. (See Matt. 24: 50; leave out the supplied word *him*, and Rev. 3: 3.)

We have a type in the coming out of the children of Israel from Egypt. (Compare Mic. 7: 15), that will possibly give us exact intimation of the time of our Lord's return. I wish briefly to notice a few points that have come to me in my examination of this most interesting type.

Israel *waited* for their deliverance just 45 years, from the time the spies were sent out until the division of the land (see Josh. 14: 7, 10); so the waiting time here, as we have already noticed, is 45 years. From leaving Egypt to crossing the Jordan, was exactly40 years lacking 5 days. (Compare Num. 33: 3, with Josh. 4: 19.) From Egypt to the Spies was a little more than 1 year. (See Num. 10: 11, 12; Deut. 1: 2; Num. 10: 33; 12: 15.) Besides the time given in these passages, they were 40 days searching the land, (the 38 years mentioned by Moses in Deut. 2: 14, began when they came *from* Kadesh-Barnea.) The above would make about 4 months over 1 year. From the Spies to Jordan was considerably more than 38 years. (See Deut. 2: 14, compared with Num. 21: 12, &c., &c.) Any one who will read from Num. 31: 12 to the close of Deuteronomy, will see that 8 months would be none too long for all the events there recorded; and thus by this manner of reckoning it appears that it was 40 years from Egypt to Jordan, and this agrees with the oft repeated statement throughout the Bible to the same effect—viz: that the period *was* 40 years. Since it was somewhat more than a year from Egypt to the Spies, and 45 years from the Spies to the division of the land, it must have been *more* than 46 years from Egypt to the division of the land—that is to say, it was some time in another year. So from 1843 to 1888, if we should include both years, would be 45 years. We do not know the exact time in either of these years when the 1290 and the 1335 days end. We know these measurements reach to these years, and that that is as accurate as we have any right to expect from a *prophetic* argument. (See 1st column of Nov. Supplement.)

We do not know in the type the exact time to a day from the Spies to the time when each entered into his inheritance, as we do not know to a day the exact time in 1888 when we shall enter into our inheritance. But the point of immediate interest to us now is next spring, because we expect our Lord to come then, and we shall see him, although we do not expect then to be caught away to meet him, and to receive our inheritance.

Now, next spring is pointed out, not by a prophetic argument, but by a *legal* one, the jubilees; and such a measurement should be carried out with the utmost exactness. If we are right in our reckoning of Jewish time, the Lord is due, and the times of restitution will begin in the first new moon after the 21st of next March—*i. e.*, April 17th.

It does not follow, however, that we shall see him the very moment or day that he comes, but, according to the type that we are considering, it would seem to be about 16 days afterwards. Let us compare the type and antitype.

The children of Israel crossed the Jordan on the 10th day of the first month (Josh. 4: 19.) This would correspond to the 27th of next April. Jordan means judgment, and judgment begins at the house of God, "whose house are we," and *this* judgment or trial of the elect church will, of course, come to an end before the world's judgment begins, for "the saints shall judge the world." Now, we have good reason to expect that next spring the church's trial will end—she will have passed her judgment (Jordan), and all who endure will then actually *be* overcomers. This is just what we are expecting, independent of the type; we expect to reach the

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rious condition, and to begin to *realize* promises to the overcomers; and here have this very thing prefigured in the e. They crossed the Jordan on the 10th of the first month, so we cross our Jor-, come to the end of our trial, next ng, perhaps on the day corresponding the type—viz: the 10th day of the first nth—*i. e.*, the 27th of next April. "He t endureth to the *end* shall be saved." e "end" is very near; only a few more ls, a few more conflicts, and we shall nd on the sea of glass, singing the song Moses and the Lamb, having *gotten* the *ory* over all our foes.

The next point in the type was circum-ion. (See Josh. 5: 2–9.) I have no bt but that there is an antitype to this. ue, circumcision "is of the heart in the rit, and not in the letter." (Rom. 2: 29.) This is spiritual circumcision. ul still further explains it as the "putting the body of the sins of the flesh." (Col. 11.) This again is in perfect harmony th the light we have on the work of resti-tion, a deliverance from sin and all its ef-cts; is not this "putting off the *body* of e sins of the *flesh?* or, in other words, iritual circumcision? And will not this ll away the reproach of Egypt? (Josh. 9.) Egypt is only another name for ystic Babylon, (see Rev. 4: 8), identified ith the beastly world power, the natural tgrowth of man's sinful propensities. The vercomers were once "children of wrath;" t to be "freed from the body of the sins the flesh" will roll away all this reproach.

The children of Israel next "kept the assover on the 14th day of the first month the plains of Jericho, and they ate of the d corn of the land on the morrow after the ssover (*i. e.*, the 15th), unleavened cakes nd parched corn in the self-same day; and e manna ceased on the morrow after they d eaten of the old corn of the land (*i. e.*, e 16th), neither had the children of Israel anna any more; but they did eat of the uit of the land of Canaan that year."

We eat the Lord's flesh and drink his lood (*i. e.*, keep passovers, live by *his* life, aving no life of our own, (Gal, 2: 50), *till he come*," (1 Cor. 11: 26.) Then we hall begin to have life in *ourselves*, no onger shall we live by the life of another; e manna (wilderness food) will cease and e shall eat the old corn of the land of anaan a full year; one of God's years—a ousand years for a day—*i. e.*, 360 thousand years, which must be the length, it seems to me, of the millennium.

Then comes the meeting of Joshua with the "Prince of the Host," (verse 14, margin.) The remainder of this 5th chapter of Joshua gives the account of that meeting. As it stands here, it seems perfectly meaningless. The Prince of the host of the Lord appears to Joshua and tells him to take off his shoe; that is all there is to the whole affair if we see nothing but the letter; thus looked at, it seems like a very insignificant matter. But how full of meaning does this scripture appear when we perceive its typical significance! The evidence that we now have on the coming of the Lord leads us to expect that he will come next spring "in flaming fire, taking vengeance," to tread the winepress alone—*i. e.*, he comes in judgments. This is as the Prince of the Host came in the type, "with his sword drawn in his hand."

We expect to see the Lord, but we do not expect to be with him. We expect to see him simply as a confirmation of our faith, to let us *know* that the time has really come when we are to pass from this corruptible condition into the incorruptible—from the court of the tabernacle into the holy place. This was just what the Prince of the Host appeared to Joshua for; simply to indicate to him that he was now in a holy place; "the *place* whereon thou standest is *holy*." The type is in perfect harmony with the antitype, and thus interpreted it is most significant and interesting.

It would seem from the account that this meeting of Joshua with the Prince of the Host occurred on the same day that the manna ceased—*i. e.*, the 16th, though this is not certain. If this be the time then we may expect to see our Prince the 27th day of next April. That the Prince of the Host is really an appellation of Christ's (see Dan. 8: 25), where Christ is surely meant by "the Prince of princes," (Rev. 1: 5;) now compare verse 11, where the same person is referred to as "the Prince of the Host."

Thus does this beautiful type shadow forth the glorious things just before us. How precious is God's word when we are able to discern the spiritual import!

Let us take courage, beloved in Christ, the *waiting* is almost over; soon, very soon the glad *fruition* will be ours, and then we shall be able to appreciate the words of the angel to the beloved Daniel: "*Blessed is he that waiteth.*"

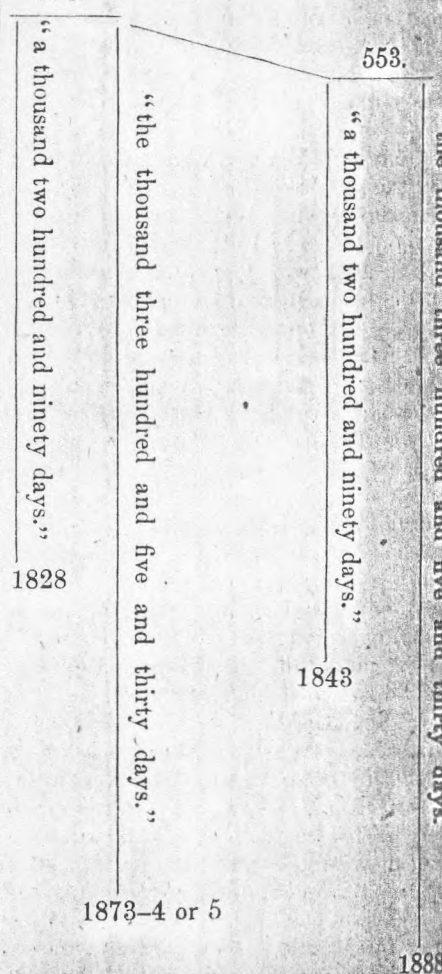
A. P. A.

THE 1290, AND 1335 DAYS.

The following article is for the purpose of showing the different phases through which this argument has passed, as the movement has advanced from 1843, to the present time.

The '43 argument was, as already given, viz. The "daily," was supposed to be paganism, and the last pagan tribe of the empire was converted to Catholicism, in 508, and the marginal reading is, "And from the time the daily shall be taken away, to set up the abomination that maketh desolate, there shall be," etc. And from 508, to 1843, is 1335 prophetic "days." This arrangement made the 1290 days end in 1798, or with the 1260, and the longer period in 1843.

The next arrangement was that for 1873, viz. "From the time the daily shall be taken away, and the abomination that maketh desolate *set up*, there shall be," etc. And, as in 1843, we assumed that the abomination was set up in 538; (really only the beginning of the struggle to set it up,—in Rome, the seat of the dragon—see Rev. 13: 2). But as the "time and times and the dividing of time," or 1260 days, and during which "times and laws," were to be given into his hand, began in 538, and ended in 1798, we supposed that act of the catholic princes in submitting that much to the bishop of Rome, was equivalent to the *setting up* of the papacy in the seat of the dragon. But the facts are, that in A. D. 533, Justinian, the emperor at Constantinople, issued a decree in which the bishop at Rome was declared "Universal head of all the churches;" and that decree went into effect soon after that. This acknowledgment of the bishop at Rome, as spiritual head of the empire, and under which arrangment, all catholic dignitaries soon came to receive their officies and crowns at his hands, was certainly giving "times and laws into his hands," and the fulfilment of Rev. 17: 13, "These (ten horns) have one mind, and shall give their power and strength unto the beast," (see also verse 17) "until the words of God (the 'time and times and the dividing of time,') should be fulfilled." These words of God were accomplished in 1798, since which vrs. 16, has been literally accomplished, and is fully realized by the papacy to day; "these ten horns shall hate the harlot, and shall make her desolate and naked." But *this* was not the setting up of "the woman," in Rome, the seat of "the dragon," since the Goths held possession of Rome, and were still masters of Italy; although the strugg[illegible] to expel them had already commenced, [illegible] early as 536, and terminated in 553. And it was during all this time, the struggle to "set up" the abomination, in the seat of the dragon, was in process; but of course, it was not "set up," when the struggle to set it up began, but rather when it was finished. But as the first success of the Catholic forces over the Goths, occurred in 538, that fact was seized upon, as marking the date of the setting up of that abomination in Rome. It is true 1290 years from that, ending in 1828, had *nothing* to mark the ending of a prophetic period, but beginning at that date, and the longer period would end with the 600[illegible] years, in 1873. But, by *shortening* at one end, and a prolonging at the other, (which, I venture to say, not one of the "*Watch Tower*" party understand, (though their faith is built upon it), the longer period was made to reach to the autumn of '74, or spring of '75.



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The "arms" of [illegible] 31), were from 5[illegible] the Gothic power [illegible] first battle was in [illegible] 553. And althou[illegible] livered the city of [illegible] the barbarians," i[illegible] took the city thre[illegible] that and 553. Bu[illegible] Goths risked all o[illegible] and the Gothic ki[illegible] nd." Here then, [illegible] le, and when the[illegible] s the ruling elem[illegible] NATION was "set [illegible] man "arms," (Da[illegible] t there; or, (Rev. [illegible] ave him his powe[illegible] authority." And [illegible] shall be a thousan[illegible] days. Blessed is [illegible] th to *the* thousa[illegible] *hree* hundred and [illegible] o thou thy way ti[illegible] est, and stand in [illegible] days," (Dan. 12: [illegible]

"Gather my sai[illegible] (Ps. 50; 5.") "N[illegible] en, by the coming [illegible] our Lord Jesus Ch[illegible] together unto him, [illegible] in the time of ha[illegible] reapers, Gather ye [illegible] and bind them in b[illegible] ather the wheat i[illegible]

A comparison between the above, and the present application of these prophetic periods, will at once show the weakness of the former position. (The 1843 position is not shown in this diagram; if that were shown, the first date would be 508, with the shorter period ending in 1798, and the longer one in 1843).

That the papacy is "the abomination that maketh desolate," is as certain as that the "woman sitting on the scarlet colored beast," (Rev. 17: is the papacy. She is a harlot, and "the mother of the harlots and the ABOMINATIONS of the earth," (revised ver.). The HARLOTS, here spoken of, are ABOMINATIONS of the earth; and the next verse settles the question that this woman, "drunken with blood," is the one "that maketh desolate." This is a scriptural, and the *only* scriptural position on this subject; and those who reject the testimony of Rev. 17: and speculate on some wonderful man, who is to fill this picture, are rejecting God's word.

The "arms" of the empire, (Dan. 11: 31), were from 536–8, to 553, in expelling the Gothic power from Rome and Italy; the first battle was in 538, and the last one in 553. And although the catholic forces delivered the city of Rome "from the yoke of the barbarians," in March, 538: they retook the city three different times, between that and 553. But at the latter date, "the Goths risked all on a single battle, and lost; and the Gothic kingdom of Italy came to an end." Here then, with the end of the struggle, and when the papacy was fully seated as the ruling element in Rome, that ABOMINATION was "set up." And it was the Roman "arms," (Dan. 11: 31), which placed it there; or, (Rev. 13: 2, "And the dragon gave him his power and his seat, and great authority." And from that event, "There shall be a thousand two hundred and ninety days. Blessed is he that *waiteth* and cometh to *the* thousand (the same thousand) *three* hundred and five and thirty days; but go thou thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days," (Dan. 12: 12).

"Gather my saints together unto me," (Ps. 50; 5.") "Now we beseech you, brethren, by the coming (*parousia*, presence) of our Lord Jesus Christ, and our gathering together unto him," (2 Thes. 2: 1). And "in the time of harvest, I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles to burn them, but gather the wheat into my barn." When we are gathered to meet the Lord, "we that are alive shall in no wise precede them that are fallen asleep," (revised version).

"The harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and *burned in the fire*, so shall it be in the end (harvest) of this age." The gathering of the wheat is also "in the time of harvest," but is the last work of the harvest. And all this is to occur during the next 7 years, or between this, and the end of 1888; and occur in the order named by our Saviour. And the gathering of the "wheat," is to be "at the end of the days." What wonderful events then, is the next 7 years to disclose. But the light is shining, more or less clear, on all of them; and who wants to grope in darkness, at *such* a time?

So far as the measurements are concerned, all ("who have their senses exercised by reason of use,") can see that in the growth or more and more light, on this argument, from 1843 to the present time, is no slight of hand, or mere make-shift, for the sake of holding on to definite time; but a real approach to the *facts* in the case. And that *now* both the starting point, and the end of the shorter period in 1843, are well defined *facts* of history. And we can only sorrow for "the foolish virgins," who went away, unable to obtain the new supply of "oil."

STRENGTH OF POSITION.

This article is addressed especially to those associated with our Exchanges, and others who read, but take no stock in these things.

The chronological and prophetic measurements have now arranged themselves in a manner which seems to place them beyond all reasonable doubt. If, for instance, there was an error in the chronology, and which shows that the 6000 years ended in 1873, there could not be such absolute harmony between those various measurements based upon it, and those having no relation to it. The 1843 movement, based on the 2300 days, of Dan. 8, is now a fact of history, no matter who accepts, or who denies that it was of God. "Then shall the sanctuary be cleansed." Now take the 1290 "days," of Dan. 12, and which have no relation in their application to Bible chronology, but rest entirely on Roman time; and they also end in 1843, or with the movement based on the 2300 days. From 1843, there has been a special *waiting*. Every one knows that to be so; and also that there is nothing in the

language of Dan. 12: 11, to mark the end of the 1290 days, except a *waiting* for the events named in that chapter; and that this waiting since 1843 has been for these events.

The events associated with the "days" of Dan. 12, are, the time of trouble, the resurrection of many who sleep in the dust of the earth, &c. &c. And that just what the ending of the 1290 days imply, has been fully met, and perfectly fulfilled thus far since the 1843 movement, is so selfevident to all, that to deny it, is simply a wilful denial of the truth;—a sin for which God will bring you, and all men into judgment.

No matter what your theory of the abomination that maketh desolate, may be, you know that the harlot of Rome, has filled the picture; that she has beeen "drunken with the blood of the martyrs of Jesus." And the "woman" seated on the Roman beast, and who was thus drunken, had that name on her forehead; thereby stamping her, not only as *one* of the abominations of the earth, but, being thus drunken, as "THE ABOMINATION THAT MAKETH DESOLATE." And further, you know that the setting up of that woman, on the Roman beast,—and in the seat of the dragon—implied that Rome must pass into Roman Catholic hands; and that therefore the Goths, who were Arians, must be dispossed. And no room exists to question the fact that the struggle to drive out the Goths, and give Rome into purely Catholic hands, and which began in 536–8, ended with the death of Teius, the last Gothic king, in A. D. 553; and that Rome has ever since that date, been in possession of those who have acknowledged the papal church as the spiritual, and more or less, temporal head of the empire.—The setting up of the papacy, in the "seat of the dragon," requiring just this, and nothing more.

And from the time it was "set up," 1290 "days," bring us to some special *waiting* for the "wonders" associated with tha awaking "of many that sleep in the dust of the earth." And 1335 "days," bring us to the "END," when Daniel shall stand in his lot.

See Sept.

To say that you do not believe in the day-year theory, does not help you; that "abomination was *set up* at that time; and 1290 *years*, measure to a "waiting," which fully answers to the prophecy. And now the 1335 years, now drawing to an end, are already pregnent with some of the waited for events named in that chapter; and "all men are in expectation," more or less, of their approach.

The longer period has yet seven "days," before it runs out. And there is no lack of proof that these coming seven prophetic days are "the days of the Son of man," or "harvest of the earth;" in which dire events are to transpire, such as men never before, and will never again witness on the earth.

The Jubilee argument, which marks the end of 1881, as the beginning of the "times of restitution," rests on Bible chronology; while the 1335 "days." and with which it is in such absolute harmony, has no connection with the Bible chronology. And these arguments, each and all of them, end so as to harmonize with the various stages of the coming of Christ. If the God of heaven is to "set up a kingdom, in the days of these kings," and Christ and the saints are to subdue the nations, then the times of the Gentiles do not end until AFTER he comes. And these arguments give thirty-three years after he comes to tread the winepress, and before the nations are subdued; and twenty-six years after the saints are caught up to meet the Lord. (This is just the number of *days* after Aaron meets Moses, and before Israel was delivered; and this is also for the deliverence of Israel, and ends by the Lord fighting for them, even as did that, (see Exo. 14: 25; and Zech. 14: 3); compare Micah 7: 15. Certainly there is a wonderful fitness, in the ending of these measurements so as to give due time for each and all of the events; and in a way so completely in harmony with type and prophecy.

THE MEETING AT PHILA. was well attended by the citizens; as we expected, there were but few from a distance. The subjects presented by Bro. Adams, and myself, were about the same as at Rochester. The interest was such that we purpose holding another meeting there before spring, if the Lord will.

☞An italic (*j*) after the *month* on your wrapper, *means* 82. thus, *june j* means paid to *june* 1882; and *dec j*, to december 1882.

HERALD OF THE MORNING.
Published monthly:

TERMS 25cts. FOR SIX MONTHS: 50cts A YEAR

PUBLISHED AND EDITED BY
NELSON H. BARBOUR.

Corresponding Editors;

A. P. ADAMS, BEVERLY, MASS.
H. WITHINGTON, SPRINGWATER, N. Y.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 14. ROCHESTER. N. Y. JANUARY. 1882 No 1.

THREE WORLDS

World that was, World that now is, World to come.

SIGN OF THE SON OF MAN.

What is the "sign of the Son of man"? This question has often been asked, and the endeavors to answer it have been almost numerous. The word sign, in this case, means *signal*, (see Greek concordance). Matt. 24, like many other prophecies, is not one connected chronological line from beginning to end, but goes over the ground, giving more or less of the details, a number of times. For instance, one line of events, the preaching of the gospel as a witness to all nations, "and then shall the end come," (verse 14), covers the entire age, to the end. Then vers. 15, necessarily begins back again, not clear to the beginning, but to the rise of the papal power, the woman who was to be made drunken with the blood of the saints and martyrs of Jesus; the one great desolating power which was to desolate the elect church. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," etc. That this is difficult to understand, and that the meaning lies deeper that the letter, is clearly intimated by the parenthesis, (whoso readeth, let him understand); and that type and antitype, the great tribulation on the Jews at the destruction of Jerusalem, and the great tribulation on the church, are strangley blended, cannot be denied; but that this abomination is "the woman drunken with the blood of the saints," and who had a name *on her forehead*, there can be no question, if the Bible is to interpret itself.

By referring to Dan. 11; 31–35, we can see the prophecy to which Christ evidently refers; arms were to place the abomination that maketh desolate, (verse 31), or *set up* the abomination, as it is expressed in chap. 12. Then follows a history of the 1260 yrs. during which that abomination was to hold "times and laws;" and which 1260 years, reach to 1798, the beginning of "the time of the end."

When the elect church fled into the wilderness, from this desolating power; the 4th phase of the church, or that of Thyatira began, (Rev. 2: 18). They left their property and fled into the mountains with what little they could carry away, and most of that little, was torn from them by their papal persecutors; and thus made desolate, thousands died from exposure and starvation and the sword of their persecutors. And in the meantime free pardon, and restoration of favor and property were offered, sometimes in reality, and sometimes deceitfully, to win as many as possible back to the bosom of the Roman church. And many were thus persuaded to recant, and go back to that idolatrous and harlot system, as expressed in ver. 20, under the name Jezebel. Now turn again to Dan.; after that abomination was placed in authority at Rome, the seat of the dragon, by the Roman "arms,"—where it was to be for 1260 years,—and began its desolating work, "Such as do wickedly against the covenant, (the "holy covenant," verse 30, the covenant of which Christ is

the Prince), shall be corrupted by flatteries; —thousands of them were so corrupted, and returned to the bosom of that "mother of harlots—but the people that do know their God shall be strong and do exploits.—They overcame by the blood of the Lamb and the word of their testimony; and they loved not their lives unto the death,—and they that understand among the people shall instruct many. (In that dark time there were few who could read; and only here and there a copy of the Bible to be found, hence it was by the instruction of such as understood, that the light was kept burning in the church), Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to *them* with flatteries. (That is even those who were holpen with a little help,—at the Lutheran reformation—were soon corrupted by worldliness and false friends.) And, —notwithstanding this help—some of them of understanding shall fall, to try them, and to purge and make them white, even to the time of the end; because it is yet for a time appointed."

Here are the prophetic statements concerning "the abomination of desolation, spoken of by Daniel the prophet," from the time it was "placed" in the "seat of the dragon," until "they took away its dominion" in 1798. Now what are the historical facts?

Is it not true that after it was thus *placed* by the Roman arms, and began its bloody work, that there followed just what is delineated by the above Scripture? first, in the midst of their desolation of the church, did they not, for a time, make strenuous attempts to "corrupt by flatteries"? and yet did not the saints and martyrs of Jesus "fall by sword and flame and spoil and captivity, many days"? but were holpen with a little help? These "many days," were a millennium, or one thousand years of slaughter and death; and in that dark hour, well might the espoused virgin have cried, in her anguish, even as did her Lord, "Eli, Eli, lama, sabachthani." But the long years and centuries rolled on until at last the time arrived when she should be "holpen with a little help;" and God raised up the reformers, and with them, princes that could check the harlot, and her supporters in their mad career. "In 1538, The holy league was entered into, between the archbishop of Mentz, the archbishop of Strasburg, the Duke of Bavaria, George of Saxony, Francis of France, Henry of England, and *other northern powers;* to hold in check the papal persecution, and support the reformation." (see "Church history, by Charles Hase, New York 1855, page 391).

"Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Not the periods of Daniel, for "the Scriptures cannot be broken," but the days of the *tribulation* were shortened by their being "holpen with a little help," by the reaction at the Lutheran reformation; and just at the time when the true church had become almost extinct; it was at the close of the fifth phase of the church, and "there were but few names in Sardis, which had not defiled their garments;" but for the elect's sake those days of tribulation were shortened, yet some were to fall, "even to the time of the end," or until the period during which that power was to "have times and laws given into its hand," should terminate. But in 1798 the judgment sat —on the papacy— and "they took away its dominion, to consume and to destroy it unto the end," Dan. 7: 26; and from that overthrow, in 1798, it has been undergoing a gradual consuming to the present time. The "ten kings," who were to agree and give their strength and kingdom unto the beast, "until the words of God should be fulfilled,—the 1260 years, —are since then, truly "hating the harlot, and making her desolate and naked," as the prisoner in the Vatican could testify.

From verse 15, "when ye therefore shall see the abomination," etc. Jesus seems to keep his eye fixed on the antichrist element, and follows it clear to the end, and which is again reached at verse 28; then in verse 29, he begins back, and this time, gives nothing but the signs which were to precede and to manifest his coming, *parousia*, or presence.

Signs are for the church, not the world; he is addressing, in this whole chapter, his disciples, on the mount of Olivet, and in private; and the whole conversation is confined to them and *for* them: and how so many intelligent people calling themselves teachers, can say that this prophecy is for the Jews and *not* for the gospel church, would indeed surprise us, if we did not know that they are blind leaders of the blind. Jesus said unto *them*,—his disciples—*Ye* shall hear of wars; see that *ye* be not troubled; they shall deliver *you* up to be afflicted; and *ye* shall be hated of all nations for my name's sake; —the Jews have not been hated for Christ's

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I should be ashamed to take the space for the above paragraph, to show *who* this prophecy belongs to, were it not that almost the entire body of teachers in this country are drifting into that silly and dangerous notion, that this whole prophecy is for the Jewish, and not for the gospel church.—This false application originated, I believe, with the Plymouth Brethren, in England; and has taken deep root in this country. And the reason is very apparent; for there is no way to escape the conclusion to which this prophecy brings us, in *support of the advent movement of this generation,* except by repudiating the prophecy as belonging to the gospel church, and applying it to the Jews. Hence, all this nonsense about some GREAT MAN (a corruptible being like themselves) who is to be "THE MAN OF SIN," the antichrist and GREAT opponent of Christ and the church. And this monstrous individual (Napoleon the last, dying without filling the prophecy, was a sore disappointment to some of them,) is to go to Jerusalem, deceive the Jews,—after they have rebuilt the temple—get into the holy place, and then this tremenduous man, "the abomination that maketh desolate," will "stand in the holy place." And then, after "the abomination that maketh desolate," (Dan, 11: 31), is thus "placed," all this prophecy, the falling by sword, and flame, by spoil and captivity, many days; being holpen with a little help, and some continuing to fall "even to the time of the end," will all be fulfilled, under that terrible man, whose *real family name* may be *John Smith.* But this is not all; from the 29th verse to the end of the chapter, is all to have its fulfilment after this "*John Smith*" has stood "in the holy place." For when he gets there, "then shall be great tribulation such as was not since the beginning of the world to this time, no, *nor ever shall be.* . . And immediately after the tribulation of those days shall the sun be darkened," etc. The tribulation under papal persecution, a power in the *church,* temple, or sanctuary, and lasting more than a 1000 years, and numbering its 150, 000000 of martyrs, does not meet their ideas of a *great* tribulation ; just wait till their "man Friday," gets into power over some few thousand Jews, and then see what havoc will follow. What *nonsense, we say*; because if all the Jews on earth were drawn and quartered, and then raised to life, and the process repeated ; it could not then, even for a moment, be compared to the great tribulation of the martyr era. And they only give their "man of sin," 3 1-2 years to run his course. Then again, if this "great tribulation," was to be at the end of the "times of the Gentiles," and to be followed immediately by the universal dominion of Christ, the "Prince of peace," why the phrase "or ever shall be"? who could expect a *greater tribulation* under the reign of Christ, than had transpired under Satan? But as this great tribulation occurred in the dark ages, or martyr era, and was the fiercest ordeal through which the church was to pass; it is a blessed thought, that nothing like it can again occur. This was the greatest tribulation on the church ; while the "time of trouble such as never was since there was a nation," (Dan. 12: 1), is not to be on the church, but on the nations ; and hence, are not the same. But the very fact that they are compelled to apply the prophecy of Matt. 24, to the Jews, and claim that it has no reference to the gospel church ; ought to open the eyes of every christian to the fallacy of such an application. A prophecy given to the disciples, in private ; and applied to them at every point ; telling what they should suffer for *his name's sake*, and when they saw certain things, to lift up their heads and look up, for their redemption draweth nigh ; has nothing whatever to do with them, we are gravely informed ; but "refers exclusively to the Jews." To claim that the disciples to whom he was speaking were Jews, does not help them ; for we know they were chosen out as a nucleus of the gospel church. And more than that, the commission was to them, as the one body, the church: "Go *ye* into all the world, etc. Lo, I am with *you*, alway, even to the end of the age." But to deny that the 24th of Matt. is associated with the gospel church, and is a prophecy belonging *especially* to them, is just as directly opposed to the language of the prophecy, as to deny that the commission to preach the gospel, was designed for them. If, when Jesus in addressing his own chosen disciples,

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said, "They shall persecute *you*, and *ye* shall be hated of all nations, for *my name's sake;* and when *ye* see these things, then know that *your* redemption draweth nigh;" is a prophecy relating to the *Jews*, then I ask our exchanges, and almost the entire body of restitution, age-to-come, and Millenarian *teachers* of this late school, (about 450 prophets, in all), by what reverse rule of interpretation they can make Matt. 28: 19, 20, refer to the *gospel* church?

The reader has seen how completely this prophecy has thus far been fulfilled. We do not say that Jerusalem, and the literal Jew as types, are not referred to; but the letter kills, and under the gospel, "he is not a Jew who is one outwardly;" nor does *Jerusalem* necessarily mean "the bondwoman and her son." There is another "holy city," (Rev. 11: 2), and which was to be trodden under foot "forty and two months;" and during which time, Christ's two witnesses, the Old and the New Testaments, prophesied, "clothed in sackcloth." If you would see the spiritual of the word Jew, read Rev. 3: 9, and perhaps you may see how "the holy city" was trodden under foot, and how the language, "let him that is in Judea flee into the mountains," can apply. "But the natural man receiveth not the things of the Spirit of God: for they are *foolishness* unto him; neither *can he know them*, because they are spiritually discerned."

(The signs, as before remarked, are for the church, not for the world; "when *ye* shall see all these things, then know," etc.

"Immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and *then* shall appear the sign of the Son of man in heaven." In Mark 13: 24, it reads, "*In* those days, after that tribulation, the sun shall be darkened."

The days of tribulation were shortened for the elect's sake, but the "time, and times, and half a time," during which the papacy was to hold "times and laws," were not to be shortened, hence, "some of them of understanding shall fall, even to the time of the end."—That the *time of the end*, does not mean the end itself, is clear from the many events to happen after the time of the end began, (see verse 40, and onward.—In that 1260 year period, and which ended in 1798, and yet after that tribulation,—which was shortened by the Lutheran reformation,—the sun was darkened, viz. on May 19th, 1780, or 18 years before the end of the prophetic period; and "the moon did not give her light." And in November of 1833, the stars fell from heaven; and in 1848, the powers of the heavens were shaken, since which the Devil and his angels have been "cast out into the earth." "And then shall appear the *signal* of the Son of man in heaven." This, is the next in order, and is the last of this series of signs. And we expect to see it next Spring, for reasons already understood.

The presence of our High Priest, when he comes out "into the tabernacle of the congregation" in his high priest glory, is to be "as the lightning that shineth," etc. and the sign, or *signal* of the Son of man in heaven is necessarily something associated with this stage of his coming, because it is a sign, or signal for us; and a sign of any thing, to be of value, must precede the event which it signals. And his coming as the lightning that shineth, and yet not to be visible to the world; even though some visible manifestation of that presence is given to the church for a moment, and then withdrawn; could well be called a signal of his presence.

There are reasons for believing that he will *appear* to us, to some of which we will presently refer; and his *appearing* to us, is equivalent to saying that he is in a different sphere from us. Before his resurrection it is never said that he appeared to this one or that one; but after he had entered into the "holy place," a sphere of existence higher than theirs, he "appeared to them," etc.

From the above, we must infer that when "he shall appear" unto them that look for him, that difference of condition will still obtain. Hence, this must be before we are made incorruptible, and are caught up to meet him, for then "we shall be like him; and see him as he is." This appearing unto us, must therefore be before the washing of "his flesh;" for then *we*, like himself, will be in the holy place; and see him as he is. And this appearing, may be, and we believe will be, "the signal, or sign" of his presence, while in his invisible, or High Priest glory,—invisible except by special manifestation to "them that wait for him."

The question may arise, how can a personal manifestation be called a sign or signal? He can signal to us that he has come. At least, I see no objection to this. "The powers of the heavens shall be shaken, and then shall appear the signal of the Son of man." Can he not make that signal to his waiting people that he has reached the gran

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stage of his coming, in which he is to be "as the lightning that shineth," and in which he is to "tread the winepress alone"? Indeed, may not the words, "Hold the fort, for I am coming, Jesus signals still," together with the response, "Wave the answer back to heaven, By thy grace we will," be almost prophetic of this very signal "of the Son of man in heaven," and which is so shortly to appear? (Graciously permitting us to get a glimpse of his own dear self in his high priest glory, may be the signal that "the day of Christ has come. And then, having had a glimpse of the coming Bridegroom, what next?—"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. (And because she was about to meet him) therefore she took a vail and covered herself."

We need not repeat, that the vail is the "flesh," (Heb. 10: 20). And that this corruption must put on incorruption, before we can be like him, and "see him *as he is*." Nor need I repeat, that [the camel is that which had brought Rebekah, and carried her until she had seen Isaac. Even as these arguments and prophetic measurements, have brought the "virgins" ~~in this present move~~ment to meet the Bridegroom.] But it now looks as though we should alight off the "camel" next spring; I see no way for it to carry us any further; nor have I any *fear* that it will stop short of the open "field" of vision, where we shall at least, have a glimpse of the coming Bridegroom.

The Joshua type, also speaks distinctly on this point. The forty-five years of waiting, from the sending of the spies to the coming into possession of their land, is the same as the difference between the 1290, and 1335 days of Dan. 12; and which distinctly mark a forty-five year period of waiting. And as they were coming into possession, viz. subduing the enemy, and living on the fruit of the land of Canaan, during the last six or seven years; it makes the type harmonize most beautifully with just what we learn by other Scriptures, is to transpire with us.

That the entrance into Canaan is a type of our entering into that rest that remaineth to the people of God, is definitely set forth in Heb. 4th; and "if Joshua had given them rest," etc. (see margin of verse 10). And in 1 Cor. 10: 1–11, [the apostle teaches that the entire series of details in bringing them out of bondage, and into the promised land, is a type for our instruction, —as indeed all types are—"Now all these things happened unto them as *types* (margin), and they were written for our admonition," (verse 11).

As before remarked, the last six or seven years of that forty-five years of waiting, they were permitted to eat of the "old corn of the land of Canaan;" and this while they were subduing their enemies, so as to come into full possession. And how perfectly this agrees with what we were expecting, and expecting before we saw this type, or that it had any bearing on these things. (It has been so with all the types, Adam, Isaac and Rebekah, Moses, Elijah, etc. all these, like the present one, were found to agree with and support views arrived at by other (and) direct Scripture, before the application of the type was seen. This is why these types add so much to our faith that we are on the line of truth. [To build on an unsupported type, especially where there is room for difference of opinion, first, as to its being a type, and then as to whether the application, supposing it to be typical, is the *true* application, is a very poor foundation for faith; and opens the door to unlimited speculation; but types like these, which come in as auxiliary to positions based on other, and more direct scriptural teaching, add great strength to any position.]

Eating of the tree of life, and which is, as has been shown, equivalent to physical restitution; is certainly eating of "the old corn of the land." It was planted in the garden for food, before man fell; and when we get back to that, it will be something different from the manna of the wilderness state. It was at this time, (Josh. 5: 13), that the captain of the Lord's host appears, even as we are now looking for him to appear to us next spring, or signal to us that he has arrived, and that the times of restitution have begun.

The reading of verse 13, following as it does, all that is stated in the former part of the chapter, might at first sight make it appear as if this appearing to Joshua, was after they had eaten of the "old corn," etc. but this does not follow; they encamped in Gilgal, in the border of Jericho, when they came up out of Jordan, *i. e.* on the tenth of the first month, (see chap. 4: 19); and [it was "when Joshua was by Jericho," that he saw Christ. From what is there stated, it is entirely uncertain, just when it was. It might have been the day they crossed, so far as the text is concerned; since it goes on to state many and divers things clear to the 12th verse of the next chapter; and then changing the subject, makes the statement

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of the occurrence of this event as taking place while Joshua was by Jericho.

The eating of the "old corn," evidently symbolizes the eating of that which is promised in Rev. 2: 7; and which is the beginning of restitution. And this is not due until Christ comes, and according to the Rebekah type, not until after we have seen him. "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place where thou standest is holy." A strange message! and yet it meant, (in the type) all that we associate with the appearing of Christ, as we look for him next spring; from both the LAW and TESTAMONY.

You will notice that it is very different in the case of Moses, (Exo. 3: 5); where it is *feet*, and "holy ground.") "Holy place," certainly brings to mind a part of the tabernacle, the part we actually begin to enter, at the appearing of Christ. In the Rebekah type, when she saw Isaac, she lighted from the camel,—that which had brought her to the place where she was to stand until Isaac came for her,—and took a vail and covered herself. And it is just at this moment, when we see Christ, that restitution begins; and we begin to enter into the "holy." And with restitution, the gospel ends; since the gospel is only the good news of restitution. And are we not, until then, to have "Our feet shod with the preparation of the gospel of peace"?

It seems to me that nothing else so simple, and yet so comprehensive, could have been spoken in the type, to express just what we are now to look for, viz. that from the moment the Captain of the Lord's host, he who is our salvation, shall *appear*, (*optomai*, to see, be seen, (Young), our journey is at an end; we have reached the "holy place;" and that with which we were shod for the journey, may now be laid aside. And is not a *knowledge* of these things and the power to "eat of the tree of life," just what we are expecting, from this first appearing of Jesus?

Elijah "stood by Jordan," and prepared his mantle for smiting the waters. And the "saints shall judge the world." Rebekah lighted off the camel, and covered herself with a vail, in preparation for a meeting of her lord and husband. Lighting off the camel, shows that she also stood, waiting for his approach. We also, on the visible manifestation of the Prince "with his sword drawn in his hand," are to stand "still, and see the salvation of God," while "*He* treadeth the winepress alone."

In the first battle and victory, Israel had no hand; they only had to wait *seven days*, and the "walls of Jericho fell down flat."

From the time we *see* Christ, until we *meet* him, seems to be the special waiting in all these types; and although in a sense, the waiting has been from 1843, still there is to be a special waiting here, of 7 years, during which, we shall realize something of what, "blessed is he that waiteth and cometh to" the end of the days, means. And in this "day of the Lord," while the vitality of the world, and those who follow false Christs, is sinking, under the pestilence that walketh in darkness and the destruction that wasteth at noon day; so that "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength (margin, change), they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint, (Isa. 40: 30, 31).

FASTING.

"And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth into an old garment; . . . Neither do men put new wine into old bottles," Matt. 9: 16.

I have often wondered why Jesus mixed subjects which had no seeming relation one to another; and this very text has often suggested that thought. But it happens that no such mixing of thoughts having no relation to each other, exists in this case. For as Jesus fasted during his temptation, in the wilderness; and until he had overcome; so we fast during the absence of the Bridegroom. For "no man putteth a new piece of cloth into an old garment," etc.

Do we eat of that bread which came down from heaven, and which if a man eat thereof he shall never die, until he shall give us to "eat of the hidden manna"? (Rev. 2: 17). And do we not fast, so long as we live *only* by the faith of the Son of God, and until *he* gives us to eat? The christian differs in nothing from other sinners during the absence of the Bridegroom, only in *faith*. He is as corruptible as other men; and "corruption cannot inherit incorruption;" "men do not put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into *new bottles*, and both are preser-

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The corruptible church, during the gospel age, or previous to being "made alive in Christ," can no more inherit incorruption, than can the restored and perfect flesh and blood man, inherit immortality; that condition of life which is beyond the "second vail," or beyond the second *Adam* condition; and which is, in a peculiar sense, the Father's kingdom.

"Can the children of the bridechamber mourn, as long as the bridegroom is *with* them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." That it is proper to fast in the ordinary sense, and do without eating for short periods of time, is unquestionably a means of grace which under certain circumstances, may be a matter of duty, I would not question for a moment; the animal nature needs a continual restraint; but that such a fast is referred to in this text I do not believe. The word *with*, "as long as the bridegeoom is *with* them," is *meta*, and Young, in his Greek Concordance gives its meaning, "*in common with*," as in Matt. 2: 3, "he was troubled, and all Jerusalem *with* him." There are eight or ten different words rendered *with*, and all having slightly different meanings. In common with, has no sense of personal contact, or nearness; one might have something in common with us, without regard to their locality of person.

Jesus was *with* us, in the above sense so long as he had our corruptible nature; viz. in common with us. He is what we hunger for, "When I awake in his likeness, I shall be satisfied." But how can the children of the bridechamber mourn so long as he is with them? they are in his likeness, or he in theirs; "but the days will come, when the bridegroom shall be taken from them, and then shall they fast." For "no man putteth new wine into old bottles," etc.

The sayings of Jesus were always deeper than the surface, or letter; "and the letter kills." To fast, is to do without food. And "except ye eat my flesh and drink my blood ye have no life in you." They that are his are "made alive at his coming." For now "ye are dead, and your life is hid with Christ in God." Then we do not eat, or appropriate his second Adam life,—except by faith— until we actually begin to put on, or partake of, the incorruptible nature; and we only begin to partake of that, at his parousia. Hence, in his absence, we mourn and fast. Truly it is not of works: "But it is God who worketh in us, to *will* and to *do* of his own good pleasure," even though we knew it not.

PRAYER.

Matt. 21:22.

"Ask and ye shall receive." And yet how many prayers are unanswered. Why is this? Whole nations, and christian people join in asking for some special divine interposition, (in favor of a president, for instance), and the prayer is not answered. In all that vast assembly, was there no real child of God offering a true and earnest petition? Again we ask, why is it so few prayers are answered? And does God ever change his plans and purposes, or the order of events, because of prayer? Can we, or dare we in the light of Scripture, say that he does? And if he does not; if he has declared the end from the beginning; if he worketh after the counsel of his own will, and changeth not; how is it that prayer is *ever* answered? Isa. 46: 10 Eph. 1: 11 Mal 3: 6

These are questions which the child of God should be able to comprehend; otherwise they will ask and receive not; and this is sin; for "all things whatsoever ye shall ask in prayer, believing, ye shall receive." "And that which is not of faith, is sin." Jas 1: 4, 3 Rom 14: 23

Do we not all know that if we ask any thing contrary to God's plans and purposes that such a prayer would be unanswered? while if we ask in harmony with his will, it will always be answered? Even Jesus (for our instruction) made, or rather began one prayer, the answer to which would have been contrary to the Father's will, And if he had persisted, or left it thus, it would have been sin:—"O my Father, if it be possible —all things with God are possible—let this cup pass from me." But why was it that the Father always heard him, (John 11: 42), only that he always asked in harmony with his Father's will and purposes? If *we* do that, God will always hear and answer *our* prayers. But Jesus was so fully in harmony with his Father, that he did only "his Father's works;" and spoke only "his Father's words," in other words, he was only an agent through which his Father acted. And if "God dwells in us, and walks in us, is not our name "Immanual"? Matt 26: 39 Mk. 14: 36 Lu. 22: 42 Jno. 5: 36 2 Cor 6: 16

Our prayers are answered just so far as

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they are in harmony with the will and purposes of God, and *never* in any other case. Hence, unless one is acquainted with God, he cannot always ask in harmony with his purposes; still as we know him to some extent, and understand his will, as he has revealed it, to just the extent that we comprehend his word; there are a few prayers answered, while many remain unanswered. And yet because our prayers are sometimes answered, is no certain proof that we are acquainted with his plans and purposes, "For we know not how to pray as we ought; but the Spirit itself maketh intercession for us." There has been One who knew how to pray as he ought; and there never will be another, until we are "made alive" in him.

In the statements, "Ask and ye shall receive," "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven;" the condition, that you ask in harmony with the will of God, is necessarily understood; for "Ye ask and receive not, because ye ask amiss."

From the above it follows that no prayer which is not indicted by the Spirit, is ever answered. And the Spirit moves us to ask for only such things as God designs to give. "Prayer is appointed to convey the blessings God *designs* to give;" but never moves him to change his purpose or plans.

Every christian prays; and the prayers of every christian, so far as they are in harmony with the purposes of God, are heard; but if we ask amiss, they are not answered; and none of us "know how to ask as we ought." Hence, the united prayers of the entire church, made in response to a call by the people, amounts to nothing; while a prayer indicted by the Spirit, though made by the weakest babe in Christ, would raise the dead.

When God purposes to convey a blessing, or to bring about some special event; the Spirit indicts prayer, and it comes in answer to prayer, we believe. Why the necessity of prayer, if this is so? it may be asked; since God himself hath declared, "I am God, I change not; . . My counsel shall stand, and I will do all my pleasure."

God is educating us to walk with him, I answer; he is preparing us for that perfect condition of sonship, "heirs of God: joint heirs with Jesus Christ;" and in which we shall be, and think, and act in absolute harmony with himself. He is not bringing himself down to us, to be moved by our wishes and our thoughts; but lifting us to himself, to be in harmony with him, and as sons, to reflect his own image and likeness. And in educating us in this school of affliction, "For every son that he loveth, he chasteneth,"—he does not pet, nor spoil us by granting our unsanctified requests; "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

"THE MAN OF SIN."

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. *Let no man deceive* you by *any means*: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way; and then shall that Wicked be revealed," (2 Thes. 2: 1–8).

NEW VERSION, "For the mystery of lawlessness doth already work, only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay (margin, consume) with the breath of his mouth; and bring to naught by the manifestation of his coming, (or presence, margin), even he whose coming is according to the working of Satan, with all power and signs and lying wonders,"

It is thus, the "mystery of iniquity," or "man of sin" is brought to naught; viz. "by the *manifestation* of his presence, even he whose presence is according to the working of Satan," etc. In the old version *epiphaneia*, manifestation, is rendered *brightness*, evidently thinking it meant the manifestation of Christ's presence; but the balance of the sentence shows that it is the revealing of the presence of "the man of sin,"—"by the manifestation of his *parousia;* even he whose *parousia* is according to the working of Satan." And the word *epiphaneia*, which is in this one text rendered *brightness*, is so rendered in no other place in the whole Bible. But with the correct translation of the NEW VERSION, all is clear. Remember, "the ruler of the darkness of this world," is the head of a system, the "mystery of iniquity," is

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truly as the Lord Jesus is the head of another system, "the mystery of God." And the two have been "working," and coming to maturity together,—"the mystery of iniquity doth already work, only he that letteth, (restraineth) will let, until he be taken out of the way; and *then* shall that Wicked be revealed," or made known.

The "mystery of God," or "God manifested in the flesh," is not to be revealed until "the manifestation of the sons of God." This "mystery" has also been *working*, and will eventually be revealed, but not until after the man of sin is revealed. According to 2 Thes. 2, the mystery of iniquity develops into the MAN OF SIN; while from other Scriptures we learn that the mystery of God manifested in the flesh, viz. Christ, or THE CHRIST, is to be manifested as, "THE MAN CHILD that is to rule all nations with a rod of iron." They are each called a "MAN," when completely developed, or "brought forth;" the one "the MAN of sin, the other the MAN child,"—Until we all come unto the perfect MAN; unto the fulness of the stature of Christ.—Those who see only Jesus in person, as the complete CHRIST, or MAN child, are at least consistent, in seeing the MAN of sin, as a single person; but that person should be the prince of darkness himself, rather than some one corruptible man like themselves, to maintain the consistency. But those who can see in the complete development of the "mystery of iniquity,"—a system which began cotemporary with the gospel—only an individual *man*, although their name may be legion, have no true idea of either of these MYSTERIES; since, as truly as one is the fully developed *Christ*, the other is the fully developed *antichrist*,—the true, and the false *spiritual* "MAN."

When Jesus comes—not in his high priest glory, and to tread the winepress *alone*, but —to his church, the members of his one body, he is to be "the same Jesus," having "flesh and bones," as the disciples saw him while eating and drinking with him during the forty days after his resurrection, and until he ascended from the plains of Bethany, and a cloud received him out of their sight. This is direct Scriptural testimony; and "many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh; this is the deceiver and the antichrist," (2 John 7,—NEW version). God manifested in the flesh, not in the person of Jesus alone, but in the entire "body of Christ," is the *mystery* of the gospel; and the manifestation of these sons of God, is that for which the groaning creation are waiting, (Rom. 8: 19). And to *deny* the teaching of the gospel, is to "deny the Father and the Son;" and such an one is antichrist, (1 John 2: 22). To deny God, or Christ, or the faith, is not to say they have no existence; but it is to teach or act contrary to *their* teaching.—"If any provide not for his own, he hath denied the faith, and is worse than an infidel," (1 Tim. 5: 8). "They profess that they know God, but in works they deny him," (Titus 1 16:). "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." "If we deny him (Christ) he also will deny us," (2 Tim. 2: 12). You want a selfish gratification, and deny yourself: but "He is antichrist, that denieth the Father and the Son."

From the foregoing we can see that all through the entire gospel age, wherever men have professed to be followers of Christ, and have departed from the faith, and have been teachers or doers of that which is contrary to the faith once delivered to the saints, all these, are antichrist; they are acting contrary to THE *faith;* hence, "They profess that they know God; but in *works* they deny him." Can not all our readers see that to deny the Father and the Son, does not, according to the scriptural use of that word, mean to deny their existence, or their presumed authority; but means, a following of "the spirit of error," instead of "the spirit of truth"? "He that confesseth not that Jesus Christ cometh *in the flesh*, he is antichrist;" and why? because such an one denies the great fundamental truth of Scripture, and of the plan of salvation, viz. the doctrine of RESTITUTION. The work of the "man Christ Jesus," the second *Adam*,—and he is not a complete or perfect *Adam*, be it remembered, until his marriage, and therefore not until after his second coming,—this "second man Adam," I say, does not come into the world to save men from being *men*, but to save them from the effects of the fall, viz. from sin and death. Hence, RESTITUTION, *i, e.* restoring man back to that condition from which he fell, and in which he cannot "die any more," and in which he will again have dominion over the earth, is the salvation of the gospel, and is "the faith once delivered to the saints;" and of which salvation the apostles and *prophets* are the foundation, Jesus Christ himself being the chief corner stone. This faith once deliv-

ered to the saints (of all ages), "And which God hath spoken by the mouth of all his holy prophets since the world began," (Acts 3: 21), has been entirely lost sight of by almost all of the present generation; and with even the few who "profess that they know God (and Jesus Christ whom he hath sent; that is, understand what they have revealed of themselves in the plan of redemption by a "second man," and a *restitution of all things*), deny him by their works." "This is the *work of God*. that ye *believe* on him whom he hath sent," (John 6: 29); and how few are doing the work of God; and how many are doing the works of their father,—"the spirit of error." One cannot believe without hearing and understanding, because "faith comes by hearing." And even those who profess to believe in a restitution through Christ, do not understand it; but look at the return of the Jews to Palestine, as a part of, if not the principal part, of RESTITUTION in the "second man Adam." Restitution, or restoring, means a building up, or re-building; and in the scriptural sense implies a crucifixion or destruction of the "old man," and a building up of the "new man;" a work hitherto hoped for, and apprehended by faith, but to be actually experienced only when "this corruptible shall put on incorruption." This is restitution, or being "made alive in Christ," the NEW MAN. And as he became the "firstfruits," when he was raised "no more to return to corruption," he represents all who shall follow, and they will be like him, even as the human family are now represented by, and are like the first Adam.

All error concerning Christ and his work, is opposed to the truth, and is of the spirit of antichrist; or the mystery of iniquity. The *papal* church, although completely under the control of the antichrist spirit, is not *the* antichrist, or "man of sin; nor are any of the other sects; they are only *controlled* by that spirit; and are antichrist, just so far as they follow the "spirit of error." And as we have *all* held more or less error mixed with the truth, we have all, in some degree, been of "that Wicked one;" and as far as we have understood and been sanctified (set apart from the spirit of the world) by the truth as it is in Jesus, we have been, of the CHRIST. "Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." So long as both grow together, it is not time for either the mystery of godliness, or the mystery of iniquity, THE CHRIST, or *antichrist*, to be fully manifested. The groaning creation are "waiting for the manifestation of the sons of God;" and the man of sin cannot be revealed, until something that restraineth now, be taken out of the way; so that he might be revealed in *his time*," viz. a short season in which the third "woe," is to come upon the earth, (see Rev. 8:13;11, 14: and 12:12), "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a *short* time."

Michael is the archangel, (see Jude 9, Dan. 12: 1; & Rev. 12: 7). And the dragon, or the Devil, and Satan, although represented in or by the Roman empire, is really "the prince of the power of the air," viz. "the ruler of the darkness of this world," or, as Jesus called him, "the prince of this world." And his angels are, like himself, "the angels that kept not their first estate," and who are "reserved in chains of darkness unto the judgment of the great day." And as Michael is the angel of the seventh trumpet, his work began at about 1840, when, as has often been shown, the sixth trumpet ended.—The *woe* of the sixth trumpet, ended with the events of the French revolution, reign of terror, etc. at the close of the last century; but the duration of the *trumpet*, was three hundred and ninety-one years and fifteen days, and ended in 1840;—the woes under these trumpets, not necessarily continuing during the whole period of the sounding of their respective trumpets; and particularly of the last, or seventh, and called the trump of God. This trumpet is to sound until the "last enemy is subdued," "but, in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." (The "days of the voice of the seventh angel," begin *before* the mystery of God is finished, since it is to be finished *in the days* of the voice, etc.) The seventh trumpet began in 1840, when the sixth ended; and began with "great voices," or the advent proclamation of the transfer of the kingdoms of this world to our Lord and his Christ, (see Rev. 11: 15–18, and compare it with 12: 10–12). The first part of each is the same; and the 18th verse of the former, synchronizes with the 12th of the latter.

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before remarked, with the French revolution and its reign of terror, in which France, a "tenth part of the city fell," *i. e.* one of the ten divisions of the empire;—and there were slain of names of men, (margin) seven thousand; viz. in that revolution, all social, religious, and political titles were abolished,—thus ended the second woe, and behold, the third woe cometh quickly, (Rev. 11: 14). The third woe belongs to the seventh trumpet, and follows close on the proclamation, or "great voices," (ver. 15), or *loud voice*, chap. 12: 10, or "*shout*," of 1 Thes. 4: 16. And the standing up of Michael the archangel and "days of the voice of the seventh angel," began in 1840, or at the end of the sixth trumpet.

"And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, (or inhabitable earth, margin of NEW ver.), he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Is not this precisely like the opening of the seventh trumpet. "And I heard great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ"? and is not the standing up of Michael, (Dan. 12: 1), to be followed by "angry nations," or a "time of trouble such as never was since there was a nation"? And is not the waking "of many that sleep in the dust of the earth," associated with the standing up of Michael? with the seventh trumpet? (Rev. 15: 18), and with "the shout, with the voice of the archangel, and with the (last trump, or) trump of God"?

As before remarked, the beginning of the "days of the voice of the seventh angel, *when he shall sound*, (begin, or about to, are ΜΕ in the original), or the standing up of Michael, precedes the time of trouble among the nations; and also precedes the finishing "of the mystery of God." While the revealing of the "mystery of iniquity, or man of sin," precedes the *time of trouble* on the nations, or "day of the Lord."

The standing up of Michael, was due in 1840; "And there was war in heaven; Michael fought, and his angels," etc. And in 1848, "that old serpent, called the Devil, and Satan, which deceiveth the whole inhabited earth,—this is not the *Roman empire*, but "the prince of this world," and who was a liar from the beginning. —was cast out into the earth, and his angels were cast out with him." And "the ruler of the darkness of this world, with all his legions, are now in our midst, with those that have familiar spirits, "that peep and that mutter," (Isa. 8: 19); and very soon, are to be revealed as false Christs, and false prophets, showing great signs and wonders, so that if possible they shall deceive the very elect. And while these spirits of devils, the Devil and his angels, are *materializing* and revealing themselves as *false* Christs in human form, the *true* Christ will be "as the lightning that shineth," etc.

As the antichrist, or man of sin, is the false Christ, his aim is and always has been, to effect a counterfeit of the true Christ; this has been true in *spirit*, hence we are warned to "try the spirits;" and is to be in person; and this trying to counterfeit the true Christ in *person*, makes it necessary for them to materialize, or appear in a body of flesh. According to the testimony in Matt. 24, and other Scriptures, this is to be; for as "Jesus Christ cometh in the flesh" the antichrist is to counterfeit or appear to meet the conditions of such a coming. And as THE CHRIST will be perfect, viz. a body of real spiritual men, in the incorruptible flesh; so the counterfeit will be the *false* "spiritual man," or spirits of demons, pretending, by their enchantment, to be THE CHRIST, or true spiritual MAN come in the flesh. As the CHRIST is a mystical body, of many in one; so the antichrist, or man of sin, is a mystical body whose "name is legion;" hence "there are many antichrists."

The two mysteries are to develop, and be revealed; and the mystery of iniquity is the first. That the mystery of iniquity, which was already working at that early day, is a power or system having the devil, and not some individual man as its head, all must admit. And also that this system was eventually to develop into "the man of sin." And papacy, although a very blasphemous power in its palmy days, has never quite filled the picture of this "man of sin," either in *time*, or character. They have not exalted themselves above God; but the objection on the score of *time*, makes its application to papacy less probable than their character. The harlot of Rome, drunken with the blood of the saints, and coupled with all its extrava-

gant claims of "all power in heaven and on earth," has certainly represented the mystery of iniquity, or man of sin, as completely as it is possible that any mere human organization could; and that "woman," and her daughters, have been its *representatives*, just as pagan, or imperial Rome, called "a dragon, having seven heads and ten horns," has been the human representative of "that old serpent, he that is called the Devil the Satan, the deceiver of the whole inhabited earth." It is not surprising that the human *representative*, has been mistaken for that which it represents; and the kingdom of Satan in its temporal character, has certainly been represented by pagan Rome; and in its so called spiritual character, by papal Rome. Even as the gospel church has represented "the mystery of God." But the "manifestation of the sons of God," the hidden mystery of Godliness, will be something widely different from its present representative, or the church in its corruptible state. And the manifestation of "that Wicked," when revealed, will differ as widely from *its* mystical working through purely human and corruptible agents. Each of these mysteries has been represented under the symbol of a "woman;" but when *ripe*, they are called the MAN of sin, and the MAN CHILD. Each one is matured in the woman; God manifested in the flesh, is the one true promised "seed of the woman;" and the prince of evil, is the false, or *antichrist*; the manchild, and the man of sin. And as the one is to be truly "in the flesh;" the true "spiritual MAN," the other will be the counterfeit, or false spiritual man, viz. materialized demons claiming to be the incorruptible man, or THE CHRIST.

The claim that papal Rome is the man of sin, and that *pagan* Rome was that which "let," or restrained; is to claim that he was revealed in the days of Constantine, when the empire became christian; about A. D. 312. This was early in the christian era, too early for the one event so definitely stated as the one principal event to transpire before the church might look for "the day of Christ." When the true church, or woman, fled into the wilderness, from the papal persecution, that system was *revealed*, if it ever has been; and then, according to this interpretation, the day of the Lord was due. This would have made Paul's instruction to the church on this important subject, valuable for about two hundred years; and of *no* value after that. "But the Spirit saith expressly, that in the later (not early) times, some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, (1 Tim. 4: 1, NEW VERSION); and the "falling away," is due before the man of sin is revealed. And it is not easy to prove that two separate periods of falling away are foretold.

When the reaction from the 1843 movement took place, there was a falling away from the doctrine of a personal coming of Christ. Look at the change in their hymns; take the Methodist books, for instance; the old ones, published prior to 1843, are richly interspersed with hymns teaching the blessed doctrine of the second personal coming of Christ. And in the days when those hymns were composed, they expressed the faith of the church; and death, the last enemy, was not looked upon as a disguised coming of Christ. But how is it now? almost the entire professed church, have departed from the faith, and are giving heed to seducing spirits and doctrines of devils. "They have made a covenant with death, and with hell (the grave) are they at agreement. But your covenant with death shall be disannulled. and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it, (Isa. 28: 15-18).

This falling away began immediately after the '43 disappointment; (this is no fancy sketch, but a *well known fact*); and this falling away was from the one prominent hope of the church, the one and only event that is to give us life, or salvation; and the substitution of *death* and *corruption* in its place. (If such ideas as these are not "doctrines of devils," then the devil is not, "he that has the power of death").

In 1848 the devil and his angels were cast out into the earth, and a preparatory work towards the actual revealing of the man of sin to the world, through their physical senses, began. It was first, by hearing; then through the sense of feeling; and is soon to be open and unrestrained visible manifestations. But "there is one that restraineth now, until he be taken out of the way.

They themselves admit that "the *conditions* do not yet obtain, for open or daylight manifestations; but that this restraint is soon to be taken away.

According to 2 Thes. 2: the man of sin being revealed, is the last important event immediately prior to the coming of "the day of the Lord;" and the man of sin is not yet fully revealed; nor can he be, until he the

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traineth is taken out of the way. Hence question as to who or what it is that re-aineth? What should restrain "the spirit error," except the "spirit of truth"? or "mystery of iniquity," except the "mys-y of Godliness"? or antichrist, except the RIST? "And now ye know that which traineth, to the end that he may be re-aled in *his own* season. For the mystery iniquity doth already work, only there is that restraineth now, until he be taken of the way. And then shall that Wick-be revealed." The church are the salt the earth, the light of the world; and we wrestle not against flesh and blood, but ainst principalities, against powers, against rulers of the darkness of this world, ainst *wicked spirits in heavenly places*," margin, Ephe. 6: 12). Then the church ave been struggling against these spirit pow-s, in high, or heavenly places; viz. the seat empire, the position of "the prince of this orld; and they against the church. But nder the sounding of the seventh trumpet, the trump of God," mighty changes are aking place; these "powers of heaven," or principalities and powers of wicked spirits heavenly places, are being shaken; (see nd compare Matt. 24: 29, Heb. 12: 28), Wherefore *we* receive a kingdom which annot be moved." "And there was war in eaven, Michael and his angels fought; and he dragon fought and his angels: and pre-ailed not; neither was their place found a-y more in heaven." Under this trumpet, the kingdoms of this world, (of which the Devil is now "prince, are to change rulers, and) become the kingdoms of our Lord and his Christ." And these powers are now be-ing shaken, and the Devil and his angels cast out into the earth. And the "woe" of this trumpet. (the third woe) is about to come, "woe to the inhabiters of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The mystery of iniquity has worked thus far in secret, and in *spirit*, as every christian knows; and so has the mystery of Godliness; and both have worked *in us*, viz. in the heart. But as the time approaches for the personal manifestation of THE CHRIST, the coming MAN, the true *spiritual* MAN; the new or "second man," "the manchild that is to rule all nations with a rod of iron;" the counterfeit, or "MAN OF SIN, must first be revealed as a PERSONAL *false* Christ. As THE CHRIST is a mystical body of many in one, so the man of sin is a mystical body, the mystery of iniquity revealed; or the "wicked spirits in heavenly places, after being cast out into the earth. And as false Christs, these materialized demons are to personate THE CHRIST, doing great signs and wonders.

That these false Christs are to be materialized demons, seems probable, 1st, because we know from Scripture that angels, who are spirits, and ordinarially invisible, can be or appear, as men; witness the "man Gabriel," &c. &c.; and the fallen angels were "cast down to *tartaroo*," (lit. the lower atmosphere), and are called "the power of the air, (Ephe. 2: 2); and these wicked spirits with their prince, are now being "cast out into the earth," and are to be associated with mankind in the "judgment of the great day," (Jude 6; 2 Peter 2: 4); and they are even now *appearing* as human beings. Again, we know that there are "wicked spirits," against which we "wrestle," that there are "legions" of them; that they have a prince and a "kingdom," (Matt. 12: 26), and are "the rulers of the darkness of this age," and that men "are led captive by them at their will." And as this is "the spirit that now worketh in the children of disobedience," it is the working of "the mystery of iniquity," and which is to develop into, and be revealed as, "the *man of sin*. And 2nd we know that the devil is the father of lies, that he, and he alone "has exalted himself above all that is worshipped," that he exalted himself above him who is heir of all things, and demanded of the Son of God, that he "fall down and worship him;" and that nothing else in heaven or on earth, has filled the picture given in 2 Thes. 2: 4, excepting this satanic power which has been working in the "temple of God," (see 1 Cor. 3: 16), tempting men to worship evil instead of good, by *worldly* inducements. And this mystery of iniquity, which began to work "in the temple of God," in tempting Jesus, still works, "only there is one,—the spirit of truth—that restraineth, until he be taken out of the way, and then shall that Wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and bring to naught, by the *manifestation* of *his* presence, *whose* presence—leaving out the supplied words—is according to the working of Satan with all power and signs and lying wonders." "And shall show great signs and wonders; insomuch that if possible they shall deceive the very elect."

"And now ye know *that which restraineth*,

to the end that he may be revealed in his own season." The Devil and his angels are coming in great *power* and with great signs, because it is in God's plan for the mystery of iniquity to come to an end in this way. This, all must admit. And the Father, who hath "times and seasons in his own power," "declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure," has marked out in his word, the exact time in which these "angels that kept not their first estate," are to be "reserved in chains of darkness;" the word of truth also has determined the time during which the Devil is to be loosed, and the time during which he is to be bound. Thy word is spirit, and thy word is truth; and "the spirit of truth," here personated, is "that which restraineth, to the end that he might be revealed in his own season." And being "taken out of the way," does not mean taking something and carrying it off; but the fulfilment of God's word; and neither the mystery of God, nor the mystery of iniquity, can be finished, until the time appointed; and the day of Christ, or "days of the Son of man," cannot come, until the man of sin be revealed.

He is to be revealed, (*galah*,) and *manifested*, (*epiphaneia*); he is first *revealed* before the day of Christ; and last, he shall be brought to naught, by the *manifestation* of his presence. *Galah* means to be uncovered; while *manifestation*, means "to disclose that which is secret, unseen, obscure.

A thing is uncovered, by bringing it to our observation, so that we can see it; and the *revealing* of the man of sin, is evidently for the church; "Let no man deceive you, by *any means;* for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition," etc. And the idea is, that when he is revealed —to you—the day of Christ will then be due. But bringing him to naught by the *manifestation* of his *presence*, is the work of THE CHRIST, in which he is to be manifested to the *world*, since it is over the world he holds dominion.

That these lying spirits, and who profess to be the spirits of the dead, are "the spirits of devils working miracles," is beyond question; "for the dead know not any thing, and the very day a man dies his thoughts perish." And when, in 1848–9, these spirits of devils were cast unto the earth, all can understand that a *change* of some kind took place in the spirit world, and a change which brought them into closer relation with mankind. And since they have been "cast out into the earth," the power of false *theology*, (their old field of empire), is crumbling and losing its hold on mankind, not only among Christian, but Mohammedan and other nations. As the *mystery* of iniquity, its work is ended; and in its new field of action, it no longer attempts to lead into false views of God and his word, but openly denies the truth of all theology: and claims that the *Christ* for which men are waiting, the coming MAN, who is to enlighten and save the world, the *spiritual man*, etc. is the materialized *spirits* of the dead. And those who believe the Bible, and yet are deceived by this doctrine of devils, claim that THE *Christ* or spiritual *man*, will be the "resurrected *spirits* of Jesus and the church; and that they will materialize into MEN, or *appear* to do so, and dematerialize into spirit substance at pleasure; thus rejecting the resurrection, or "quickening of our *mortal bodies*," altogether.

This uncovering of the mystery of iniquity, so that the elect can see it, has come at the right time and place. That which restrained, viz. the Word of truth, all that belongs to the mixed condition of the church, and prior to the "time of harvest," is *about* taken out of the way; the "falling away," from the one hope of the gospel, viz. the personal coming of that same Jesus who had "flesh and bones," and ate and drank with his disciples forty days; and the quickening of the "mortal bodies," of them that sleep in Jesus, has become wide spread, if not almost universal, by evading it in one way or another; and in its place, they have substituted the doctrines of devils. But the man of sin is *being revealed;* and the evidence seems clear that "the day of Christ," will begin next spring. And we have *watched* and prayed, and "that day" is not coming on us "unawares."

It may be that in believing in the materalization of these spirits of devils, we are mistaken; and that the false Christs and false prophets showing great signs and wonders, will be human beings possessed by the spirits of devils; and through whom the devil will be enabled to work miracles, and personate or counterfeit the incorruptible and true "spiritual man," until the deadly deception is exposed, or manifested to mankind by the true CHRIST, in the binding of Satan. Or possibly human beings claiming that Christ has come *in them*, and so possessed of the

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rit of devils, that they can do "great signs d wonders," may be merely one phase of e manifestation of the "man of sin," a st development; while the more advanced ase may be the materialization of these fal- n angels themselves. They are certainly do "great signs and wonders;" and in a y that will tend strongly to deceive "the ry elect." And this could not be without lications of great piety in the agents who ere being used by the arch enemy. And ese agents might be as completely deceiv- d as those who were deceived by them.

False Christs and false prophets cannot ceive christians by openly opposing Christ, ey must *appear* to be of the true Christ, d to possess his spirit; and work *in his me.* Hence, the only test is the "LAW d testimony, if they speak not in accord- ce with this, it is because there is no light them;" and those who are deceived by eir great piety, or their signs, will fail to in "the crown," notwithstanding their wonderful works in his name."

We are satisfied that this dangerous phase already beginning, and that many are go g after them. But, beloved, be not de- ived by a great show of piety, nor by the ns and wonders; there is no safety in any ng concerning the coming of Christ, un- s it is in strict harmony with the Word.

But however large a place the above may ld in the manifestation of the mystery of quity, the Scriptures, as *now being fulfil- d,* support the ideas here advanced, viz. hat the mystery of iniquity is not any sect man, or body of men; but the "wicked irits" and rulers of the darkness of this e; but who are to be cast out of this seat empire and eventually bound for a thou- nd years. That these spirits of demons rm a mystical body, or kingdom; and are e rulers of this age, even as THE CHRIST, a mystical body, who are to rule in the rt age. And that the one, in every sense the word, is antagonistic to the other; one ing the CHRIST, and the other the anti- rist; the one the manchild who is to rule nations; the other the man of sin, who s ruled and "deceived" all nations. That e is a kingdom of darkness and deceit, the other is to be truth and righteousness. nd that in spirit and in *person,* the one es "all power and signs and lying wond- s," in order to counterfeit the other.

Also that each of these mystical systems a head, after which the members of the dy are named; and that "the Devil and Satan," is the Bible name of the rulers of the darkness of this world; and hence, "the Devil," can in a certain sense, be omnipre- sent. That the devil tempted Jesus himself, was revealed to him in human form, and was brought to naught, by making him manifest by the spirit of his mouth, or word of truth. In other words, that Jesus, the head, was tempted in the wilderness forty days; that the devil was then *revealed* to him as a ma- terialized spirit, showing great signs and won- ders; and was brought to naught, by the same word, which is to manifest all things. Thus he was tempted in all points, as we, the body, are and are to be, before we shall be complete overcomers. And as with him, so with us, when we shall be brought into personal contact with the MAN of sin, those only will overcome, who "make his truth their shield and buckler." And "He that overcometh, shall sit with me in my throne, even as I overcame and sat down with my Father in his throne."

How full of meaning this makes the rec- ord of the temptation of Jesus. He, the head, and firstfruits, must have the same ex- perience, and be tempted "in all points," like as we, the body are; so that in him we have an example or pattern of the trial and experience of the entire body. "The Spir- it driveth him into the wilderness. And he was there in the wilderness forty days tempt- ed of Satan; and was with the wild beasts; and the angels ministered unto him," (Mark 1: 13). And have not the church had a a similar experience? the "woman fled into the wilderness," she has been tempted of Sa- tan; and has been with the wild beasts, (see Dan. and Rev.), and are not the angels to minister to her? "for he shall give his an- gels charge concerning thee, and they shall bear thee up," etc. How perfect is the pat- tern! and is he not our pattern? being "in all points tempted like as we are"? But Jesus fasted during all his temptation; and so have the church, I answer. He knew that he would eat at the end of his period of temptation, and hence, lived by faith or hope. And do we not thus live?—"The life I now live, I live by the faith of the Son of God," —have we yet so much as tasted of that bread, *except* by *faith?* When his tempta- tion was ended "then the devil leaveth him, and, behold, angels came and ministered un- to him."

The temptation of Jesus certainly supports the view that after the *mystery* phase of the man of sin, the church will be subjected to

personal contact with him; and that then it is, he "shall do great signs and wonders, so that if possible, they shall deceive the very elect." Otherwise, Jesus was tempted in *some* points unlike, while the Scriptures affirm he "was *in all points* tempted like as we are; yet without sin."

SPIRITUALISM.

We are glad to see that the "*Watch Tower*" is at last openly and boldly showing its true character; for *now* those who continue to bid it Godspeed, can have no excuse, that they are not "willingly deceived;" while others may have their eyes opened to its fatal delusion. It now boldly asserts that what Spiritualists have been teaching, viz. that *death* is, "being instantly invested with our heavenly, spiritual bodies, being changed in a moment dropping all that is human and earthly and being clothed upon with our heavenly condition." This, bear in mind, is *death*. "To the class thus blessed, . . they merely step to their higher place of divine perfection and power and there continue the same work. It is only the labour incident to the mortal body, which ceases."

The above effusion, copied from "*Zion's Watch Tower*," and given as the expression of its theology, I once saw expressed in the "*Banner of Light*," in almost the identical language, word for word, (only a few years ago) as *its* interpretation of *death*. But I am not surprised, for I have long expected to see those papers working in harmony, as far as harmony *can* exist in their ranks.

What Spiritualists have all along taught, is *just now* become true with the living church; is the position here advanced. And *death*, physical death, has at last become

"The gate to endless joy,"

is the *new light* of the "Watch Tower."

All classes of Spiritualists may well make "a covenant with death," since, in denying that what was lost in Adam, is to be restored in Christ; they are really denying Christ, and the one sole purpose and object of his coming into the world. And in so doing, they certainly need some *other* than the narrow gate "to endless joy." And they have chosen one which is certainly *broad* enough.

"Be ye perfect." "Not as though I had already attained, either were already perfect, but I follow after," says the apostle. And the previous verse, (Phil. 3: 11), shows that he was to realize it, only at the resurrection. And I know of no Scripture teaching that we are *counted* perfect, while in the corruptible condition; or that in *any* way, the servant is above his Master. *He* was made perfect through suffering; and not till his sufferings ended and he arose, (not a new spirit, but) a "new man," having "flesh and bones," was he *perfect*, in this Bible sense.

We are justified in him, "and whom he justified, them he also glorified." (both are in the same tense, and both are yet future; —"Unto 2300 days, then shall the sanctuary be *justified*, —margin). This road to the perfect, is that which Jesus trod, and Paul says that he "followed after." But the *Watch Tower* says you are *counted* perfect now, you need not go on to perfection; "It is in the *opposite* direction you are to go;" he who "has the power of death, that is the devil," has opened a door through which at a single leap, you can pass from this corruptible, into the Most Holy, or through the *second* vail; *this* is the way. And like one before him, he does not lack Scripture, grossly misapplied, to maintain this way of death.

Again, "*Who can hear it*"? is the heading over another effort from the same source. Rev. 2: 2, will inform the writer of these "doctrines of devils," who *can not* hear it.

How do you explain 1 Thes. 4: 14? "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." A,—If Jesus died and rose again, *so* God will *also* bring them that sleep in Jesus from the dead. "And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." That is, as God brought Jesus from the dead, even so them also that sleep in Jesus will God bring with him.

The difficulty I suppose, arises from the word *with*, "bring *with* him." The same difficulty might be raised in Ephe. 2: 5, "hath quickened us *together with* Christ, and raised us up together (with him)," the new version reads. But we all know that although "quickened together *with* him; and raised up *with* him, to sit together in heavenly places," it does not mean that we were quickened, or raised up, at the same time that he was raised. The same word is used in Rom. 6: 8, "If we be dead *with* Christ, we believe that we shall also live with him." And if God brought him up out of death, "*even so* them also that sleep in Jesus, will God bring with him,"—out of death.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 14. ROCHESTER, N. Y. FEBRUARY, 1882 No. 2.

THREE WORLDS

World that was, World that now is, World to come.

"THE DOOR WAS SHUT."

"The Bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut," (Matt. 25:10).

What door? and when is it to be shut? are questions the answers to which will soon be realized; and hence, we may scripturally expect the Spirit to throw light on them.

The popular idea is, that when Christ comes the door of mercy will be shut; while we have long believed and taught that it was the door to the "high calling." This, we believe is true, but true only in a measure; *i. e.* the door into the marriage feast through which "we that are alive and remain," go in, will be shut against all who are not ready when he comes. Those who do not sleep, go in in a different way, of course, from those who sleep, or "the dead in Christ." *We* are to attain to the incorruptible in one way, and the dead in Christ in another way; and it is this door to the living, which will then be shut against all who are not ready "when the Master of the house" shall appear.—"The Bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut."

As this door by which the living enter, is to be shut when the Bridegroom comes, and the door by which "the dead in Christ will enter, is not to be shut until the resurrection at the end of the time of harvest; it follows that all who are not *ready* when Christ comes, or in other words, when the "day of the Lord" begins, must die, and die "in the Lord," before the harvest is ended, if they are to enter in to the marriage. And that there is such a class, who are to pass through the fire, suffer loss, and yet "they themselves saved, so as by fire," is the direct testimony of Scripture.—"In the day when the Son of man is revealed, in that day, . . Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it," (Luke 17: 30–33). And the first text, (1 Cor. 3: 15), shows to which class of believers this *losing their life*, in order to *save* their life, belongs. Of course we all know what life they must lose, and that it is their temporal, and not their spiritual life they lose in this reign of terror, in order to be saved.

Here then, from the time the Bridegroom comes, and they that are ready, go in with him to the marriage feast, *i. e.* by eating of "the tree of life, the hidden manna," etc. and the door to this entrance is shut, there will be another class who must "suffer loss," they must go through the fire and "*lose their life*," in order to be saved. This is a condition unlike any that has ever before obtained since it was written "Behold I shew you a mystery, we shall not all sleep;" for from that to the present time, the hope has been ever before the living church, that perhaps they might be of that blessed number who should be "live and remain unto the coming of the Lord." But here will be a time when *this* door is shut against them;

they were *not* "ready," when the Bridegroom came; they had been building with "hay, wood, and stubble," and must suffer loss; they can no longer *hope* to "escape the things that are coming on the earth, and stand before the Son of man;" but there is one door still open; the dead in Christ are to come in; and if they lose their life, for the truth's sake, in this "great day of his wrath," and "die in the *Lord*," although they suffer loss, and fail of an "abundant entrance," still when the dead in Christ are raised, they, being numbered with the dead in the Lord, will find an entrance. And to the above class, having failed of the abundant entrance, even this, that they may lose their life in this awful "hour of temptation which shall come upon all the world, to try them that dwell upon the earth," and if they withstand the "great signs and wonders, which shall if possible, deceive the very elect," and maintain their integrity, and *die* in the Lord, even that will be a *blessed* escape:—"Write, Blessed are the dead—not "*blessed dying*," nor blessed *death*, nor blessed he that has the power of death, none of this work of the devil is blessed, but—blessed are they which die in the Lord from henceforth," (Rev. 14: 13), and verse 14 opens with the appearing of Christ, and is followed by the harvest, showing that this condition of things is to obtain, only from that time, Those who are *ready* when he appears, go in with him to the marriage feast, by a partaking of the tree of life; while others, or the unripe wheat, must die, and die in the Lord before the end of the harvest, or they will never find an entrance. For, at that time, *i. e.* "when the Son of man is revealed, he that shall lose his life, (and so be numbered with "the dead in Christ," or those who have died in the Lord), shall save it." This will be a time when the dead will indeed be blessed; the door (not of mercy, but to the marriage feast, the door by which those who "remain unto the coming of Christ, are to enter) being shut, there will be no possible way of entering, except to be numbered with the "dead in Christ," and to die *before* the end of the 7 years harvest.

That the parable of the "ten virgins," with its going in to the marriage feast, its shut door, and the coming of the "foolish virgins" after the door is shut, and "saying, Lord, Lord, open to us," applies exclusively to the living church, there can be no question. And when Christ comes, (next spring, if our reckoning is correct), and they that are ready, are given to eat of the tree of life, and begin to put on incorruption, will not the foolish virgins have their eyes opened, and earnestly pray, "Lord, Lord, open to us"? There is reason for believing there are large numbers in the various sects, who are truly unripe "wheat;" and that all this class are to be brought in, by a *compelling* message, (Luke 14: 23). and brought in, after the first and regular gospel commission terminates. Compare this with that of Mat. 22; and you will see that those who made excuses, refer to the Jews, while the second is the regular gospel call; and when "it is done," and the house is not yet full, then is is, that the compelling message, something different from any thing before it, is resorted to. And will not the treading of the wine-press of the wrath of God, so soon to come on a rejected church, one which Christ has spewed "out of his mouth," together with a knowledge that some have already gone in with Christ, to the marriage feast, have compelling power with the "elect remnant"?

(This going in *with* Christ, though we are not caught up to meet him until after those who "die in the Lord," are raised, (1 Thes. 4: 16), is in perfect accord with other and similar statements; *with* Christ, means that we enter into the same condition into which he entered; but not necessarily at the same time.—"Now if we be dead with Christ, we believe that we shall also live with him," does not mean that Christ is now dead at the same time that we are dead; but simply that we enter into the same condition into which he entered; and if we enter the condition of death into which he entered, we shall also enter into the condition of life, into which he entered. And again, "If we believe that Jesus died and rose again, even so (*i. e.* in like manner) them also that sleep in Jesus will God bring with him," from the condition of death into life; for if we be dead with him, we shall also live with him. And as the *going in* to the marriage feast, is that which makes us to partake of the nature of him who is the life of the world; when we eat of the tree of life, we enter in with him.

THE SOULS UNDER THE ALTAR.

Rev. 6th chapter, we understand, is to be fulfilled during the coming 7 years, viz. that six of the "seven seals," are to be opened.

Under the fifth seal, the great body of martyrs are represented as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that

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dwell on the earth." And it was said unto them, "that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Then there is more persecution, and others yet to be killed as the great body of martyrs were killed, before the body of Christ will be complete.

After the Bridegroom comes, and the wise "virgins," and who represent the living church, have gone in, and the door by which the living are to go in, is shut; the *unripe* wheat, those who are not ready when he comes, must be made ready by fiery trials, and under a compelling power, a forced ripening; and must die, in order to enter in. From that time to the end, it is, in a sense as never before, blessed to be numbered with the dead, who have died in the Lord. And all the unripe wheat, whether they are now christians or not, having been "spewed out of his mouth," must be brought in by the compelling message, and must suffer a martyr's fate, or be killed "for the word of God, and for the testimony which they hold, as their brethren (of the dark ages) were." And if our reckoning is correct, only a few more months, and these "fiery trials," ending in death, will be the *only* way left open, by which to enter the kingdom, for the great part of the church of the present generation, all upon whom "that day shall come *unawares;*" no matter how many "wonderful things they have done, *in his name.*" But "watch ye, and pray always, that *ye* may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

"IN THAT NIGHT;"

"I tell you, in that night there shall be two in one bed; the one shall be taken and the other left. Two shall be grinding together; the one shall be taken and the other left. Two shall be in the field," etc. What night is here referred to? "The morning cometh and the night also; if ye will inquire, inquire ye; return and come." "The day of the Lord is a day of darkness, and not light;" is not this the night referred to, in which some are to be taken, and others left?

That the one "taken," is "caught up to meet the Lord in the air," has been the accepted idea of almost every one, and that it is difficult for many persons to give up an idea that has been long familiar to them, even when they can see that it has no foundation, is unfortunately true; hence, we expect that many of our readers will continue to so apply the above text, notwithstanding the positive evidence that it has no such meaning. One is to be taken and the other left; "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." Now if this is an answer to their question, it means one of two things; first, *where* they are to be taken to, if taken away; or, second, *where* are these things to transpire? will it be here in Jerusalem, or some where else? I think no one can doubt but that one of these, is the question asked and answered in this conversation. Jesus had been comparing these things to the days of Noah, and Lot, as he went out of Sodom. But "In that day, (the day when the Son of man is revealed, Luke 17: 30), he which shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, (where two are to be, when one is taken and the other left). let him likewise not return back. Remember Lot's wife." She did not go back, but only desired to: and the evident meaning is, let him that is in the field, (and his stuff in the house) likewise not return back, to endeavor, or even *desire* to save his stuff. This destruction of Sodom had a locality, and the disciples asked, where the scene of which he was now speaking would be. This latter, I am inclined to believe, was the real question asked and answered; but whether it was this, or, Where taken to? even then it could not possibly refer to our being taken, when "caught up to meet the Lord;" where the body is, there we shall be taken, meaning that where Christ is, there we shall go: since Christ is never called the *body*, for "Ye are the body of Christ," (1 Cor. 12: 27). To make this the answer, would make Christ say, "wheresoever (ye) the body are, there will be the place where ye will be taken to." Then again, to warn us that when taken, "caught up to meet the Lord," we must not stop and go back after our household stuff, is simply nonsense.

What then is the interpretation of this? it may be asked. In answering, let me present the facts as they can now be seen in the light of other Scriptures, and perhaps the question and its answer by our Lord, will be more fully comprehended.

Let us suppose the spring of 1882 is upon us, and that Christ has come, and that they that were ready have gone in to the marri-

age feast, and are partaking of the "tree of life." The "wise virgins," who go out to meet the Bridegroom, in the movement as given in the parable; are those who represent the *living* church, those who are not to sleep; and fulfil the Elijah type, from the time he starts for translation, until the Jordan is reached; are doubtless but a small fraction of the real "wheat" of the present generation.—we have to judge thus, because of the *facts* connected with this movement—and yet, this company, the "wise" virgins, who go out in *this movement*, are—on the conditions of that parable—all who will be "ready, when the Bridegroom comes;" they *represent* the "kingdom of heaven," or gospel church at this time; and the *church* never dies; but like Elijah, will cross the Jordan and be translated. These *wise* virgins, at the time they are actually passing in by partaking of the tree of life, not only represent, but will for the time, actually be the entire *living* church; and all others must come in, as "the dead in Christ" come in. Hence, we can now see how it is that the little company who go in without falling "asleep," no matter how few their numbers, do, just for a brief season, represent one entire phase of the gospel church. Now let us suppose that the Bridegroom has come, and they that were ready, have gone in with him to the marriage feast, viz. that the entire living church—and who are not to die,—are entered in, "with Christ," and *that* door is shut. But this number, together with all of those who are already "dead in Christ," and who are to "rise first," *i. e.* before we who are alive and remain, are caught away to meet the Lord, do not quite complete the number; hence, a compelling power goes forth, to compel them to come in, that the house may be full. But it is only here and there one who is to be taken,—an elect remnant—"I tell you, in than *night* (the day of the Lord is a day of clouds and thick darkness, "and no brightness in it," "the morning cometh and the night also," and it is in this symbolic night that) two shall be in one bed, the one shall be taken and the other left. "Blessed are they that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." In this fearful time that is coming on the earth, the former works, "the hay wood and stubble," of this elect remnant will be burned, for these, are to be cleansed by fire; but their works, while being ripened in this tribulation, "will follow them."

"And they answered and said unto him, Where, Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together." This answer being in parable, places the truth under cover. If the eagle, which is a bird of prey, refers to those who are destroying and putting to death the remnant who are left, and must "die in the Lord," or "*lose their life*," in order to be saved; then the answer, Wheresoever the body is, thither will the eagles be gathered together, means that wheresoever the saints, and who are of the body of Christ, are to be found, there these birds of prey will be gathered. Not *one*, who is to enter the kingdom, can escape a martyr's doom, or *death* in some form; and before the "dead in Christ" are raised; hence, their persecutors are compared to eagles, whose swiftness is so great, and whose instinct is so sure, that no prey can escape. *This*, it seems to me, is the true interpretation of the question "*Where*"? where will these scenes be enacted? "where the *body* is, thither will the eagles be gathered." But if the eagles refer to those who are gathered, then he that gathers them is death, the same that gathered Abraham, "and Abraham died, and was gathered to his people," (Gen. 25: 8); for at this time, or while "the winepress of the wrath of God" is being trodden, the body of Christ, and to which the "eagles are gathered,—a mere handful excepted—will be silent in death:—"Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past." And then, says Job, "Thou shalt call, and I will answer thee." "For the great day of his wrath is come; and who shall be able to stand"?

When the Bridegroom comes, and they that are ready, have gone in; *this* entrance will certainly be closed. But we know the living, "we which are alive and remain," —and are *ready*—enter into *life* in a different manner in some respects, from the dead in Christ; and so much so, that it has been made a matter of revelation. And the evidence is perfectly conclusive that *this* door will be shut, when those who "are accounted worthy to escape the things that shall come to pass, and stand before the Son of man," have escaped; while others must go through the fire, suffer loss, and drink the last bitter dregs of the martyr's cup.

Never until now have we been satisfied with the numbers by which the parable of the "ten virgins" has been thus far fulfilled.

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In brief, then, we understand that in the
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In the 1843 movement,—and which was the going forth of the virgins to meet the Bridegroom, (Matt. 25: 1), the church, all that is represented by "the kingdom of heaven," were to go out; but though that movement was world wide in its influence,—as is abundantly apparent by the reaction, after the disappointment,—still, in the main it was confined (as it should have been,) to this western land, where the gospel sun is setting, but the church as a body, rejected that call.

The trump of God, began to sound in 1840; and this call to meet the Bridegroom, was the first great trial, in which the Laodicean church began to be "weighed in the balance." Of those that respond to the call, (not necessarily at the first moment, but at any time before he comes), a part are "foolish," and are weeded out. They that are ready,—among those who respond to the call,—go in with him to the marriage feast, as the *living* church are to go in; and this door is then shut. When these go in, they partake of the tree of life; and it is this eating, that gives us life; or renews these leaky "earthen vessels;" for, as new bottles, we are to be filled with the new wine of the kingdom. When this number, —and it may be *very* small,—have gone in, and the door is shut, from that time until the door by which the dead in Christ come in at the end of the seven years, is opened, this company who are putting on the incorruptible, and without tasting death, represent, and are, all of one entire phase of the church. The *going in to the marriage feast*, is not the marriage feast itself; this will evidently be experienced at the washing of the high priest's flesh, and when the entire body is present. But the manner of going in, of the dead in Christ, and those who do not die, differ as a matter of course. And those left out, and who are not ready when the Bridegroom comes, and the door is shut; cease, from that moment, to be the church, or in any way to represent the church; hence, Jesus does not "know them," (Matt. 7: 23, & 25: 12); the "kingdom of heaven" during these seven years, being represented by the overcomers. But among these who cry, "Lord, Lord, open to us," there is an elect remnant who, if not deceived by the "great signs and wonders" of the false Christs, will be brought in with the dead in Christ, at the end of the "great day of his wrath."—In this connection read Rev. 15th and 16th, and notice first, the "sea of glass," and who are on it, and the song they sing. And also notice that "the temple," or church, and

which is the temple, (see 1 Cor. 3: 16) "is filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple—the church,—till the seven plagues of the seven angels were fulfilled." And the 16th chapter is a description of their fulfilment. Thus it appears the church, or temple is in some special condition during this day of wrath, and into which none can enter until the plagues are fulfilled. And this is equivalent to the door being shut until the day of wrath is passed; and while the dead in Christ will, with Job, be hidden in the grave, "hide me in the grave until thy wrath be passed," those against whom the door is shut. will be sifted by the false Christs, and purified by fiery trials:—"Blessed are the *dead*, that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."—The dead will be at rest, but the living, in this "great day of his wrath," will be in a furnace of fire; and fall by sword, and pestilence, and death in all its forms which the fiercest passions of men and devils can invent; and fall, not as honored martyrs, but as those unfit for the Master's use, until purified by fire. A class, "spued out of his mouth," brought in by a compelling power, and saved "so as by fire."

QUESTIONS AND ANSWERS.

In what sense was the devil and his angels cast out into the earth in 1848, more than they have always been in the earth? and what is meant by their being cast out of *heaven?*

A,—The answer to one question involves that of the other to such an extent that we shall treat them as one. "Heaven," as referred to in this and many similar texts, is a place of authority, see margin of Ephe. 6: 12, we wrestle "against the rulers of the darkness of this world, against wicked spirits in heavenly places." Or (new version), "in the heavenly," places, being a supplied word.

By being cast out of heaven in 1848, we understand that the casting out *began* then, but is fully accomplished, only when the living church are completely free from all error, or "doctrines of devils." The kingdom of heaven, in all of the parables of Jesus, represents a mixed condition of good and evil, and which was to obtain during the entire gospel age. Hence, "the kingdom of the heavens," has been in a condition of anarchy ever since the fall of man; and will be until the second man Adam takes to himself his great power and reigns. In the time of harvest, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (or cause stumbling) and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth; then shall the righteous shine forth, in the kingdom," etc. "Yet once more I shake not the earth only, but also heaven. And this, yet once more, signifieth the removing of those things which are shaken, that those things which cannot be shaken may remain, wherefore *we* receive a kingdom which cannot be moved," (Heb. 12: 27, 28). "The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven."

"The spirit of truth, and the spirit of error," we understand to be the influence of truth, and the influence of error; brought to bear through the letter of the word and human agency, as the channel through which the spirit powers have controlled mankind. God's holy angels, under the direction of his spirit, minister for the truth, (by which alone we are sanctified and saved); the fallen angels minister to the spirit of error. Truth is the Spirit of Christ, and error the Spirit of antichrist. The kingdom or dominion of God, is over all; it never was cast down, and never will be set up. But the kingdom which the God of heaven gave to man, was lost by the first Adam, and will be restored by the second Adam. And in the meantime "this present evil world" is in subjection to the fallen angels, "the angels which kept not their first estate, or principality, but left their own habitation." But unto the angels hath he not put in subjection the world (inhabited earth) to come, whereof we speak. But,—concerning man it is testified—thou madest him a little while (margin, *i. e.* while in the corruptible) lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. . . But now we see not yet all things put under him, but we see Jesus who was made (for a little while) lower than the angels *by* the suffering of death (margin, *i. e.* by taking our corruptible nature, entering this death-condition), crowned with glory and honor." And if Jesus the firstfruits, has been thus crowned, it is certain that the entire harvest will be, in due time.

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God permitted the fallen angels to have control of "this present evil world," that his children might have the blessed experience of suffering trials and temptations, "for every son that he loveth he chasteneth;" and every branch in Christ "that beareth fruit, he purgeth it, that it may bring forth more fruit." And the christian's warfare is not against flesh and blood, but against these wicked spirits, as the rulers of the darkness of this world. This warfare, is not designed to overthrow "Satan's dominion" over the world; it is only to take out the material for the kingdom of Christ, and whose kingdom "is not of this world." The last trump, viz. the seventh, is the time when "the kingdom of the world," (new version) becomes the kingdom of our Lord and of his Christ. Hence, it is only under this trumpet that Satan's kingdom is to be shaken and removed. This trump, "the trump of God," began to sound in 1840. And we should expect before long, that some change would transpire in that which was to be shaken and removed; and from 1848 to the present time, just such a change is brought to view in Rev. 12: 7, (9). The powers of the heavens were to be shaken, before the sign of the Son of man appears; that those things which can be shaken may be removed. And the power of the rulers of the darkness of this world, is to be shaken and removed, and the Devil to be bound for a thousand years. And in Rev. 12, at apparently the right time chronologically, we have a prophecy of the shaking of just what we have to believe constitute these "powers of heaven,"—: "And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." And when cast out into the earth, and which is, like all the rest, a work requiring time, a change of dispensation follows: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Just what *should* transpire early in the sounding of the seventh trumpet, (see Rev. 11: 15). Now is come salvation, and 1 Peter 1: 5, says, we "are kept by the power of God through faith unto salvation ready to be revealed in the last time." And this salvation is associated with the appearing of Jesus Christ, ver, 7, and the *end* of our faith, verse 9. Again, when Christ "takes to himself his great power," it is that he may reign. "And in the days of these kings shall the God of heaven set up a kingdom," etc. (Dan. 2: 44). And when these powers of heaven are shaken, and the devil and his angels are cast out into the earth, it is then, the sign of the Son of man shall appear, and "now is come salvation, and the kingdom of our God, and the power of his Christ." Now take into account the proof there is, that the seventh trumpet began to sound, or in other words, that the events to transpire under that trumpet began in 1840, in the advent proclamation, or "great voices *in heaven*," viz. the church, the "kingdom of heaven," and that the mystery of iniquity, or man of sin, was to sit in the temple of God, (the church, the kingdom of heaven), and we can see that against which we have wrestled, viz. "against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places;" and not against flesh and blood. And these powers are to be shaken, and cast out of the church, or the kingdom of heaven.

As the mystery of iniquity, sitting in the temple of God, and reserved in chains of darkness, their working has been through human agencies, and by substituting doctrines of devils, for the doctrines of Christ. But when cast out into the earth, they are revealed (uncovered, made known to us), in their true character as spirits of devils. And this is to take from them their *power* over the church, just as when Jesus cast them out of an individual, their power over that person was broken; and they could do nothing until they entered again into organized bodies. Even to enter into swine, gave them some power; and now, since they are being cast out in mass, it is only through organized mediums that they can act. And not until the chains of darkness in which they are reserved unto the judgment of the great day, are removed, can they come to the light.

When these unclean spirits of demons are entirely cast out of the church, and the sanctuary is cleansed, "of all things that cause stumbling and them that do iniquity," NEW VERSION, the church will be *clean*, but will be a very "little flock." And during this "seven years," the little company of overcomers, will be the entire representatives of "the kingdom of heaven"—parables refering to the gospel church, always apply to the living, and not to them that sleep.—The devil and his angels having been cast out of the "sanctuary," where they have been permitted to work, as the mystery of iniquity, (and for a wise purpose), but reserved in age-lasting chains, will now be free from that re-

straint, "that which restraineth," being taken out of the way. And in this condition, they can enter into this *material* kingdom, a kingdom belonging to "the perfect man," but into which God can enter, Gen. 18: 2; and angels, and all spirit-beings, when not restrained.—"Forget not to entertain strangers, for thereby some have entertained angels unawares." See Judges 13: 11, also the "man Gabriel," &c. &c. Angels are spirits, (Heb. 1: 14: "A spirit hath not flesh and bones," (Luke 24: 39). As spirits, they only act in the material kingdom by influencing the will of material beings, (see 1 Kings 22: 20–22). But when materalized, they have wondrous power over nature, (Judg. 13: 19). After the mystery of iniquity is cast out of "*heaven*," "woe to the inhabiters of the earth and of the sea! (Earth, and sea, are symbols, as well as *heaven*, see Rev. 13: 1, and 11). When the church is delivered from these doctrines of devils, and all restraint is taken away, the present phase of spiritism will pass into one of diabolical power; since they will no longer be compelled to act through corruptible "*mediums*," but can enter the physical kingdom themselves. Then indeed, woe be to mankind, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

When angels enter into the human domain, it is not into corruption, this is *death*, and they would be as powerless as is corruptible man; but they enter into the *incorruptible;* the condition of the perfect man; one to which God has made the material kingdom of nature,—of the earth—subservient. (In the resurrection, man is to be equal to the angels, viz. to the angels of Bible revelation. In other words, to angels *on this side the vail.* Because they, when they come to us, are in the condition in which the *perfect* man, "made perfect through suffering," is to be). When the spirits of devils are in "the temple of God," they work by impressions on the mind, but have the "spirit of truth," to oppose and restrain them. This was the working of the mystery of iniquity. When cast out of the church (heaven), they are removed from the restraint of the spirit of truth, and take full possession of a man, and who for the time, is their medium; but *that* man is not in Christ; he has never been grafted in, or else he has been taken away, (John 15: 2). Without a medium they have no power over the material world, and cast out of the church, can only influence men of the world. But when the age-lasting chains are removed, and they are permitted to enter the material kingdom with perfect materialized bodies, they will then no longer need poor corruptible mediums; then indeed, their coming (presence) will be "according to the working of Satan, with ALL POWER and signs and lying wonders," (2 Thes, 2; 9, new version). And for a "short time," nature, the elements, and man will be given up to "him that has the power of death, that is the devil;" with but one restriction, "see thou hurt not the oil and the wine." Against the "little flock," he must not lift his hand, "a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

Darkness is that which is not revealed; "what I tell you in darkness, that speak ye in light, there is nothing covered that shall not be revealed," (Matt. 10: 26, 27). Angels, who are spirits, have power to materialize a body for themselves, when communicating with mankind, of this there is abundance of scriptural proof. Hence, they can reveal themselves, or enter into the material condition, and so exercise their power in or over the material kingdom; and which, under God, belongs to man, (see Gen. 1: 26). The fallen angels, are restricted from entering this material kingdom, reserved under age-lasting chains; yet can act only in and through living organism; if in swine, they can do what swine can be made to do, and if in man, what the man can be made to do. Hence, a good or a bad medium, determines the extent of their power. But in *perfect* organization, such as angels can take to themselves; and such as the restored and perfect man will have, and in which the material kingdom is completely subject to him, they will do great signs and wonders.

Being cast out of heaven, we understand, is being cast out of the kingdom of heaven, or church. And this casting out, has been cotemporary with the cleansing of the sanctuary. The "war," which was to cast them out, began with the seventh trumpet; and the casting out, began soon after, and is to be fully consummated, only when the sanctuary is fully cleansed. As these spirits of devils are cast out of "the kingdom of *heaven*," they cease to be the *mystery* of iniquity, and are revealed, as the MAN of SIN; even as the mystery of God will be finished as it takes the character of the MAN-CHILD.

The mystery of iniquity is the antichrist spirit, working in, and through the church;

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the man of sin is that mystical body cast out, and working outside. While in the church they worked by teaching false doctrines for the doctrines of Christ; when cast out, they openly deny the teaching of Inspiration, and each their own condition to be that of the true spiritual, or perfect *man*, that death is the door to life; and in sympathy with this, the "*Watch Tower*" gives us a new version, instead of "We that are *alive* and remain," it is "we that *die* and remain," who are to be "caught up to meet the Lord."

Q,—What was the signification of the jubilee trumpet sounding on the tenth day of the seventh month? and when and how is it to be fulfiled?

A,—The jubilee trump was to sound on the day of atonement: "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land," (Lev. 25: 9). It was to proclaim "liberty," ver. 10; deliverance to them that were bound, verses 39–41, and a complete restitution of all things. And must be made on the day of atonement. Now I would ask the questioner, when the antitypical day of atonement began? and when this proclamation of "liberty to the captives, the opening of the prison to them that are bound," and a general "restitution of all things," began? and in answer, refer him to Is. 61: 1; Luke 4: 18.

The fulfilment of the jubilee trump which was to sound "throughout all the land," in the proclamation of the gospel to "all nations;" and the fact that it has been "in the day of atonement," or while our high priest has been appearing in the presence of God, for us; is additional proof that the Jubilee argument is purely scriptural. And it also proves that the jubilee trump was sounded, "throughout all the land," *before* the jubilee year, or times of restitution began, and not *in* the year of jubilee; because we know the gospel precedes the "times of restitution."

It is stated in the law, in such a way that we could not determine whether the jubilee trumpet was sounded on the day of atonement of the forty-nineth year, or the fiftieth year. If in the fiftieth year, the entire proclamation would have been within the jubilee year, no matter whether the year began in the spring or autumn; since if it began in the spring, it would be six months and ten days into the jubilee year, when made; and if the jubilee year began in the autumn, it began with the seventh month, and the jubilee trump would even then have commenced ten days after the jubilee year began. But in the fulfilment, we know that the gospel, or jubilee trump, and its day of atonement, precedes the beginning of "the times of restitution of all things."

Q,—How do we determine that the jubilee year began in the spring?

A,—We know they came out of Egypt in the spring, and before the wheat and rye were come up, (Exo. 9: 32, see margin), and in the month Abib, (Exo. 13: 4); and that this was the "beginning of months, the first month of the year," (Exo. 12: 2), the month of the passover. Again, we know there were three feasts in the year, and that this feast of unleavened bread, was the first, and the feast of tabernacles, the last, (Exo. 23: 14–17; & 24: 18–23), and hence, that the year on which all the observances of the law were based, began with the month Abib; that the first feast was in the first month, and the last one, in the seventh month; and that no *other* year is ever mentioned as a basis for counting months or years. And as this ecclesiastical year, beginning with the month Abib, is the one on which the *law* is based, that method of counting time for whatever is based on the law, cannot pass away until all be fulfilled. And there can be no question but that the jubilee year was counted as a part of the law.

Bro. A. P. Adams writes: Dear brother, still the light increases! more and more! *Bless God.* I think you must be right, in the main at least, in what you say about spiritism. The thought has come to me several times that *that* development of satanic power is in some way connected with the manifestation of the man of sin, the antichrist, in these last days. By the way, is not this same spiritism one of the three "unclean spirits," (Rev. 16: 13)? (We think not; if the entire "mystery of iniquity," *revealed*, is *one* of the three, where shall we look for the other *two?* But more on this at some future time: Ed.)

You say that the "falling away" is from the doctrine of the personal coming of Jesus, and substituting death, that he comes at death, in its place; is not the apostasy more general than this—this being only one feature of it? Is it not rather the falling away of the Laodicean phase of the church? and of which phase nothing commendatory could be said, though something good is said of every other phase. (Yes, brother, the falling

away doubtless refers to the entire church, all who are not ready, when the bridegroom comes. And hence the compelling message to bring them in, after he comes).

I am better satisfied with the jubilee argument than ever before; and am glad that I questioned it, for points have been brought out that I had never noticed before. The TRUTH never suffers from overhauling, nor indeed from any thing else, "Ye can do *nothing* against the *truth*." I can now see that the 70 cannot refer to the 7th year sabbath, for if it did, the land should have lain desolate some hundreds of years, in order to have enjoyed her sabbaths. I can also see that the jubilee year was really a completion —a sort of capstone—to one complete sabbatic cycle; for if it were not so, and the 50th year was the first year to begin a new series of 7 times 7, then the last 7th year sabbath of the second cycle, would be the 98th year, and the jubilee the 99th year; the next jubilee the 148th, the next he 197, and so on in inextricable confusion. (And again, if the 50th year had been the first of the next 7, the law would have been divided against itself. It forbid the cultivation of the land in the 50th year, (Lev. 25: 11); and commanded them to cultivate it, the first 6 years of a seven-year cycle, verse 3). But the 50th year being the completion of one cycle, and then beginning a new series with the next year after the jubilee, makes it plain that one full jubilee cycle was necessary to fulfil one perfect sabbath to the land, and before a second and similar cycle could begin.

The comparison between Christ's temptation and that of the gospel church, in the last HERALD, is very beautiful. Surely the two mysteries are being clearly defined, and how plain it is that those who "went out from us," are teaching doctrines of devils.

How glorious the thought that so soon we shall know what LIFE is—and how sad that some who have been in the light, having "wandered out of the way of understanding, shall remain in the congregation of the dead;" Yours in the "blessed hope."—*It grows more and more blessed*— A. P. A.

(A curious fact may be noticed in connection with the cycles of 7 year sabbaths.

Those acquainted with chronology understand that for just twenty years after the division of the land, and before they were sold into the hand of the king of Mesopotamia, (Judges 3: 8), that they served the Lord, (Judg. 2: 7). If they had served the Lord always, we may presume, from Heb. 4: 8, that Joshua would have given them rest, "then would he not afterward have spoken of another day." Now assume this as the turning point; before this they did serve the Lord, after this they were rebellious; and it is then that "he speaks of another day," or another rest. Now they have rebelled, and God speaks of *another* rest; their jubilee, and which was to be their true and complete rest, shall not be; but the great antitypical rest, must now be attained. This seems to be just what is intimated in Heb. 4: "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, again he limiteth a certain day." What rest? a sabbath of rest, is the answer. And how were they to attain to that complete and perfect sabbath, such as the *law*, or Joshua, offered them? "Thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years," (Lev. 25: 8). This was the measure to a complete sabbath under the law, but they never had one; "the land did not enjoy its sabbaths while they dwelt upon it," nor did they ever have a jubilee; if they did, the Bible is silent about it; the subject is never once named in all their history, after the death of Joshua; "If Joshua had given them rest, then would he not afterward have spoken of another day." But they failed to enter in, because of unbelief; therefore there remaineth a rest to the people of God,—the real heirs by faith.—But these, who become heirs by faith, can be forgiven; the law demanded absolute obedience, but here if any man sin, we have an Advocate: the law said nothing of grace:—"The law was given by Moses, but grace and truth came by Jesus Christ."

When they failed to enter in to *that* rest, God spoke of another day, and another rest "into which we that believe do enter in," —by the prescribed way, even as they should have entered in. But how the new element of grace through faith, is introduced; and forgiveness may be extended "until seventy times seven." They failed once, and lost it, and never entered into that rest, or restitution of all things, which the law provided for them at the end of one seven sabbaths, or one "space of forty and nine years."—And they had no promise of rest, until the year of jubilee; and nothing is said of a second one.

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If one of these *sevens*, and during which they must wait, was a space of 49 years, seventy times seven, is 70 times 49, or 3430 years. And when they failed, he mentioned this other "rest." "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua," and then they rebelled, and, instead of permitting them to complete their "seven," and enter into their rest, he "sold them into the hand of the king of Mesopotamia," and never subdued their enemies under them, but "left of the nations around them, as thorns in their side," and never, so far as the Bible informs us, gave them a jubilee. (Josh. 24: 31, Judg. 3 : 8, & Josh. 23: 13). But when they failed, he spoke of another day.

From the division of the land, to the captivity, was 963 years. But this *changing* the "day," when they failed, was 20 years after the division of the land, or 943 years before the captivity. From this, when the starting for "another day," viz. the real sabbath that remained to the people of God, began, and the other was annulled, 70 times this 7 sabbaths of years, measure to this coming spring, or the end of 1881:—Thus, 430, and 513 before the captivity, and 70, and 536, from the captivity to christian era; and 1881, make 3430 years, or 70 times 49, the seven-year sabbatic period during which *they* were to wait.

We give the above, not particularly as a new time argument; I do not know that any more are necessary; but to show what mathematical order and system obtain throughout the Scriptures. If the above is a foreseen and designed arrangement, to measure from the time when they failed,—under Joshua,—and God changed the day, "And spoke of another day, and another people who should enter in by faith, it will explain many things which need explaining; First, why that 20 years after the division of the land, was left in such a peculiar way—a blank, as it were, in chronology—requiring the united testimony of both the Old Testament and the New, to fix it. And 2nd, it accounts for the fact, that after arranging the whole jubilee system, not a word in all their history appears, to show that they ever had one. It seems as though David, a man after God's own heart, would have observed the year of jubilee, if it had been in God's plan for him to do so; but never in the history of David, or any of the kings, do we learn that the subject of the jubilee was ever mentioned.

This in no way affects the Jubilee argument, or the time when God commanded them to begin to count; it only proves that the entire system of jubilee cycles was designed expressly for, and in reference to the last great jubilee, in which the entire system is fulfilled; and also that since God spoke of another than the typical day, it would require seventy times seven, of the period reaching to a typical jubilee, to reach to the "times of RESTITUTION OF ALL THINGS."

OPENING OF THE SEALS.

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals," (Rev. 5: 1). "And I saw when the Lamb opened one of the seals, . . And behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer," (Rev. 6: 1, 2).

It will be noticed that with the opening of the first four seals, John sees a horse and his rider go forth, having a specified work to accomplish. Now it by no means follows that the work of the first rider is accomplished, before the second horse and his rider goes forth; nor that the second one finishes his work, before the others follow. They merely start out in the order here given, and are soon all at their work of devastation together, as is clearly made to appear in the work of the fourth one. It will also be noticed that the name of him that sat on the fourth horse is Death, and hell followed with him; while the name of the rider of neither of the other three horses is mentioned. The fact that the name of this one rider is mentioned, as Death, helps us on one point at least; for we know that *this* "horse and his rider," is not a literal horse nor a personal rider; but merely a result which follows certain causes. And the truth concerning the explanation of this "horse and him that sat thereon," is a Scriptural guide to the interpretation of the others.

That the opening of six of the seals are to be fulfilled ~~in the next seven years~~, or during the treading of the winepress of the wrath of God, seems certain; 1st, because they picture forth just the condition of things which is clearly foretold in many other parts of the Bible, as that which is to obtain at the end of the gospel age. *This* is why we place them *all* at the end of the age, viz. because just such a condition of things as each and

all of them bring to view, *is to transpire* during the "harvest" of this age. We have believed, in former years, that at least four of them were in the past; the first, which evidently refers in some way to a Christ-power going forth to conquer, applied to the work of the gospel church in subduing and overcoming the world, from the beginning of the gospel age, we thought. But I see objections now, the gospel age is not the time to subdue the *world*, but only to bring the church out "victorious from the beast," (Rev. 15: 2, revised version); while the work of conquest only begins at the appearing of Christ. Hence, the opening of the first seal is yet future.

2nd, the sixth seal is certainly opened before the *end* of the harvest, because it involves the "great day of his wrath," and those who share in the first resurrection are raised at the end of the harvest, and yet they are to be hid in the grave, until his wrath is passed, (Job 14: 13).

The "red horse," and his rider, and whose work is "to take peace from the earth," is evidently the spirit of war, which is to sweep over the earth, in this "time of trouble such as never was since there was a nation." The third, the black horse and his rider, with a pair of balances in his hand, is a symbol of famine; in which small quantities of food are carefully weighed out to the people.—If you would see a shadow of "the black horse," and his rider, a mere forecast of coming events, go to some parts of Russia, and see whole villages of the dead, with not a single living person; and other villages with much the larger part dead, and the remainder in the last stages of starvation; and then read of the pitiful amount of food weighed out for them by the government.

"And when he had opened the fourth seal, . . I looked, and behold a pale horse; and he that sat on him, his name was death; and Hades followed after him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts (governments) of the earth, REVISED VERSION. (In the margin, instead of death, it is rendered *pestilence*, in the second instance, but the word "death," the name of the rider, and of the manner of killing, is the same word in the Greek). The fourth seal therefore, represents pestilence, the sure follower of war and famine. Notice also, that under the fourth seal, the second and third, are brought to view, showing that the one "horse and his rider" do not stop because another begins. "And there was given unto him—the second one, war—a great sword;" while famine, the third rider, had "a pair of balances in his hand;" and the fourth rider had power "to kill with sword, (war), and with hunger (famine), and with death,—margin, pestilence—and with the beasts of the earth,"—the "four great beasts that have arisen out of the earth," and all of whose lives are prolonged to the end, (see Dan. 7: 12). Thus all these agents of destruction are working together, during the opening of the seals.

The rider on the white horse, represents the spirit, or influence, or power of Christ, while "treading the winepress" alone. This is evident, 1st, because in chapter 19: 11-13 the rider of the "white horse," is Christ. And 2nd, he rides forth alone, at this time; while in the 19th chapter, it is after the marriage supper, (verse 7), that he rides forth, and he is *not* alone; and is "clothed in a vesture dipped in blood;"—the result of treading the winepress, (Isa. 63: 3). And verse 15, affirms that he, the rider of the "white horse," is "he that treadeth the winepress of the wrath of Almighty God."—Not then, during the scenes of the 19th chapter, for the tense determines nothing; he is the one that treadeth the winepress, is the fact there stated, but the others who follow him who has the "vesture dipped in blood," and who are also on "white horses," were not with him in his riding forth of chap. 6; nor is he there represented, as he rides forth to his work of conquest, as having then stained his raiment. He rides forth alone, on a white horse, and has a "bow; and a crown was given unto him."

The four seals, we therefore understand, to represent the "great and terrible day of the Lord," a day "of clouds and thick darkness; and having *no brightness in it*." A time, after the living overcomers, and who go out to meet the Bridegroom, have gone in to the marriage feast, and the door is shut. A time when "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion." A time when men shall "drink of the wine of the wrath of God, which is poured out *without mixture* into the cup of his indignation." A time when Wisdom "will laugh at their calamity, and mock when their fear cometh." A time

"when once the Master of the house is risen up and shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open to us." In short, a time when the winepress of his wrath is being trodden.

The going forth of the white horse, and his rider, is the hidden power of Christ, in his work "of flaming fire," the fire of God's wrath; in other words, the influence which he is to exert over humanity while here as "the lightning," etc. "so shall the Son of man be in his day." "He shall come, but who can abide the day of his coming"? and "who shall stand when he appeareth? he that hath clean hands and a pure heart" (Do not flatter yourselves, you who do so many "wonderful things, in his name," for "there is none that doeth good, no not one.") Who then will stand, when he appeareth? and who will have clean hands, and a pure heart? There are those who will stand, and "stand before the Son of man." There are those who will be clean; for the "sanctuary will be cleansed."

If the tares, the foolish virgins, the bad fish, indeed, all who are not ready when he comes, are to be burned in this "fire of God's wrath," what agents, controled by Christ, will God use? "For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." The wicked are the sword of the Lord; and the pestilence, (see 1 Chron 21: 12). But he has four special judgments, by which he destroys, (see Ezek. 14: 21. and Rev. 6: 8). "Thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off man and beast." "To kill with sword and with hunger and with pestilence, (mar. R. v.), and with the beasts of the earth." These then, are God's four sore judgments. Now Jerusalem was destroyed with sword, and with famine, and pestilence, and with the "wild beast," of Dan. 7: 7. And the same "four," are to be used in the treading of the winepress into which the gospel church, or second house, are to be cast. Thus the rider of the "white horse," sends forth the wrath of Almighty God, in his "four sore judgments."

The first four seals describe the work of these judgments on the "clusters of the vine of the earth." The fifth seal is only a statement of the fact that the martyr era must be renewed; that there are those who must be killed as *they* were, before the dead in Christ awake in his likeness, or are "*satisfied*." And the sixth seal is the *effect* on mankind of the going forth of the four horses and their riders. In other words, this whole period,—of 7 years—is "the great and terrible day of the Lord," or "great day of his wrath."

The "sun, moon, and stars are evidently, thrones, dominions, and rulers; as are mountains, islands, etc. all of which are symbols of the ruling element among mankind." "And the heaven departed as a scroll when it is rolled together,"—a change of dispensation. "As a vesture shalt thou fold them up, and they shall be changed," (Heb. 1: 12).

After this change of the rulers of this age, and "He whose right it is," receives the kingdom, then, the judgment of the church, being ended, the conquest of the *world* will begin, by the rider on the "white horse," but he is no longer a solitary rider, "the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations."

When he rode forth alone, he had but one crown, (the golden crown of a high priest) but here, in chap. 19, "on his head were many crowns." And he alone, "is clothed with a vesture dipped in blood." Those who follow him on white horses, have on no such vesture, they were not with him when he thus "stained all his raiment," for *he* "treadeth the winepress of the fierceness and wrath of Almighty God."

The four living creatures, full of eyes, are evidently the same as those of Ezek. 1: 5, 14, etc and represent something associated with the sitting of the "Ancient of days, his throne was like the fiery flame, and his wheels as burning fire," (compare Ezek. 1: Dan. 7: 14, and Rev. 4:). The Ancient of days, and who is seated on the throne, is beyond question, God the Father; (compare Dan. 7: 13, and Rev. 5: 7). In Daniel, one like the Son of man is brought before the Ancient of days, in order to receive a kingdom. And in Rev. He who opens the seals, is not he that is on this throne, for he —the Lamb—"came and took the book out of the right hand of Him that sat upon the throne." And we are waiting "for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ," The four living creatures,—improperly rendered "beasts"—seem, in Ezek. to be a part of the throne itself; and here, they are "in the

x share in the first resurrection = gp. mus.

 Rev. 7:3

□ Heb. 11:35. ○ Rom. 9:6

midst of the throne, and round about the throne of the Father. What the four and twenty elders represent, I have never as yet seen satisfactorily answered. If twelve of them were the twelve apostles, where is the place for Paul? And who can believe that the twelve sons of Jacob, and who were all or nearly all wicked men, are the other twelve? In supposing these twenty-four elders to represent the Jewish and the gospel churches, there is difficulty in any view; if twelve of them represent the twelve tribes, and not the twelve, or rather thirteen individual heads of those tribes, then the other twelve, should represent twelve —— something, of the gospel church, and not the individual apostles. And in that case, the twenty and four elders are merely *representatives* of the two churches, and not any individual members of those churches. They evidently *represent* the entire church of the firstborn; and *may be* the angels of the churches, "Unto the angel of the church of the Laodiceans write," etc. They cannot be the church, or any part of the church who are sleeping, since the martyrs are still under the altar at the opening of the fifth seal, and another part, and who are yet to suffer, are still on earth; and the entire church, apostles and all, are to be in one company, when "the dead in Christ" are raised, and "we which are alive and remain," are caught up together with them, to meet the Lord.) And the resurrection does not occur until after his wrath is passed, and therefore not until after the sixth seal, or effects of his "four sore judgments," are fulfilled.

Rev. 4:4

Rev. 8:13

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During the opening of the first six seals, the overcomers, those on the sea of glass, (Rev. 15: 2), having "come victorious (out) from the beast, and from his image, and from the number of his name, standing by,—margin, upon—the glassy sea," (R. V.), are "accounted worthy to escape all these things, and stand before the Son of man." These, never die,—"we who are *alive* and remain, and readers of the HARALD, know what that means, and that we are not *alive*, until we "eat of the tree of life," Rev. 2: 7, these *living* ones never die: "Whosoever *liveth* and believeth in me, shall never die," (John 11: 26). These are the only ones who will get the blessing promised in Dan. 12: 12, because no others *can* wait, and come to the "end of the days;" for the unripe, or those not ready, *when he comes*,—not seven years after—are shut out, they cannot go in with these, and so come to the end of the days; but must die before the end of the harvest, or fail of being saved, even "so as by fire." 1 Cor 3: 15.

Lu. 21:36

After the "great day of his wrath" is ended, the resurrection of the dead—the first resurrection—takes place, (Job 14: 15). Hence, the events of chapter 7 come in after the sixth seal is ended, and before the seventh is opened. That the sealed ones of chapter 7, are those who share in the first resurrection, first, out from the Jewish age, from the twelve tribes of Israel; and second, those of the gospel age, "a great multitude, which no man could number, of all nations," is beyond question. The four winds were held until the "*servants* of our God" were sealed. Then the sealing begins with the servants of the first house of Israel,—"they are not all Israel that are of Israel," but there were seven thousand, in Elijah's day. And Paul speaks of these, "Women received their dead raised to life again;—a figure of the better resurrection—and others were tortured, not accepting deliverance; that they might obtain a better resurrection; . . and these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." These are sealed out of the twelve tribes, and then the great multitude of the dead from the gospel age. And in *some* way a distinction is maintained, and the two churches are represented in the NEW JERUSALEM, (see Rev. 21: 12–14); "and the two sticks became one."

This great multitude which no man could number, like those from the tribes of Israel, are *servants*, (com. verse 3, & 15); and are not the "little flock:" "Henceforth I call *you* not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known to you," (John 15: 15). These are a little flock; the special flesh of the high priest. All of this class, from out the Jewish church, were at the first washing of the high priest's flesh during that forty days, when he "opened their understanding, and expounded *in all the Scriptures*, the things concerning himself,"—"all things that he had heard of his Father."—It was mainly from the last generation of the Jewish church he chose the sons, as distinct from the servants of the true tabernacle.—Aaron and his sons were to be the anointed priests of this "kingdom of priests," (see Exo. 28: 41, and 19: 6). In

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other words, they were to be the *royal* element of the kingdom; while all others were *servants* about the sanctuary. Jesus "came to his own and his own received him not; but as many as received him, to them gave he power to become sons of God, even to them that believed on his name," John 1: 11. —All the light attending the first advent of Jesus, was for the last generation of that dispensation; and out of that generation, he chose the *sons* or *royal* element of that house and that division of his kingdom; beginning with the apostles, and who are to sit on 12 thrones, judging the twelve tribes of Israel. There were exceptions; "many bodies of the saints which slept arose, and came out of the graves," and were there at the washing; and Paul, "as one born out of due time," also experienced the benefit of that washing, see 1 Cor. 15: 8. This company of sons, the high priest's flesh, thus washed, were not the entire Jewish church, not all the saints that slept, but a chosen number, and mainly from that last generation. The great body of the Jewish church, and who, not experiencing that which the High Priest did to "his flesh," after he thus entered into the "true tabernacle," must remain servants in the kingdom; since this company, and these alone, were recognized as his *flesh*, and these alone, had power to become sons; while the rest must remain servants.—If this were not so, and any who did *not* receive him, could have "power to become sons" by thousands, as soon as he was gone, then his words as recorded in John 1: 11–13, lose all their force, and amount to nothing. But there is positive assurance that, beginning with the twelve, the ruling element of *that* part of his kingdom, was chosen from that generation.

Now we can prove Scripturally, that the sons, as distinct from the servants, and to be chosen out of the *gospel* church, are to be from this last generation—aside from exceptions,—those who "escape the things which are coming to pass, *and stand before the Son of man.*" The special blessedness of standing before Jesus, (Matt. 13: 16), viz. being of that generation who witnessed his presence; and from whom the "sons," or royal element of his kingdom was—mainly—chosen, is similar to the blessedness of those who wait and come to the end of the days of Dan. 12: because it is these, who "stand before the Son of man," at his *second* parousia, who have the power to become sons, and so compose the royal element of his kingdom; and "sit with him in his throne." Rev. 3: 21

This company, of the overcomers, "stand on as it were a sea of glass mingled with fire," while the day of wrath is passing; and this sea of glass is "before the throne," (Rev. 4: 6). But these take no part as yet, in the work of the rider of "the white horse;" he treadeth the winepress alone; and there are "none with him." These overcomers are *waiting;* and they alone, will thus come to the end of the days, and receive the blessing. *This* company are to sit with him in his throne, (Rev. 3: 21); and *there is no promise* to any others. The "great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues," have no such promise:—"And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they"? Their place is "before the throne—not in it—and they serve God day and night in his temple; and he that sitteth on the throne shall dwell among them. . . For the Lamb which is in the midst of the throne, shall feed them." But "he that overcometh, shall *sit with me*, IN MY THRONE," etc. Does this language mean nothing? Are the little flock, and the great multitude, one and the same? Does the promise of a seat "in his throne, *even as he* sat down with his Father," and serving before the throne, convey the same idea? If so, what is the use of promises? What is the use of speaking of "the least," or of the "greatest," in the kingdom? Why not discard all Bible distinction, and aim no higher than did the old Methodist sister? who was only ambitious "just to land her soul on the other shore." To "suffer loss, and be saved so as by fire," or to have "an abundant entrance," was one and the same, to her undeveloped spiritual understanding. But we know that in the house of God, there were vessels made to honor, and vessels to dishonor—or less honor;— and that we are to take heed "that no man take our crown."

The division of chapters, and which is a work of the printers, and of no authority whatever; was very unfortunate here. The subjects of Revelation, like those of Daniel, go repeatedly over the same ground; and to take them as one continuous chain, would be as far from the truth, as it would be to explain Daniel in that way, *i. e.* to call the four empires of Dan. 2: the beginning of a chain of prophecy, and the four of chap. 7, a continuation; thus making eight; and to be followed by those of the 8th chapter. When John says, "After this, I saw, etc. it only means,

that after he had seen that vision, he saw another vision; but the order in which he sees the visions, is no guide whatever, as to the order of their fulfilment.

The 2nd and 3rd chapters, are a prophetic history of the gospel church, in its seven phases, prior to the coming of Christ. Chapters 4 & 5, are descriptive of the preparation for the harvest of the gospel age; and chapter 6, is the work of Christ in the treading of the winepress of the wrath of God, by his "four sore judgments;" war, famine, pestilence, and "the beasts of the earth," (beasts, in this text, is the same as in Acts 28: 5, "And he shook off the beast into the fire, and felt no harm," and in Titus 1: 12, "the Cretians are always liars, evil beasts." In the first text "the beast," was a viper; in the last, a human *beast*. And it seems probable that this fourth "sore judgment," is Joel's army, —Joel 2: 2–11). The seventh seal, and which is made to commence chap. 8, *should* be the last verse of chap. 6; while the events of chapter 7, should be in a parenthesis between the 6th and the 7th seal. The gospel age and its "harvest," is one continuous line of prophecy, and ends with the 7th seal. The gospel age ends with this day of fire, "the fire of God's wrath," and into which "furnace of fire," the tares, and many that do wonderful things, in *his name*, are to be cast,—"so shall it be, in the end of this age." The 2nd and 3rd chapters, as all know, refer to the *living*, and not to the dead in Christ; and the "harvest" of the age, refers to the living church, and not to the dead. And the history of the gospel church ends with the opening of the seals, and great day of his wrath.—That the history of the church is not *ended* with chap. 3, is proven by the fact that not until the seals are opened, is the remnant of the martyr list, and who were yet to be added to those who had gone before, complete.—

If only the history of the gospel church as pertaining to this corruptible condition, was here recorded, the 7th chapter would not be needed. The 2nd and 3rd chapters give its history in its mixed condition; then the overcomers, and who are to "sit with him, in his throne," are given to eat of the tree of life, and are in process of putting on incorruption, and are on "as it were a sea of glass mingled with fire," while the seals are being opened,—the remainder of the church having been spewed out of his mouth. But during this day of wrath, a compelling message, (that of Rev. 14: 6) goes forth,—the last phase of "the everlasting (age-lasting) gospel.—And if any man, or angel from heaven, preach any other gospel, let him be accursed.—But the door by which the living church were to enter, being shut, when the Bridegroom came, *these* who are to be brought in by the compelling power, must lose their life, and fill a martyr's grave, and also lose their crown, or the opportunity of becoming sons: viz. like the many of the Jewish church, who failed to benefit by the presence of Jesus, and yet came in after the day of Pentecost, but as *servants*. With the 6th seal, the history of the church militant is finished. That special class who "escape all these things that shall come to pass, and stand before the Son of man," will have attained to "LIFE and incorruption," 2 Tim. 1; 10, R. V.), that which the gospel—in its completion—was to bring "to light;" while the remainder, the great body of Christ, (not his high priest flesh, but his body, in a broader or national sense) are all dead, every one, "dead in Christ;" and the gospel phase of the church is ended.—The *gospel* does not raise the dead, it only brings the living, to the full stature, unto the perfect man.—The quickening of the mortal bodies of them that sleep, is another work.

With the end of the 6th seal, and day of wrath, the work of the gospel age, with its harvest, being ended, the silence of the 7th seal would be in order; but there, the resurrection is due; since the dead in Christ must rise first, before "we that are alive and remain," are caught up to meet the Lord. Hence, the events of the 7th chap. come in after the 6th seal, and before the 7th.

An "hour," prophetic time, is just fifteen days; hence *about* the space of half an hour, is doubtless seven days. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

With this 1st verse of chapter 8, the one line of John's prophecy, with its "first resurrection," and "church of the firstborn," is completed; and here, with the beginning of an entirely new subject, there should have been a division of chapters.

☞An italic (*j*) after the *month* on your wrapper, *means* 82. thus, *june j* means paid to *june* 1882; and *dec j*, to december 1881. No more will be sent to 1881 subscribers, unless we hear from them.

HERALD OF THE MORNING.
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HERALD OF THE MORNING

GOD IS LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 14. ROCHESTER. N. Y. MARCH. 1882. No. 3.

THREE WORLDS

World that was, World that now is, World to come.

THE REVELATION
OF
JESUS CHRIST, WHICH GOD GAVE UNTO HIM.

"Blessed is he that readeth, and they that hear the words of the prophecy of this book, and keep those things which are written therein; for the time is at hand," Rev. 1. (Let no one attempt to read this paper without using a Bible, and turning to the chapters referred to.)

This book is made up of symbols; it is an ENIGMA; *i. e.* dark sayings in which truth is concealed under figurative language; and to *read it* means, not to speak the words of the prophecy as recorded in the book, but to read the *enigma*. And to *hear* it, is to comprehend and appropriate its truths. "He that hath an ear, let him hear what the Spirit saith unto the churches," is many times repeated; and it is only the overcomers who have ears to hear the reading of the enigma, and receive the promised blessing.

An enigma in which symbols are used, is written partly in known, and partly in unknown characters. Hence, words having a literal meaning, and those having a symbolic meaning, alternate in every part. "And the temple of God was opened:" the *temple* is a symbol, (1 Cor. 3: 16), "of God," is not symbolic, but literal. "That they should not hurt the grass of the earth, neither any tree, but only those men which have not the seal of God in their foreheads;" here, *hurt*, is literal; *grass* and *tree*, are symbols, *men* and *God* are literal, while *seal* and *foreheads* are symbols. But we need not multiply examples, for the entire book is thus arranged. Who can deny in chap. 17: 6, that the woman drunken with blood, is a symbol; while the reference to *saints* and *martyrs* and *Jesus*, is a literal use of language? Those who have seen the modern "rebus," a sort of hieroglyphic or picture language, interspersed with literal words, so often seen in the newspapers; can form some idea of the method God has chosen, and in which he speaks in "dark sayings and parables; that seeing they may see and not perceive;" "For unto you it is given to know the mysteries of the kingdom; but unto them that are without, it is not given."

The book of Revelation is a prophetic history of the gospel age and church, to the end of "the times of the Gentiles," and until the "saints possess the kingdom;" and a brief glance at the church of the firstborn, clear to the end of the millennial age, or until the seventh trump, the trump of God, shall cease to sound, and "the last enemy shall have been destroyed." And it is only then, that the history and work of the gospel church on earth will be ended. The atonement is for the purpose of restoring man back to the condition of life and incorruption, the condition of man before sin and death entered his domain; for "death came by sin;" hence, man as a sinless being is, and must be a deathless being, And the work on *earth*, of "the man Christ Jesus," does not end, nor does the work of the gospel church end,

until they have lived and reigned with him a thousand years. Hence, whoever denies that "Jesus Christ cometh in the flesh," and that he and the church, as the second federal head of the human family, a second man Adam, are to live and reign on earth, is a "deceiver and an antichrist."

Although the entire *earthly* history of the church is found in the book of Revelation, only two chapters, chap. 2 and 3, are given to the history of its development during the *gospel* age; and only a part of chapters 20, 21, 22, to the time of its reign on earth; a very considerable part of the book being devoted to the events of the "harvest of the earth;" and a few chapters to subjects belonging to the combined history of the nations and the church. And the entire book as far as the beginning of chap. 19, has been fulfilled, or will be fulfilled, prior to, or by the end of the coming seven years of harvest. This seven years being, as we can show, "The great day of his wrath."

ARRANGEMENT OF FIRST 18 CHAPTERS.

The 1st is the preface, giving the name of the Author, the purpose of the communication, directions concerning it, etc. The 2nd and 3rd chapters are a prophetic history of the seven phases of the church as it would exist prior to "the time of harvest." The 4th and 5th, are descriptive of the preparation by "the great God and our Saviour Jesus Christ," and his mighty angels, for the work of "the harvest of the earth;" and in which all those scriptures of his coming "as the lightning," with his angels, in flaming fire, etc. also of the Ancient of days, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened, (Dan. 7: 10). The *book* was opened: the word is *sephar*, and is rendered *book*, in every other place where it occurs. "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaim with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" (Rev. 5: 1). This is a book of judgment, "the judgment sat, and the book was opened;" and "judgment begins at the house of God." None but the Lamb slain, could open the book, for "The Father judgeth no man, but hath committed all judgment unto the Son, . . and given him authority to execute judgment also, because he is the Son of *man*, (John 5: 22, 27). The opening of the seals, (chap. 6), is really, "the harvest of the earth," the "great day of his wrath," or the "treading of the winepress of his wrath." And the rider of the "white horse" is alone, because he is at the time, the only "son of man" who has attained to the *perfect-man* condition; hence "no man in heaven, nor in the earth, neither under the earth, was able to open the book." But when we next behold the rider of the white horse, (chap. 19), the executive judgment on the church being ended, he is no longer alone, for "the armies in heaven follow him upon white horses." At present, he, the ("Root of David), is the only one of all our race who hath prevailed. But "Know ye not that the saints shall judge the world"? and that they too shall receive "power over the nations," "and execute the judgment written"?

During the opening of six of the seals, the living church, "we which are ALIVE and remain unto the coming of the Lord," will be on the sea of glass, which is "before the throne;" thus they "escape the things which shall come to pass, and stand before the Son of man." At the end of the sixth seal, and day of wrath, the resurrection, first of the ancient worthies out of the twelve tribes, and who "without us, should not be made perfect," (Heb. 11: 40), and then the "great multitude out of all nations," takes place, (com. Job 14: 13, and Rev. 7th chapter); after which the 7th seal is opened, (chap. 8, verse 1). And it is here the corruptible phase of the church terminates. And according to our prophetic measurements, this will be at the end of the seven years, measuring from the beginning of the Jewish ecclesiastical year next spring; the harvest of the earth, or "days of the Son of man," being this period of seven years; and ending with 1888, The days of the Son of man, being the period in which he is here doing his work alone, and while he is as the lightning," etc. (Luke 17: 24).

This is one continuous prophecy of the gospel church through its seven successive phases until it is spewed "out of his mouth," the time of harvest, in which the tares are gathered and cast into a "furnace of fire," and the wheat gathered into his barn. At verse 2, chap. 8; a new line of prophecy begins, and a division of chapters should be made. The present bungling arrangement in the division of chapters,—by the printers—has caused much confusion; because the

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re contents of the book, prior to verse 2, ter 8, is as much one connected line of hecy, as is the 2nd of Daniel; but with seven trumpets, another line of events rely distinct from the previous church ry, is presented to the reader.

The events under the trumpets refer, not much to the church, but rather to the de- e and final destruction of the fourth and Gentile government or "beast;" the *nth* one, in the early part of its sounding, ging the line of events down to the an- nations and time of wrath, (see chap. 11: , even as does the previous line, in fol- ing the history of the church. The de- of the Roman empire does not date as back as does the history of the "seven rches;" but began with the 1st trumpet, bout the 4th century. But as the trum- refer mainly to political events, and the *nth*, or "trump of God," refers to the blishment of *Christ's* kingdom; although day of *wrath*, with which the opening of seals ends, is during the sounding of this trump, it is early in "the days of the e of the seventh angel," or as it were, hen he shall begin to sound," that the tery of God,—the gospel work—is fin- d; but the trump under which "the king- of this world become the kingdom of Lord and his Christ," does not cease to nd until "his will is done on earth as it n heaven;" and therefore not until "death, last emeny, is destroyed."

Chapters 8, and 9, bring down this line of tical history, from about the fourth cen- y to the end of the sixth trumpet, or end the prophetic history of the Mohammedan wer.—The sixth trumpet referring to the hammedan rule over a third part of the man empire, ended in 1840, when the in- endance of Turkey in Europe, virtually ded. And from which time, the Allied wers, have treated it as "the sick man of rope."—

With the end of the sixth trumpet, and chap. it will be noticed that another sub- t is introduced, and that the sounding of trumpets is again taken up at verse 15, chap. 11. As with the opening of the ls, the direct subject was dropped at the d of the sixth seal, and the resurrection is roduced before the opening of the seventh l; so here, the regular thread is dropped ile another order of events than the mere tical phase of the sounding of the trum- s introduced. This is a feature of all ks; the author will drop the principal thought, and after introducing other matter belonging there, again take up the main line of thought.—I am now doing the very same thing; and there is no rule to determine what, or just how much may be thus included in a parenthesis. In this parenthesis between the story of the sounding of the 6th and the 7th trumpets, the advent movement as prefigured in chap. 10, viz. the angel with the open book—the unsealed prophecies,—and which proclamations, for there are two, are the "great voices" with which the 7th trumpet opens, is introduced; and also an account of the prophesying and the slaying of the two witnesses; and which slaying of the witnesses, belongs to the 6th trumpet, and "second woe."

With this second line of events,—viz. the trumpets—and end of chap. 11, we are again brought down to the end of the gospel age, and its harvest; and fully launched into and under the sounding of "the trump of God," (where the mystery of God will be finished, Rev. 10: 7, and the work of the kingdom begin.) The angel of chap 10, is simply the spirit of the movement; and can no more be separated from the movement itself, than can the angel of a church, from its church: "Unto the angel of the church of Ephesus write," is the same as writing to the church.

The first four verses of chap. 10, is the entire advent proclamation, verse 3 describing its finished character. The voice of the "seven thunders," is the only part of this revelation given to John which is sealed, all the rest being left open, (see chap. 22: 10), hence, we may safely infer that the "things which the seven thunders uttered," (verse 4), are under the "seven seals," and to be opened by "the Lion of the tribe of Judah;" and yet they are events associated with this angel's message. The first phase of the advent (or angel's) message, is contained in verse 6; and which was really the 1843 proclamation; they actually claimed that *time* would then come to an end.—The Bible speaks of things as they actually transpire, whether true or false; it tells us that the serpent said, "Ye shall not surely die;" he did say so. It tells us that this angel said, "that there should be time no longer;" they did make that proclamation; and for years after that, we talked on this wise, "that if TIME continued," we purposed doing this or that.—Verse 7, is not the angel's proclamation, but what the *Spirit* adds, and is the exact truth.

Since that first proclamation, the virgins

have eaten the "little book" and it has indeed been sweet in the eating, and bitter in digestion. But there is a second proclamation, and which will go "before many peoples, and nations, and tongues, and kings," (verse 11). And in chap. 14: 6, 7, the language of this second proclamation, the one made after the little open book has been digested, may be compared with that of chap. 10: 6, and which was made before the book was eaten. The first, had little or nothing in it which was absolutely true; and yet it moved the hearts of men, like the moving of the waters; the other, the digested word, the song of Moses and the Lamb, (compare Rev. 14: 7, & 15: 4), the last phase of the everlasting (age-lasting) gospel, will be given as a compelling message, during the opening of the seals, and the "uttering of the voices of the seven thunders." These, altogether, are the "great voices," and mighty thunderings associated with the "days of the Son of man," when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." Thus chap. 10, is the advent message, in its *two* parts; one already made, and the other soon to be made by the overcomers. And thus "in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished as he hath declared to his servants the prophets;" and finished by these "great voices," events belonging to the earlier "days of the voice of the seventh angel."

Chapter 11, to verse 15, and which also comes in this parenthesis between the description of the events of the 6th and the 7th trumpets, is the prophecy concerning Christ's two witnesses, and their prophesying "a thousand two hundred and threescore days, clothed in sackcloth; and the events connected with their being killed, and revived; and the same hour there was an earthquake, and in the earthquake were slain of men's names, seven thousand. And this completes the second woe, (ver. 14).

The "woes" associated with the sounding of the 5th, 6th, and 7th trumpets, (Rev. 8: 13), although occurring under their respective trumpets, do not determine the duration of the trumpet; since the woe may occur at any part of the sounding of the trumpet under which it is to take place. And the events connected with the killing of the witnesses, are those connected with the "second woe," and *sixth* trumpet. And if this prophecy is not yet fulfilled, as is claimed by so many of the new school of prophets, with their *personal* witnesses, *personal* Elijah's etc. what right have they, or we, to be looking for the Lord? *He* comes at, or *in* the last trump; and the "time of trouble, such as never was since there was a nation," and which these very expositors claim can already be heard in the muttering thunder of "angry nations," are events to occur after the standing up of Michael the archangel, (the angel of the seventh trump). And yet, in the next breath, they tell us that the events under the sixth trumpet and second "woe," have not yet occurred. How very consistent it must seem to these teachers, to look for the the *third* and last woe, and at the same time tell us that the *second* woe is still in the unknown future. Will some of these editors and writers who prate so glibly of Enoch and Elijah being Christ's two witnesses, when he himself affirms, (John 5: 31), "I receive not testimony from man," read Rev. 11: from the 7th to the 14th ver. and then from verse 15, to 18, and after reiterating their claim that the events of the second woe, and which belong to the 6th trumpet, are yet future; tell us, or their readers, why they talk so much of "the angry nations" and time of trouble, of verse 18? Possibly, in this general time of binding in bundles, they expect to see the 2nd and 3rd woes consolidated, and both together have their fulfilment in the wonderful exploits (in the 3 1-2 years), of their "*John Smith*," or *personal* ANTICHRIST. Will some of our exchanges, of *this school*, let us hear from them on this subject?

The events of chapters 10; and a part of the 11th, and introduced in a parenthesis, between these trumpets, belong, the former, to the opening events of the 7th trump, and the latter, to those of the 6th trumpet; the two witnesses of Christ, viz. the Old and the New Testament Scriptures, and of which Jesus himself affirms, (John 5: 39), "They *are they* which testify of me," were symbolically "killed," in a certain locality, and reign of terror, at or near the close of the last century; every detail being fully met, both in character, and time; and was, of course, fulfilled under the 6th trumpet. —For further details, see page 43.

With chap. 11, the second line of prophecy, reaching to and including the great day of his wrath, and the resurrection, is finished. Chapter 12, is another line covering the entire gospel age; and referring more partic-

rly to the two mysteries, the mystery of God, and the mystery of iniquity, and their workings. Each in a certain way, being victorious; the one, as the church, comes out victorious, (rejoice ye heavens, etc.), while the other is victorious (at least for a little season), on earth. The former, or heaven, meaning the kingdom of heaven, or church of the firstborn, including the "remnant," and who are to pass through the fire. The "woman," being the great nominal church; and which will pass into the next age, and be "judged with the world," even as the Jewish church passed into the gospel age.

To understand this chapter, we have to distinguish between the apparent and the real. "They are not all Israel that are of Israel," is as true now, as in the former dispensation. God had reserved to himself seven thousand, in the days of Elijah; and Jesus evidently found above five hundred, in the generation to whom he came. But the Jerusalem that is in bondage with her children, and which means that whole system, although called the mother, was not the real Israel of that system; these, the true Israel from out the twelve tribes, are doubtless the 144, 000 of chap. 7, and who could not be made perfect without us. So it is not the "woman," of this chapter, but rather "the seed of the woman," who are the elect; and which "elect," are of two classes, the overcomers, and the "remnant of her seed."

From verse 13 to the end of the chap. is in the immediate future, and like all unfulfilled prophecy, can only be partially understood. This "remnant," (ver. 17), are certainly not the overcomers; *they* will be "before the throne," (Rev. 4: 6), while the dragon is making war with this "remnant."

Chapter 13, is the rise of the *papal* beast, and terminates with that system. This entire chapter seems to us a clear and well defined thing of the past, and which has been unmistakably fulfilled; but space compels us to reserve this subject for a future paper.

Chapters 14, 15, and 16, are full of present interest; they are descriptive of the immediate future of the church and the world. And beyond question belong to the next seven years, or "the great day of his wrath."

"And I looked, and lo, a Lamb stood on mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads," (Rev. 14: 1).

This appears to be the company of overcomers, those on the sea of glass, and therefore "before the throne," (ver 3). They are *with* the Lamb; but the word is *meta*, and simply means "in common with" him. Mount Zion, was the literal mountain of the Lord's house; and the spiritual mount Zion is the church, or kingdom, see Zech. 8: 3, Isa. 2: 2, Dan. 2: 35, &c. &c. This number, whether symbolic or not, is evidently the entire body of overcomers, since they have a song that no others can sing. They are, evidently, THE CHRIST body, Christ is the firstfruits, and these are the firstfruits. It is the man child of chap. 12. The living church—as in the parable of the ten virgins—*represent* the entire "kingdom of heaven," for a time. Moses often commanded that all Israel should be gathered at the door of the tabernacle, and yet only a few hundred persons could have entered the court, so as to approach any where near the tabernacle; but "all Israel," in such a case, were there by representatives. So if this is the entire number of the kingdom of priests, and they are represented by the overcomers of this generation, the entire body would be represented in the vision, as well as in the parable. This company who are on the sea of glass, and who, whatever their literal number, *represent* the entire body, are those who fulfil the latter part of the proclamation of the angel of chap. 10, as named in the last verse. In other words, they complete the "great voices," Rev. 11: 15, or the *advent* proclamation; and in this, the compelling message, (see Rev. 14: 6, 7), and which is the last phase of the age-lasting gospel, the *remnant* will be brought in, and the "mystery of God will be finished, as he hath declared unto his servants the prophets." That this is the last phase of, and therefore a part of *the* gospel, is certain, for "If any man, or an angel from heaven, preach any other gospel, let him be accursed."

The two angels which follow, seem to be in harmony with this view; and also all the remainder of the chapter evidently belongs to this day of wrath, and harvest of the earth. One angel following the other, does not necessarily prove that the 2nd and 3rd are not fulfilled while the first one is in process.

Chapters 15, and 16, also have their fulfilment at the same time; "for in them (the seven last plagues), is filled up the wrath of God," Rev. 15: 1; hence, they also belong to this day of wrath, and must be fulfilled before the resurrection, or end of the 1335 days, see Job 14: 13, and Dan. 12: 13. In other words, all the judgments, and all the rewards connected with the harvest of the

x See Sept. there are yet hours and days.

gospel age, are for the living generation; as were those at the end of the Jewish age, for those of *that* last generation:—"All the righteous blood shed upon the earth," from Abel to that of Zacharias, came upon that generation of Jews, (Matt 23: 35); and on the other hand, those who received him at that time, had power to become sons. And for this last generation of the gospel age, there are exceeding precious blessings, and the most terrible judgments.

It is in chap. 15, we learn that the sea of glass, and which is "before the throne," see chap. 4: 6, is the condition of the overcomers, (those who have "gotten the victory," etc). during the time the plagues are being fulfilled. Also what their occupation is to be while the judgments are being manifested; together with the fact that during this day of wrath, the door will be shut.

Their song is with "the harp of God," whose strings compass every note from Moses to "the Revelation of Jesus Christ." But the temple—church,—and which is represented by this company of overcomers, is "filled with smoke from the glory of God," and no man was able to enter into the temple, till the seven plagues were fulfilled. After which the "great multitude which no man could number," (Rev. 7: 9, 15,) will enter in.

Of these plagues we can say but little, as they are all in the future. One thing however is clear, they belong to the day of his wrath, and hence are to be fulfilled *before* the dead are raised; and belong to the events which occur under the opening of the seals. Of "the great river Euphrates," (verse 12) we can speak definitely, since it has been associated in chap. 9, with fulfilled prophecy. The four angels bound in the great river Euphrates, and which were prepared "for an hour, and a day, and a month, and a year," etc. represent the Mohammedan invasion of a third part of the Roman empire. And in their invasion and control of that part of the empire, from 1449,—beginning with the siege of Constantinople, two years before its fall,—and ending in 1840, when that eastern part of the empire again fell in some degree under the control of the christian nations, or Allied powers; the time they, the four angels, were to be loosed,—a period of 391 years and 15 days—was exactly fulfilled, and the sixth trumpet ended. But what I want the reader to see is, that the "four angels" which were bound by the "great river Euphrates," are not the mystical Euphrates itself. The former, are the Mohammedans, while the latter, are the christian nations of Europe. "*In* the great river," is as correctly rendered *by* or *at*, as *in*; in the NEW VERSION, it is "*at* the great river," but *by*, or *through*, or *with*, for it is rendered by each of these words, is equally correct. The Mohammedans were bound *at* or *by*, or *with*, or *through* the christian nations of Europe, before they overran the western part of the Roman empire; and are now *again* bound by these powers, since 18[illegible]. And, in accordance with the prophecy, they were loosed from the restraint of those mystical waters, "for an hour, and a day, and a month, and a year," prophetic time, and no longer. The mystical Euphrates, is the water on which mystical Babylon sits, viz. the "peoples, and multitudes, and nations, and tongues," (Rev. 17: 15), which make up the Roman empire: and not the Mohammedans; as so many persist in claiming. The sixth angel poured his vial on the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the east might be prepared, (verse 12).

In this time of trouble, such as never was since there was a nation; Michael stands for the Jews, Daniel's people, see Dan. 12: 1. And according to the argument on "Double," or Jerusalem's Warfare, the return to Palestine will take place in 1[illegible] or in the very midst of this day of wrath. They are to return and build Jerusalem and villages in Palestine, but without walls, Ezek. 38: 5–11. This, with present conveniences, and unlimited wealth; and under the protection of the archangel Michael would be a short work for the six or [illegible] millions of Jews. And this appears to be the time when Michael will contend with the Devil about the body of Moses, (Jude [illegible]—When baptised, we are members of Christ's body. So the fleshly seed were baptised into Moses. And they are called the "house of Moses, *i, e.* his family; even as we are the "house" of Christ, (Heb. 3: 5, 6).

The "great city," verse 19, was divided into three parts. Rome, is the fourth beast; *papal* Rome, is the fourth empire in its present ecclesiastical, or so-called christian character—mother and daughters.—Hence the great city, is christendom; it embraces what is called civilization, or the civilized nations. The Jewish polity, embracing its political and religious element, was called a city, Jerusalem that now is, etc. "how is the faithful city become a harlot," Isa. 1: 21.

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The twelve tribes [illegible] entire human famil[illegible] eral sense; and in a [illegible] resent the restored [illegible] ond Adam:—"Wh[illegible] ed to the nations th[illegible] separated the sons [illegible] bounds of the peopl[illegible] ber of the children [illegible] Hence, the fall of J[illegible] fall of Babylon; an[illegible] rusalem, is nothing [illegible] that great city Bab[illegible] in its fall, chap. 18: [illegible] of nations, and the [illegible] stitutions graphicall[illegible] as strong as ever a[illegible] of Jerusalem.

This great city, [illegible] tion, that polity of [illegible] holds christian natio[illegible] be divided into thr[illegible] the beast, or "the p[illegible] and nations, and to[illegible] which the woman si[illegible] or ecclesiastical ele[illegible] mental, or monarch[illegible] threefold division is [illegible] mune, labour, and [illegible] ligious element, and [illegible] ent governing elem[illegible] markation are beco[illegible] fined, as we draw n[illegible] there are few who a[illegible] that society through[illegible] is fast separating in[illegible] many, as yet, havin[illegible] ed between two or [illegible] But when the death [illegible] will find that the fo[illegible] compel them to act [illegible] these three grand di[illegible] "spiritually called [illegible] Thus, when the tim[illegible] will surely be "bou[illegible] and many who no[illegible]

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heavenly Jerusalem, with its kingly and its priestly element, is called a city. And this *Babylon* is another great city, a sort of counterfeit; it is a purely human polity, and is therefore very unlike God's earthly or heavenly city. It represents all that holds human institutions together, and therefore all that is considered valuable in the present polity of civilization. And when this great Babylon falls, mankind will weep and wail, see chap. 18. even as the Jews are represented as weeping over the fall of Jerusalem.

The twelve tribes of Israel represent the entire human family in the fleshly, or literal sense; and in a spiritual sense, they represent the restored race, or sons of the second Adam:—"When the Most High divided to the nations their inheritance, when he separated the sons of Adam; he set the bounds of the people according to the number of the children of Israel," Deut 32: 8. Hence, the fall of Jerusalem, is a type of the fall of Babylon; and as the Jew, without Jerusalem, is nothing; so the nations without that great city Babylon, are desolate. And in its fall, chap. 18: you may see the wreck of nations, and the failure of all human institutions graphically set forth in language as strong as ever a Jew bewailed the city of Jerusalem.

This great city, the bulwark of civilization, that polity of law and order which holds christian nations together, is about to be divided into three parts; viz. the body of the beast, or "the peoples, and multitudes, and nations, and tongues,"—the waters on which the woman sitteth;—2nd, the woman, or ecclesiastical element; 3rd, the governmental, or monarchical element. And this threefold division is already seen in the commune, labour, and nihilistic element; the religious element, and the monarchical or present governing element; and the lines of demarkation are becoming more and more defined, as we draw near to the end. Surely there are few who are so blind as not to see that society throughout the civilized world is fast separating into these three classes; many, as yet, having their sympathies divided between two or more of these sections. But when the death grapple comes, all men will find that the force of circumstances will compel them to act with one or the other of these three grand divisions of that great city "spiritually called Sodom, and Egypt." Thus, when the time shall come, the tares will surely be "bound in bundles to burn," and many who now say Lord, Lord, but are not ready, when he comes, will be cast into this furnace of fire "*with* the hypocrites and unbelievers." This great city, is *the Jerusalem* of the nations, of the sons of Adam, and to whom the Most High set bounds "according to the number of the children of Israel." "The Jerusalem which now is, and is in bondage with her children," and which the apostle says, answereth to "Agar in mount Sinai," did not mean the brick or stone buildings of the literal city, but all that was embraced in the whole twelve tribe system of things. While the Jerusalem which is above, means the polity, or organized system of things as they will be in the "new man," or new condition of things in the RESTITUTION. And you take away the idea contained in the phrase "the Jerusalem which now is," from that typical people, and you have taken all but the mere desolate humanity of the Jew. So with this great city of the nations; it does not mean Rome, although as the head of the fourth universal empire, Rome symbolizes the city; but "that great city, spiritually called Sodom, and Egypt, where also our Lord was crucified," though represented in and by the 4th empire, means for the fallen sons of Adam, just what the old Jerusalem meant to the children of the flesh; and the new Jerusalem, to the children of promise. In brief, it means the present *system* of things; and which Peter calls "the heavens and earth which are now;" and which are to pass away with a great noise. Not that humanity is to pass away, any more than did the Jew, when that system of which *he* was a part, passed away at the first advent; but this present system of things is to pass away, and a new order take its place.

Now you can better understand why the "kings of the earth, and the merchants of the earth, and all that trade by sea, and all who sell or buy" what men call valuable, are represented as "weeping and wailing." "The great city (of infidelity and fornication, Egypt and Sodom) where also our Lord was crucified," is fallen; alas, alas, and they cast dust upon their heads, and cried, weeping and wailing. * * * "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The division of that great city,—now being forshadowed in the disintegration of social, political, and religious organizations,—

and the struggle between three such forces as the "dragon," the monarchical element; the "beast," viz. that on which the woman sat, Rev. 17 : 3, or the "body of the beast," after its seventh and last head (the present government of Rome) goes down; in other words, the peoples and multitudes, without a head; and the "false prophet," or ecclesiastical element, must necessarily result in the drying up of the mystical waters on which the woman sitteth; or in plain words, the power of the christian nations of Europe will be broken by this internal struggle.

This drying up of the Euphrates, "is to prepare the way of the kings of the east, and of the whole world," to come to the battle of the great day. And the three unclean spirits like frogs, out of the mouth of each of these three parties, are the influences used in gathering the nations. A frog is a denizen of water, or of dry land; and both the sea, and the earth, are symbols used to represent the different origin or causes from which political changes result;—thus, the beast of Rev. 13 : 1, is said to rise out of the sea; while that of ver. 11, comes up out of the earth. And these unclean spirits—influences— out of the mouth of the dragon, beast, and false prophet, will doubtless take on either or both characters as shall suit the circumstances of the case. But the drying up of the waters of christendom, is what will prepare the way, and call the heathen nations to the front.

Chapter 17, is another independent line of prophecy, covering a special class of semi-political events, ending at *about* this present time. It shows the Roman empire, as the beast having seven heads and ten horns; the church element being kept distinct from the civil power, so that political changes can be traced, independent of the ecclesiastical. In chap. 13, it is not so; there, papal Rome is presented as one beast, having both civil and ecclesiastical features, or characteristics; but here, the man and wife, so to speak, are seen in their distinct individuality, instead of "as one flesh."

The Roman empire has had seven distinct governments, since the fall of the Grecian, or third empire. At that time, it had a triumvirate, or three dictators; and which for short, we will call a *Consular* head. Soon after the fall of Greece, the government was changed under Augustus Cæsar, to the second or *Imperial* head. This head continued through a long line of emperors, until about the middle of the 5th century, at which time Rome was subdued by the northern hordes and the Goths reigned in Rome for about a century, or until 538-53, when they were subdued, and Rome was given up to the papacy until the republic of 1798. The *Gothic* government was the third head, the *Papal* was the fourth, and the Roman *Republic* of 1798, was the fifth. Then it will be remembered that under Bonaparte, papacy was restored in March, 1800, and was the recognized government until the present government displaced the pope in Sep. 1870. The restored papacy, and which we shall show, from chap. 13, is called "the *Image* of the beast," and which followed the republic of 1798, was the sixth head; and the present one, which took its place in 1870, is the seventh. The papal government, it must be remembered, had a twofold character; while it was a real government with civil laws, it was at the same time, the "woman." And when it is referred to as a *head* of Rome, it is as a civil power; while its ecclesiastical element is the woman. As a civil power, or head, it was overthrown in 1798, and again in 1870; but as the *woman*, it still exists, and is still carried by the beast.

The *judgment* of the woman, has been taking place during the present century, viz. "these shall hate the harlot, and shall make desolate," etc. (ver. 16). Now turn and read from the first, to the seventh verse. And notice that the standpoint of the prophet is where this judgment is being executed. "Come hither; I will shew unto thee the judgment of the great harlot; . . . so he carried me away in the spirit," down to the present century, viz. to the time this judgment was to be executed. And it is from *this standpoint* the vision is made to pass before him; the vision proper, ending at ver. 11, where the beast "goeth into perdition," the remainder of the chap. being explanatory.

Now let us *read* the enigma. To verse 7 it needs no further explaining; and verses 8 and 10 may now be understood. The seven heads or mountains, symbolized by the "seven hilled city of Rome, are the seven governments of "that great city;" as ver. 18 informs us; "and there are seven kings," or REVISED V. *they* are seven kings; King and kingdom meaning one and the same.

"Five are fallen." As John was carried in spirit down to the beginning of the present century, where the judgment has been executed on the papacy, the five referred to were the *Consular*, *Imperial*, *Gothic*, *Papal*, and the *Republic*, of 1798. "And one is." This was to 1870; or "a two months b other is not y point,—but it cometh, he (o space." And carried the w heads, (gover ions)." The n after its seven government o fore it is the head, viz. the the Internatio peoples, and n some principle ganized gover now, when w taking on tha interpretation 1870, or as s Rome made Emanuel. W that "the ei "*is*" the be must be "the and multitud "could not t one can doub of its develo Roman empi governmental other prophec of things, wh against his br the time—no "streets of J and girls play old men and streets of Jer staff in his h (This is a g turn, and fa can be provid perhaps, as t 33). But t less beast, wi rusalem shall Zech. 8 : to t days—in wh there was n beast; neith or came in b set all men e This is the r him that sat earth, and th

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is." This was papacy restored, from 1800 to 1870; or "the *Image* of the old forty and two months beast, of chap. 13. "And the other is not yet come."—From that standpoint,—but it came in 1870; "and when he cometh, he (or it) must continue a short space." And this finishes the beast which carried the woman, the one having "seven heads, (governments) and ten horns (divisions)." The next verse, 11, shows the beast after its seventh and last head,—the present government of Rome—goes down; and therefore it is the body of the beast without a head, viz. the nihilistic or *commune* element, the Internationals or combination of "the peoples, and multitudes, and nations," on some principle of action, but without an organized government. (This is easy to see now, when we see the peoples of all nations taking on that very character; but this same interpretation was seen and published, in 1870, or as soon as the "seventh head" of Rome made its appearance under Victor Emanuel. We then published the statement that "the eighth" development, and which "*is*" the beast *after* the fall of its last head, must be "the body of the beast," or peoples, and multitudes, *without* a head; but that we "could not then tell its name.") But no one can doubt at this present advanced stage of its development, that the body of the old Roman empire is preparing to shake off all governmental restraint; and this and many other prophecies, demand just that condition of things, when "every man's hand shall be against his brother;" and it is just prior to the time—now so soon to come— when the "streets of Jerusalem shall be full of boys and girls playing in the streets thereof; and old men and old women dwelling in the streets of Jerusalem, and every man with a staff in his hand for very age," Zech. 8: 5. (This is a graphic picture of a hurried return, and faster than house accomodation can be provided for them. As hurriedly perhaps, as they left Egypt, see Exo. 12: 33). But the demon of anarchy, the headless beast, will have done its work *before* Jerusalem shall thus dwell safely; read on in Zech. 8: to the 10th verse, "For *before* those days—in which Jerusalem is to be thus,—there was no hire for man, nor any hire for beast; neither peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor." This is the red horse, "and power was given him that sat thereon to take peace from the earth, and that they should kill *one another*."

This *eighth* development, is certainly the beast, *after* the last "head" has fallen; and the one on which the woman sat; see vers. 7, and 8, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." (The woman was not seen on the headless beast; while it carried the woman, it is the beast "which hath the seven heads and ten horns," *i. e.* it carries the woman, only while it remains in that organized condition.) "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, . . when they behold the beast that was, and is not, and yet is," (ver. 8). And "the eighth," is that same beast, but after its last head is fallen:—"And the beast that was, and is not, even he is the *eighth*, and is of the seven, and goeth into perdition, (verse 11). Thus much for "the *mystery* of the woman, and of the beast that carrieth her." But now comes the explanation. "The ten horns which thou sawest are ten kings (kingdoms) which have received no kingdom as yet," (verse 12). While John was seeing the vision, he was carried in spirit down the stream of time to the time when the *sixth* head, the *Image* of the old forty and two months papal beast, was head of Rome, *i. e.* between 1800, and 1870; for this was while the woman was having her judgment, or being *hated*, and made naked by the ten kings, in other words, it was while the restored papacy constituted the head of Rome, and its *sixth* head, or from its restoration in 1800, to its fall from that position in 1870, that she was despoiled of the states of the church, her temporal possessions. And from this point, five *had* fallen, the Consular, Imperial, Gothic, old 1260-year papal government, and the Roman republic of 1798. And one is, viz this Image of the beast, and which was head of Rome for seventy years; the other,—organized by Victor Emanual—had not yet come; "and when he cometh, he must continue a short space," verse 10; and then comes the headless monster. One in vision, is carried away in spirit, but not in fact. After the vision, and which was ended with verse 11, when the beast went into "perdition," John came to himself again; and was of course back in this year 70, and long before Rome was divided. Hence the ten horns which he had seen in the vision, "had received no kingdom as yet," etc. nor did the ten, have power but a very brief sea-

son before they gave their power to papacy, pagan Rome, and *papal* Rome, have filled the time of the gospel age; just while the change from civil, to ecclesiastical Rome was taking place, the "ten king" phase of the empire is recognised.

The *beast* in this prophecy, means the empire in its civil, and not its ecclesiastical character: its civil character being submerged in, and lost as it were, under the woman element. And papacy is called the "beast," only by virtue of the fact that she has civil power.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit." Then—while "it is not"—it is in the bottomless pit. The beast was, during the days of the civil empire. It was then last sight of, when it was submerged under that great ecclesiastical system, and it was not; "Enoch walked with God, and he was not, for God took him." But "it is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, (they whose names have not been written in the book of life from the foundation of the world,) when they behold the beast, how that he was, and is not, and shall come," (R. v.).

The bottomless pit, means a condition in which the beast, *i. e.* the Roman empire, is held while the ecclesiastical power is in authority. In chap. 9: 2, we read of the bottomless pit; a condition in which the Saracens were, before they were permitted to take active part in the *prophetic* history of the world. Again in chap. 20: we read of the bottomles pit; a condition in which the Devil is to be bound, so that for a thousand years, he will disappear from the history of the world. After which he also will ascend out, or be loosed for a little season.

When the beast shall ascend out from under the ecclesiastical restraint which has so long controled the nations, it will be in a disorganized condition; a headless monster, with *no* religious restraint. And in a short reign of terror, will destroy itself. This last phase of the beast, this eighth development, and which is really the people, or body of the beast, has been "of the seven," *i. e.* the *people* made up Consular Rome, Imperial Rome, etc.

It comes out, only to go into perdition or to perish. And that the *Commune* have elements of self destruction in themselves, no one can question. Its true infidel and monstrous character may be seen in the French revolution and days of the Commune, near the end of the last century; and again a little display in 1870. The coming out of the bottomless pit, is simply the act of throwing off all religious restraint; and this has been in process of fulfilment, since the principles of Communism and German neology began to develop, prior to the French revolution of 1793; but is more especially a determined and almost universal movement of the present day. Never has the "woman," viz. the religious element of society, been so nearly unseated as she now is. The rising of the beast, *i. e.* "the peoples, and multitudes, and nations, and tongues," from under this restraint, is plainly to be seen in the rapid increase of infidelity, accompanied by the spirit of anarchy, which pervades all lands. And "the woman which thou sawest is that great city which reigneth over, (or hath a kingdom) over the kings of the earth," (margin of R. v.).

This chap. is another independent line of prophecy covering the history of the fourth, or Roman empire, with its political divisions, its seven heads, its peculiar ecclesiastical, or harlot character, and its fall, in confusion and anarchy. And chap. 18, or the fall of Babylon, follows in chronological order; and of course synchronizes with the compelling message of chap. 14: 6,7; and the anouncement of the fall of Babylon, of verse 8; the events of chap 14, and 18, being nearly synonymous; and belong to "the great day of wrath." In the fall of Babylon, described in chap. 18, all the avenues to wealth, all buying and selling, are stopped; and there is to be "no hire for man, nor hire for beast." But war, famine, pestilence, and death, will hold universal carnival. "And they that dwell upon the earth shall wonder, when they behold the beast that was, and is not, and yet is." —We shall have occasion to again refer to this headless monster, the Commune, "the beast that ascendeth out of the bottomless pit," in the article on "My two Witnesses," of chap. 11; since it was this same headless monster, the Commune, who *killed* these two witnesses, in that short reign of infidelity and terror, in which "the beast that ascendeth out of the bottomless pit," first began to show itself, and in *that* earthquake, France, a tenth part of the "city" fell. But "the deadly wound was healed."

Chap. 19, opens with Alleluias, Babylon, the *Jerusalem* of the nations, the "wife," not of God, nor of Christ, but the "great whore" of "the MAN of sin," has gone down

to rise no more; and her lover, and all his hellish crew, shall "be cast into the bottomless pit, and a seal set upon him, that he should deceive the nations no more until the thousand years be fulfilled." And after the marriage of the Lamb, verse 7, the rider of the white horse, now KING OF KINGS, AND LORD OF LORDS, with the armies in heaven following him, upon white horses, go forth to subdue the nations with the sword which proceedeth out of his mouth; "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

"MY TWO WITNESSES."

That Christ's two Witnesses are the two Testaments, and which constitute the Scriptures of truth; or the LAW and TESTIMONY; is a direct scriptural statement. And yet, as might be expected, almost the entire body of *Laodicean expositors*, not only deny this, but assert—concerning this—what Christ himself denies. *They* affirm that his two witnesses are *men;* and Jesus says, "I receive not testimony from man." To deny Christ, viz. teach that which opposes *his* teaching, is antichrist. And to claim that Enoch and Elijah, or any other men or *body* of men, are Christ's two witnesses, is opposed to Christ, John the baptist was greater than either Enoch or Elijah, or Abraham or David; he was a forerunner of Christ, and yet Jesus did not receive testimony from him:—"Ye sent unto John, and he bare witness to the truth. But *I* receive not testimony from *man*," (John 5: 33, 34). Men can witness to the truth, concerning Jesus; but nothing less than *the* TRUTH, can testify of him:—"Thy word is truth," the "Scriptures of truth," "and they *are they* that testify of me." "I have greater witness than (Enoch or Elijah, or John, the greatest that is born of woman,) for the works which the Father hath given me to finish, the same works that I do, bear witness of me," (verse 36). And I ask the reader, if it is not true that the Old Testament in all its types and shadows, continually testify of him? And is it not equally true, that the works of Christ, in the *new* creation and new man, in every step, testify of him? and that we are sanctified by the truth, and receive it only at the mouth of these two Witnesses?

"I will give unto my two witnesses that they may prophesy a thousand two hundred and threescore days, clothed in sackcloth." (margin of Rev. 11: 3). Sackcloth represents a condition of humiliation; and also of darkness; "the sun became black as sackcloth of hair;" darkness means that which is hidden; there is nothing "hid, that shall not be known. What I tell you in darkness, that speak ye in light," (Matt. 10: 26). All through the 1260 "days," in which the papacy held "times and laws," the Scriptures were kept in just that condition; they were to most of people, in an unknown tongue; and were, as far as it was possible, kept from the people. First, by keeping the people in ignorance; and second, by keeping these two witnesses under the cover of a dead language. What figure of speech could possibly be used to represent the condition in which the Bible was kept during the dark ages, if this does not? Man could not destroy it: for God has said, after sending it forth, that his "word shall not return unto him, until it has accomplished that whereto it is sent." It has always spoken, and its judgments have always come to pass, during the very time it was kept in obscurity. Read the events of the seven trumpets, for instance, or any and all of the plagues which have already come upon them who oppose the truth, and which are yet to come upon the enemies of these two Witnesses. "If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man *hurt* them, he must in this manner be killed." He that taketh away from the words of this book, God shall take away his part out of the book of life. And if any man shall add thereto, God shall add unto him the plagues that are written in this book; and he must "in this manner be killed." "The first angel (1) sounded, and there followed hail and fire mingled with blood, and they were cast up. on the earth." "And the second angel sounded, (2) and as it were a great mountain burning with fire, was cast into the sea." "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp," (chap. 8:). These trumpets are some of the fiery judgments which have come on the fourth beast; and always according to the word of these two Witnesses. "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," (verse 6).

To turn waters to blood,—"And the third part of the sea became blood," "And the third angel poured out his vial upon the riv (3)

ers and fountains of waters, and they became blood." Do not the symbols of one part explain those of another? And to smite the earth with all plagues as oft as they will,—And I ask if this is not literally true? when have these two witnesses called for plagues on the earth, and they have failed to come? have not the plagues of the past, and those which are now coming, all been called for, by these "two witnesses"? And have they not the power to shut heaven, that it rain not, when *they* are in sackcloth? neither the early nor the latter rain.

"These are the two olive trees, and the two candlesticks (or lampstands) standing before the God of the earth," viz. light-bearers:—"Thy word is a lamp to my feet and a light to my path," Does this apply better to *Enoch* and *Elijah*, than to the Scriptures which testify of him who is the light of the world? Those who can think so, dishonor the word by which they are to stand or fall.

These two witnesses prophesy, or teach, "A thousand two hundred and threescore days, clothed in sackcloth," viz. they prophesy during that time, in this humiliated condition; but this does not necessarily imply that the above period was all of their prophecy; but it was the measure of the time during which they were to be in that particular condition of legal restraint. "And when they shall have finished their testimony (in sackcloth), the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of that great city which spiritually is called Sodom and Egypt, where also our Lord was crucified," (ver. 8).

There are many kinds of death spoken of in this book of symbols; there is physical death, spiritual death, political death, and ecclesiastical death. In chap. 9: 6, under the fifth trumpet, while the Saracens were overrunning the eastern division of the Roman empire, and for one hundred and fifty years, continued to plunder and oppress the people, and at the same time their own corrupt government at Constantinople, though too weak to protect them, was still strong enough to tax and rob them, the people became at last disheartened, and earnestly desired political death, viz. that their own government should become extinct, and so, by falling into the hands of the Saracens, they would at least be delivered from one set of masters; hence, "in those days—viz. during the sounding of the fifth trumpet, when it "was given that they should not kill them, but that they should be tormented five months," (ver. 5,—shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shape of the locusts (which tormented them) was like unto horses prepared unto battle." Another kind of death, ecclesiastical, is mentioned in chapter 13: 15. Excommunication by the church of Rome, meant ecclesiastical death. The two-horned beast, viz. the two Napoleonic dynasties, each horn of which, came up "like a lamb, and spake as a dragon," viz. they each came up as republics, but each, soon changed into empires, "had power to give life unto the image of the beast, —the restored papacy—that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed," (chap. 13: 15). This was ecclesiastical death; and it is well known that the restored papacy, restored by the influence of the first Napolean, and also supported by the troops of the second one, until he himself fell by the Prussians at Sedan, in Sep. 1870, has *excommunicated* millions of those who would not worship him: Victor Emanual and all his army, at the taking of Naples from the pope, in 1861; at another time, Dollinger and a third of the Catholics of Germany; at still another time, many ten thousands in France. All these events are as important to the world's history as many events in the days of Alexander the Greek; but, while all admit that Alexander and Cyrus fill large places in prophecy, they almost sneer at the idea that Napolean, or the Commune. or any thing of *modern* times should be found there. But those in the light, know that the events connected with "the time of the end," are far more *minutely* detailed, than those of earlier times. And when understood, are as simple as a school history. The trouble is, our modern expositers have advanced not one whit beyond the poetic ideas of Milton, on the book of Revelation. It is to them a series of grand sky pictures, in which humanity has little or no part, only to gaze with horrid facination; and wonder and perish. His "war in heaven," was the assembling of a vast concourse of angelic hosts, cohort after cohort, and legion after legion, were marshaled on either side, in some of the far off regions of the illimitable expanse of heaven's domain, whither the rebellious crew of Lucifer had assembled. And in the shock of arms, and fierce onset of the contending le-

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gions, huge mountains, covered with vast forests of heavenly growth, were torn from their foundations and hurled by the angelic warriors with terrible effect upon the insulting foe, until heaven trembled to its foundation. And the arch foe and all his hosts, terror struck, fled in wild comfusion to the utmost confines of heaven, and were hurled, by the victorious angels, down from its lofty hights; when for nine days and nights, they fell headlong to the bottomless pit; from which the fallen foe soon constructed a causeway to our unfortunate earth. And *this* is about the way these Laodicean expositors expect to see the prophecy fulfilled. They will have Enoch and Elijah come down, put on sackcloth, prophesy 1260 days, (a little *addition* to the present volume of Scripture, perhaps, but no matter; then be killed, etc. and in the killing, they see only physical death. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies. And when they have turned the waters of the sea, and all rivers, and fountains to blood, and smitten the earth with all plagues; and devoured their enemies, for if any man will hurt them, he must in this manner be killed; after that, Enoch and Elijah will be killed, and during the usual three, or three 1-2 days before burial, be made a gazing stock for "the people and kindreds and tongues and nations." And this is to be in Jerusalem, where the beast is to attack, and kill them, because it is "in that great city," where also our Lord was crucified. But these Laodiceans do not seem to remember that our Lord was not crucified in Jerusalem, but between two thieves on mount Calvary, "outside the gates" and not on mount Zion. Nor do we think these expositors would like to keep to their interpretation of "the great city Babylon," with whom the kings of the earth have committed fornication, as being literal Jerusalem.

But how were Christ's two witnesses put to death? it may be asked:—"And when they shall have finished their testimony, (in sackcloth) the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

Suppose an Infidel power, headed by Ingersoll, should rise up in this country, make war on these "two Witnesses" of Christ; be successful, so as to have the Bible publicly and *legally* pronounced to be a fable; and in all parts of the country it is gathered and burned in the public squares by legal enactment; and the spirit of Atheism is so universal that private citizens join in the work of destruction, until there seems to be not one dissenting voice in all the land. The *Bible* is abolished; and every where the people incsribe over their cemeteries, "There is no God; death is an eternal sleep." The marriage ordinance is abolished, all fear of any hereafter or future punishment, (the wholesome restraint which God's word has had over them,) is taken away; and feasting, rejoicing, and licentious revelry hold universal sway. Such a war on the Scriptures, would be called a success; the Bible is stamped out, it was a lie, through which priestcraft held the people in bondage and grew fat. And men rejoice in their new found liberty. Is it a far fetched metaphor (in a book of symbols), to speak of them as having been killed? They were *legally* abolished, and dead. And this was exactly the state of things in France, for 3 1-2 years, between 1793, and 1797. And this spirit of licentious liberty, did not stop with France, but swept over Europe like a blast from the bottomless pit. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." And all this was literaly true, as may be seen, by reading the history of those terrible orgies and riotous excesses of the belching forth at that time, of the *Commune*, or headless monster, "the beast that ascendeth out of the bottomless pit." see pp. 42.

But they of the people shall not suffer their dead bodies to be buried, how was this fulfilled? During that reign of terror, the Scriptures were continually made an object of contempt, I answer; they were paraded through the streets drawn by donkeys, and every method of showing their contempt was exhausted, to keep them *dead*, in the minds of the people. As dogs that kill some animal, go back and shake it, for fear some life may yet remain; so the people could not let these rest, after they were legally dead; but must "shake them" again and again.

"And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour, (or time when these things were taking place), was there a great earthquake, and the tenth part of the city fell, and in the earthquake

were slain of *names* of men seven thousand. The second woe is passed; and, behold, the third woe cometh quickly."

During that awful time of blood and license, human passion exhausted itself; and reason began to resume her empire, and men were alarmed at their own excesses. And, of course, a reaction took place. (Of this reaction, Napoleon Bonaparte availed himself, and for a time held Europe and a part of Asia under his feet. And by restoring religious order, and the *papacy to Rome*, he commenced the fulfilment of the work of the two-horned beast, chap. 13: 11–14; viz. For a little while he exercised all the power of the papal beast; he made one of his family, king of Spain, another king of Holland, and had himself crowned emperor of France, and king of Italy. And by restoring papacy, the deadly wound to the first beast was healed, and he doeth great wonders, bringing fiery judgments, on the earth, beyond any "*fire*," which fell upon men, under either of the other trumpets. And by restoring, or giving life to the image of the beast, he caused the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And now, without the mark of the beast, no one can buy or sell the commodities of that great city, in her streets or bazaars).

What voice did the two Witnesses hear? and how did they ascend to heaven, so that their enemies could behold it? By the Bible societies, I answer. Immediately on the reaction from that wave of infidelity, societies began to spring up, (the first went into operation in London, in 1804, and others followed, until Bibles were multiplied like autumn leaves.) But is not the simple fact of magnifying, or exalting God's word in that way, being represented as an ascension up to heaven, a far fetched metaphor? Yes, if the comparison of Jesus is far fetched; "For thou Capernaum art exalted unto heaven; because of the mighty works done in thee." Surely "mighty works" are done, when a copy of that volume which testifies of Jesus, can be furnished to the poor, for one penny. And the tenth part of the city fell. (Not of Jerusalem, where our Lord was *not* crucified; but "of that great city spiritually called Sodom and Egypt, the Devil's Jerusalem, the consort of the prince of this world, that great city which reigneth over the kings of the earth, and in which mystical city, our Lord *was* crucified). As the fourth beast, symbolizes "all nations," wheresoever the children of men dwell, so each of its ten horns represent one tenth part of that mystical city. And in the earthquake were slain of names of men, seven thousand. In that political upheaval, all titles, political, religious, and social, were abolished; to apply any title but citizen, to high or low, rich or poor, subject or ruler, was a warrant for the application of the guillotine. "And the remnant were affrighted, and gave glory to the God of heaven. The second woe is passed; and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices," etc. These great voices of the 7th trump, began with the advent movement in 1840, and will be completed, only with the compelling message to be made during the opening of the seals. And with these voices, the mystery of God will be finished; as he hath declared unto his servants the prophets.

That the events concerning the death of the two witnesses are a part of the events of the sixth trumpet and second woe, is placed beyond all question, by the connection of ver. 14, with what precedes it; and also by the fact that the seventh angel, with its *third* woe, (see chap. 8: 13), *follows*, not precedes, the slaying of the witnesses. This, every one must see, is an unavoidable conclusion. Hence, if the slaying of the witnesses is a *future* event, as so many who talk much about the coming of Christ being imminent, so zealously maintain, then we must look for these events, and which belong to the "*second woe*," before we can expect any of the events of the seventh trumpet and *third* woe. It is true the third woe is said to come "quickly," after the second woe; but "quickly," may mean one or two generations, or more; especially as these woes belong to different trumpets, and the trumpets sound for long periods. At all events, if the things belonging to the second woe, are still future, all the trouble among the nations, which is now apparent, if it has any prophetic significance, must belong to the 6th trumpet and second woe; and until all these things are fulfilled, we have no right to look for Christ; or even for the signs which herald his near approach. After the second woe is ended, then, the generation who shall be living at that time, may consistently talk of the 7th trumpet, and third woe, coming "quickly." But until then, these people who are talking about the "angry nations," and "time of trouble" spoken of by Daniel, had better shut their mouth; for "at that time many that sleep in the dust of the earth

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all awake;" and nothing of this kind is to occur under the 6th trumpet; but the dead are to be raised "at (or *in*) the *last* trump." And that trumpet opens with "great voices," or a proclamation; and one in which the mystery of God, or work under the gospel, "shall be finished." (Then why listen to these false teachers, who tell you that the second woe is not fulfilled, and yet you may expect the events of the last trump and 3rd woe, at any moment. And to claim that Christ may come at *any* time, and before the sixth trumpet and "second woe" is finished, *proves* them to be false teachers, or antichrist. Jesus says, "Thou shalt be recompensed *at the resurrection* of the just." (Luke 14: 14). "Recompense:—to reward." The time of REWARD, of the prophets, and saints, and all that fear his name, small and great; is under the sounding of the *seventh* trumpet, (Rev. 11: 18). And the resurrection occurs "at the last trump," (1 Cor. 15: 52; or "trump of God," 1 Thes. 4: 16). Now to teach that the resurrection or *reward* of any one, "*small or great*," may occur before the nations are angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; or that Christ comes *before* the sounding of this seventh trumpet, is utterly false, and of the Devil. And those who so teach, are teaching "doctrines of devils." And those who claim that the slaying of the two witnesses, with the events which follow, to verse 14, are yet in the unknown future, and then claim that the signs and events associated with the second coming of Christ, or events which should make us expect his coming to be just upon us, are unfit to teach, and know nothing of "rightly dividing the word." And I solemnly warn their readers, all who may see this, that these men are deceiving you; that they are blind leaders of the blind.

"The court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles." As the temple, is the true church; the court of the temple, is the nominal church, or "woman." The man child, (chap. 12:), is THE CHRIST, and the "remnant of her seed, (last verse), are the servants; all these constitute the temple with its sanctuary. But the "woman" herself, is the system of christianity, or gospel net, which was to gather both good and bad. And this has really been the court, or approach to the temple. This outside system of christianity was not to be measured; it was given to the Gentiles: viz. as the law dispensation was given to the Jew, and yet, they were not all Israel that were of Israel, still the letter of that system of worship was given to nominal Israel; so this system of worship is given to the Gentiles. And with each system, the nominal, or "letter," has been the court, or approach to the spiritual. And as we cannot attain to the spiritual, except through the letter; so the temple is approached, through the court.

The church, like her Lord, has many names; "Ye are the temple of God;" and again, "I have espoused you as a chaste virgin unto one husband, even unto Christ;" and the bride the Lamb's wife, *is that holy City*, (Rev, 21: 9). "And the holy city shall they tread under foot forty and two months." The real church were "trodden under foot," by the *nominal* church, (that which is represented in "the court," or letter,) in a *special sense*, while Christ's two Witnesses were clothed in sackcloth; in other words, the truth was smothered, and the "wheat," or children of the kingdom, were made to suffer drought; for while clothed in sackcloth, "these two witnesses had power to shut heaven, that it rain not." Hence, the true spiritual element, or "holy city," was trodden under foot and suffered, during the time the two witnesses were in sackcloth, in a sense in which they were not trodden under foot, either before or since.

The second woe is passed and behold, the third woe cometh quickly. And the seventh angel sounded at the ending of the 6th, or in 1840; and the advent proclamation at that time, was the beginning of "the great voices;" but which will not be finished until the little "open book" is digested, after which there is to be another finishing message "before many peoples, and nations, and tongues and kings," (see Rev. 10: 11; and 14: 6). But the latter, is in the day of the Lord, and the "hour of his judgment," and the proclaimers are, "on as it were a sea of glass mingled with fire," (Rev. 15: 2-4).

Not only have the "great voices," which mark the opening of the seventh trumpet, begun, but the signs of "the angry nations, and time of wrath," are to be seen on every side; the peoples, and multitudes, and nations,—the body of the beast,—are ripe for their work of carnage, in which the rich will weep and howl, (James 5: 1, Rev. 18: 19). And yet, almost all teachers and people, of

this Laodicean church, are crying peace and safety, or, more dangerous still, the devil has got some of the uneasy ones to preach that the second woe of the *sixth* trumpet, is yet between us, and any possibility of the Lord's coming, But know, O ye prophets of Baal, that upon you, will come the blood of this generation; for all on whom that day shall come unawares. "will have their portion with hypocrites; there shall be weeping and gnashing of teeth." And if the harvest of the earth is now about ripe, and you are still looking for the second woe, the day of the Lord will certainly come upon you, and all who are thus deceived, unawares. Against all such, the door by which the *living* are to enter, will be shut; and a terrible "hour of temptation," and a martyr's doom will be the furnace through which alone you can enter the kingdom.

NOTE

John 1: 12, teaches that those of that generation, who accepted Jesus during his personal ministry, and only those, had power to become sons; while all others, of that generation, must take a servant's place, in his kingdom; and only those who are ready to receive the Bridegroom, when he comes, will now receive power to become sons; all others, and who are not ready, can enter the kingdom only as servants. Do not understand me as claiming that those who received ed him at the first advent, constitute all the "sons," to be taken out from that church; or that those who are *ready,* when he now comes, will constitute all the sons, taken out from the Gentiles. But we do claim that those who received him at his first advent, were all of *that* generation, to whom he gave power to become sons; and that those Jews who were converted on and after Pentecost, did not receive such power. And that out of the present generation, only those who escape the things that are coming on the earth, "and stand before the Son of man," at *this* parousia, will have power to become sons; or in other words, will sit with him in his throne; while all who go through "the fire, and suffer loss," will, during the coming age, be with the "great multitude" of servants "before the throne."

The last generation of Jews, were those who received the blessing, "blessed are your eyes, for they see," etc. (Luke 10 : 23); and the overcomers of the last generation of the gospel church, are those to whom the promised blessing, "blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," is to be given. And this is equivalent to a promise to sit with him in his throne.

Jesus did not promise any except those who followed him, "Ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also," etc. And yet there were others at the high priest washing, joined to the company who "followed him." The bodies of *many* of the saints that slept, arose, and were added to the overcomers from that last generation. So these that "stand before the Son of man" at his *second* parousia, will doubtless have their numbers augmented by *some* out of every generation since he "turned to the Gentiles." But the direct promise is only to the living, who come to the end of the "days."

Mar. 1882

"CEASE YE FROM MAN."--*Isa.* 2: 22.

Why rest in the strength or the wisdom of man?
"Whose breath's in his nostrils," whose life is a span;
Who comes and is gone like a wave of the sea,
Or a fugitive shadow that flits o'er the lea.

His wisdom is folly: ne'er yet hath he shown
How the lost may be saved by a way all his own;
How the soul that is fainting, its life may renew
By a faith that brings heaven and glory to view.

His strength is but weakness; O why should you trust
In the imbecile boast of a creature of dust?
Who smiles to allure, yet is powerless to save
From the terror of death and the dread of the grave.

Then cease ye! O cease ye, forever from man!
"Whose breath's in his nostrils" whose life is a span,
Walk thou in the way thy Redeemer hath trod,
And trust in the arm of the Infinite God!

Rochester, N. Y. S. WHITE PAINE.

☞An italic (*j*) after the *month* on your wrapper, *means* 82. thus, *june j* means paid to *june* 1882; and *dec j*, to december 1882.

HERALD OF THE MORNING.
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Vol. 14.

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"*All nations whom thou hast made, shall come and worship before thee,*"

Vol. 14. ROCHESTER, N. Y. APRIL, 1882. No. 4.

World that was, World that now is, World to come.

SHALL WE SEE HIM?

According to the usual calculation, the Jewish month Abib begins with the first new moon after the vernal equinox; or for this year, on the 17th of April; hence, the "tenth day of the first month," would be the 7th of April; while the evening of the passover comes on the first day of May.

On the above calculation, and the Jubilee argument, the year of jubilee, or "times of restitution of all things," will begin with the month Abib, ~~April 17th, 1882.~~ There is, however, an uncertainty of three days, as to the beginning of their year; and which has already been explained in our pages; hence, instead of Apr. 17th, the month Abib *may* begin on the 18th, or on the 19th; when, of course, each of the other days would be one or two days later.

Now the question is, what is to be the sign of his presence? That the "day of Christ," cannot begin until he comes, is certain; and "as the lightning that shineth, etc. so shall also the Son of man be, *in his day.*" And to see our High Priest *in his glory,* is just what we are expecting to see ~~this spring~~.

Our reasons for expecting that he will appear—to them that look for him—~~this present spring~~, or rather, that the times of restitution ~~begin this spring~~, are well known to most of the readers of the HERALD; and also why we may expect to *see* him before the physical restitution of the church begins.

"And Isaac came from the way of the well *Lahai-roi,*" (Gen. 24: 62). The "*well of the life of vision.*" Seeing this interpretation in an *exchange*, we look at Gen. 16: 13, 14, for an explanation:—"She called the name of the Lord that spake unto her, Thou God seest me; for (she said), Have *I also here looked after him* that seeth *me.* Wherefore the well was called *Beer lahai-roi.*" The marginal *note*, is the supposed meaning, but the text itself is the full reason for giving it that name. "*After,*" is the Hebrew word here, meaning "next in order;"—"He that liveth *and seeth me,* "*I also here looked,* after he *that seeth me,* had looked;" is the exact idea in the text, "*Wherefore* the well was called *Beer lahai-roi.* "And Isaac lifted up his eyes, and saw. . . And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel." She looked and saw him, *after* "he that liveth and seeth me" had looked, is the exact idea. "Behold, it is between Kadesh and Bered." Kadish, is "*holiness*;" Bered, means "*seed-place.*" Seed is sown through the gospel age, but not in the time of harvest. Holiness is reached when the scapegoat work is accomplished and all the effects of sin are taken from us.

Were it not for the Rebekah type, and Joshua type, we should not expect to see him till he comes to meet us after the treading of the winepress, and after he lays off his high priest glory, and comes to us "in like manner" as the church *saw* him go. But the Rebekah type demands that we should see him *before* we meet him; and before we put on incorruption. The vail, and without

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which it was not proper to meet her bridegroom, was put on after she saw him, and before she met him, (Gen. 24: 65). The vail typifies flesh, (Heb. 10: 20). When we see him "as he is," viz. in his true second Adam nature, and aside from his high priest glory, "we shall be like him," (1 John 3: 2). And that he will put off his priestly glory *before* he washes "his flesh," is demanded by the law, (Lev. 16: 23). Therefore we shall see him before we meet him, and before he shall put off his high priest glory; after which, we shall put on incorruption, and when he shall put off his high priest glory, or the condition in which he is "as the lightning that shineth," etc. and we have "put on incorruption," we shall then be like him, and see him as he is. But for many reasons—as most of our readers know,—this last condition cannot obtain until at, or near the end of the day of wrath. As we *know* that Isaac is a type of Christ, and the story of his espousal of Rebekah is so absolutely in harmony with the Scriptures concerning the espousal of the bride of Christ, and this part, (first seeing him, then lighting off the camel, and putting on the vail,) is made so prominent, we cannot ignore it, nor can any other application of it be made; hence, we must believe that we shall see him before the work of RESTITUTION can begin with us; and believe it mainly because of the Rebekah type. Were it not for this, and perhaps the Joshua type, I should have no expectation of seeing him, only in his judgments, until after our physical restitution.

HOW WILL WE SEE HIM?

If we see Christ in his glory, or while he is "as the lightning," as I now fully believe that we shall; it will certainly be *a vision* of his high priest glory; and therefore not in the desert, or in the secret chamber. And "unto them that look (or, R. V., *wait*) for him, will he appear,"—*optomai*, be *seen*.—

That he may appear to the overcomers, and not be seen by the world, no one can question; since he was so seen of Paul, and of no one else. {A vision of any thing brings laws of sight into action of which we know little or nothing}—"And the devil, taking him up into a high mountain, shewed him all the kingdoms of the world in a moment of time," (Luke 4: 5). If the devil had power to do that, why cannot Christ open the eyes of his chosen ones, so that they all might see *him*, "in a moment of time"? This is what I am now expecting, and for the reasons above referred to.

HIS SIGN.

"The sign of the Son of man in heaven," may be explained in a manner which would make it something entirely distinct from this vision of himself. *This* may be something of a higher nature than the "signs" named in Matt. 24; these are evidently for the nominal, or mixed church, while the *appearing* unto them that look for him, is only for the overcomers, the espoused Rebekah; and the living church, in all its stages, *represents* the entire body or bride.

I am strongly of the opinion that the sign of the Son of man in heaven, like all the other signs in this special prophecy, is for the mixed (or) nominal church, a something by which *they*, (or) an elect remnant of them, are to recognize the *parousia* of Christ. And this *sign*, is, doubtless, the answer to the inquiry in verse 3, "What shall be the sign of thy *presence*, and the (end, harvest, or) *consummation* of the age," see margin of R. V. "Immediately after the tribulation of those days,—the *great* tribulation by the woman drunken with the blood of the saints and the martyrs of Jesus—shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and *then* shall appear the sign of the Son of man in heaven." And this sign, whatever it may be, is the sign of his presence, or that he has come. (With the old idea as to the manner of his coming, *i. e.* with a literal trumpet, a rending of the heavens, etc. there would be no "*sign* of his *presence*," required; but as men are to eat, drink, marry, etc. "*in the days* of the Son of man," even as they did *in the days* of Noah, (see Luke 17: 26, and Matt. 24: 37,) "And as were the *days* of Noah, so shall be the *presence* of the Son of man," a *sign* of his presence, would be necessary, if some are to know, while others know not. And there are those who will "build, and plant, and know not."

As before remarked, we believe *this* sign, like the preceding ones, is still for the mixed, or nominal church, the remnant, after the overcomers are separated from them. Those who are ready *when* he comes, and go in with him to the marriage feast, need no sign of his presence; while the unripe wheat, and who will not be *ready* to harvest, but must pass through the fire and suffer loss, not being permitted to *see* him when he comes, will *need* a sign of his parousia, if in any way, they are to differ from the world

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, will not this be the sign of the Son of
n in the church? And will not THE
RIST, the second or "new man," be mar-
lled at, in the persons of the overcomers?
n we "eat his flesh,"—partake of the sec-
d Adam nature—and *not* have the sign of
e Son of man in heaven,—the kingdom
heaven, the Christ-body—*appear?*

That Christ is to be manifested "in his
nts, in that day," is what we have all be-
ved ever since the fact of THE CHRIST has
en seen; and yet the idea that this mani-
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was not so much as dreamed of; but now it flashes out as plain and simple, as has every other truth, as it became due; and we wonder why it was not seen before. If what the apostle so often speaks of, as Christ formed within, Christ in us, etc. is about to be realized, not as heretofore, by *faith* merely, but in fact; not as "the substance (or, R. V. the *assurance*) of things hoped for," but the thing itself, it will in actual fact be, Christ *in us*; not the *hope* of glory, as while it is by faith, but this is "when he comes to *be glorified* IN HIS SAINTS, and to be admired, (or *marvelled at*) IN all them that believe." And when the sign of the Son of man shall appear, *in us*, will not mankind be compelled to admire and marvel, even more than at a display of sky manifestations?

Because Christ is to be thus manifiested, *in his saints*, many have fallen into the delusion that this is all there is to the second personal coming of "this same Jesus" the disciples ate and drank with, and saw go away, as a cloud received him out of their sight. But both are true; and the CHRIST body, must not only have its head, but its perfect body, in order to be complete. Hence, it is the *entire* CHRIST, that "cometh in the flesh," (2 John 7, R. V.), and which to deny, is to be "a deceiver and an antichrist."

O how the truth is strengthened and solidified, as the "more and more" shines forth. Blessed be the God and Father of our Lord Jesus Christ, who hath called us to walk in this shining way.

TEMPTATION OF JESUS.

Jesus the head, and pattern, "was tempted in all points like as we (the body) are, yet without sin." Hence, to make every jot complete, shall we not be tempted *without sinning*, and overcome, "even as he overcame"? The *temptation* of Jesus, from his baptism until he overcame the devil, is clearly a type of the temptation, trial, and victory of the church, as a *living* organized body, one single body which does not die. "He was in the wilderness forty days tempted of Satan; and was with the wild beasts." And during all this time, he fasted. So the church have been in the wilderness with the wild beasts; and have fasted, *i. e.* lived only "by the faith of the Son of God:" for "when the bridegroom is taken from them, then *shall* they fast." "And when he had fasted forty days and forty nights, he was *afterward* a hungered, and when the tempter

x compelling message.

came to him, he said, If thou be the Son of God, command that these stones be made bread;" *i. e.* prove your claim by a miracle. [It will be noticed that Jesus did not hunger until after his temptation in the wilderness was ended; and then, having done the will of God, he had need of patience, before satisfying his hunger. And it was during this last phase of his trial, the devil was permitted to materialize, and come into personal contact with him.]

When the times of restitution begin, (~~as the evidence is clear that they do this present spring~~), the first phase of the temptation, that equivalent to the forty days of Jesus, will be ended, and we shall "hunger." It is *then* we shall be brought into personal contact with the man of sin. "That day shall not come, except there come a falling away first, and that man of sin be revealed." It does not follow from this, that *he* must be revealed, before the day of Christ comes; it is the falling away, which must first come; and when the man of sin *is revealed*, that in itself, is proof that the day of Christ is come, seems to be the teaching of this text, when seen in harmony with other Scriptures bearing on this subject. The "short time," of the devil, (Rev. 12: 12), and "*his time*," (2 Thes. 2: 6), is, evidently, "the day of wrath," or "great and terrible day of the Lord." And it is God who thus uses the devil, for the trial, and chastisement of man. Hence, the devil's "short time," is God's "day of wrath;" and so "that day cannot come, except there come a falling away first, and that MAN OF SIN be revealed.

The "mystery of iniquity" phase of temptation ends, when that mystery is revealed as "the man of sin;" then the body of Christ enters upon another and its last phase of temptation. Jesus was met by the tempter in person, having "all power," so that he could do "great signs and wonders;" he could take him up into a high mountain and shew him all the kingdoms of the world, in a moment of time; bring him to Jerusalem, and set him on a pinnacle of the temple, etc. so the mystery of iniquity is now to be revealed as the man of sin, the mystical *body* of "the prince of this age," and revealed in materialized forms, even as the mystery of God, viz; the body of the Prince of the *next* age, is soon to be revealed. The one being a counterfeit of the other. Materialized *spirits* of demons, as false Christs, claiming to be what THE CHRIST body, *is to be*, viz, the true spiritual MAN, the CHRIST, that "cometh *in the flesh*." And this "MAN OF SIN," is to be revealed, "with all power, and signs and lying wonders," or "great signs and wonders," (2 Thes. 2: Matt 24).

As Jesus met and overcame the Devil, or prince of this world, before the work of the harvest of the Jewish age began, viz. the age that brought *him* forth; so the body of Jesus is to meet and overcome the mystical *body* of the "prince of the power of the air," before *they*, the CHRIST body, enter upon their work of proclaiming the "age-lasting gospel," (Rev. 14: 6); or the closing work of the age which has brought *them* forth.

Thus Jesus was tempted in *all points*, and overcame; even as we are to be tempted, and to overcome. "And to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

This personal encounter with, and temptation by the "MAN OF SIN," will doubtless be of short duration, since the work of the "compelling" message, (the last phase of gospel work, that to be done from the sea of glass), is evidently, to follow this final victory, even as did the work of Jesus, follow *his* temptation, trial, and victory over the prince of this world. He did not begin the closing work of the Jewish age, (and which was at the same time the beginning of the gospel, or incoming age) until after that victory; and it certainly begins to look as if we should not begin this closing work, or the last phase of the *gospel*, and the beginning of the *next* age, until this last and special phase of trial to the body of Christ, is ended. And it is during this period of special temptation that we shall have need of patience, "for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith; and if he shrink back, my soul hath no pleasure in him,' (Heb 10: 36–38, R. V.). This also appears to synchronize with Ephe. 6: 13. "Wherefore take unto you the whole armour of God, that ye may be able to stand *in the evil day;* and having done all, to stand, . . with your loins girt about with truth;" and in this time of trial, his TRUTH is to be our shield and buckler.

That this time of trouble, and day of his wrath, is the *evil day*, here spoken of, seems clear: for it is only then, that the phrase "having done all, to stand," and stand with the whole armour on, whereby to quench all the fiery darts of the evil one, could apply.

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The "great and terrible day of the Lord," just about to burst upon the world and the nominal church, in all its awful reality and sudden destruction; and they shall not escape; but ye, brethren, are not in darkness, that that day should come upon you as a thief." There is, therefore, a class, those who are to escape all these things that shall come to pass, upon whom *that day, cannot come* unawares. Now, as before remarked, the evidence is strong, proving that the day of the Lord will begin this present spring. And it cannot begin until Christ comes. In the Rebekah type, she sees him some little time *before* she alights from the camel to put on her vail; "for she had said unto the servant, What man is this that cometh to meet us." "And unto them that look for him, he will appear."

THE ORDER OF EVENTS.

From all the evidence, we are expecting to see Jesus this spring; we believe he will appear unto them that look for him (in the true scriptural manner), or in other words, to the "wise virgins" represented in the parable of "the ten virgins." How he will appear, matters not, if only the Spirit of God makes us to *know* that it is Christ himself, or the coming Bridegroom. We *believe* it will be a visible manifestation of himself, as truly as was that made to Paul; and will be seen only by those who are in the light; but whatever the manifestation may be, it will prove to us that the "day of Christ" has come, because that day *cannot* come upon the "wise virgins" unawares. After this, the *regular* gospel commission being finished, (Luke 14: 21, 22), and the *closing* work of the age about to commence, (verse 23), it appears that a short and final trial with the false Christs in person, must follow. These materialized demons, being revealed "with all power and signs and lying wonders," will if possible, deceive the ~~very~~ elect. "Behold, I have told you before. Wherefore if they say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not; FOR AS THE LIGHTNING cometh out of the east and is seen even unto the west; so shall THE PRESENCE of the Son of man be." (mar. R. V.) Whatever is here taught about his being seen, one thing is certain, as the lightning that shineth etc. "SO SHALL *the Son of man be*, IN HIS DAY," (Luke 17: 24). Hence, he will not put off his High Priest glory at, or during this season of temptation; nor shall we see him "*as he is*," until after we have gotten the victory, or overcome, even as he overcame.

From the above, it seems that a period of temptation, beyond any thing the church has ever experienced, is just before us; viz. a trial, not by the mystery of iniquity, and the false teaching of *men*, who are themselves deceived; but with MATERIALIZED DEMONS, the "MAN OF SIN" in person; and claiming to be just what we are desiring to see, viz. Christ, in the flesh; and having all power, over the physical laws of nature. The fact of the triumph of Jesus over the prince and head of the mystery of iniquity, materialized and in person, was written for our instruction, "that the man of God may be thoroughly furnished." And it would be out of order for the overcomers, and who are to sit with Christ in his throne, to escape this last phase of temptation; nor should we desire to do so, and so come short of the temptations by which *he* was tried. Left to ourselves, we might well tremble at the ordeal which is just before us:—materialized beings, older than the present system of things, masters of every phase of thought in human intellect, entering this material kingdom, with all power, and signs and lying wonders;—it is "the great and terrible day of the Lord," "and if possible, they shall deceive the ~~very~~ elect." But we know that God will not suffer us to be "tempted above that we are able; but will with the temptation also make a way of escape." And not until this last great victory is won, shall we be overcomers; "Wherefore, take to yourselves the whole armour of God; that ye may be able to withstand, *in the evil day*, and having overcome all, to stand," (mar. Ephe. 6: 13).

During this last phase of the temptation of Jesus, "he was a hungered;" but not until Satan left him, did the angels minister to him. Hence, we reason, that it is during this period of temptation, that we "shall desire to see one of the days of the Son of man, and shall not see it. And they shall begin to say, See here; or, see there; go not after nor follow them, (Luke 17: 23).

The appearing of these false Christs, just at the time here foretold, is the result of the shaking of the "powers of the heavens," and the casting out of the "dragon and his angels into the earth," (Matt. 24: 29, Rev. 12: 9); and which shaking, and casting out, began in 1848, and will be complete at the beginning of "the day of Christ," or when the man of sin is revealed. The next event named, after this shaking of the powers of

of heaven, is, "then shall appear the sign of the Son of man in heaven." That is, after the devil and his angels are cast out of the "kingdom of heaven," where they have been working as the mystery of iniquity, and the *tares* are gathered out, (by this last trial by the man of sin), "then shall the righteous shine forth in the kingdom of their Father." The same "kingdom of heaven," and out of which the tares are gathered,—"all things that cause stumbling, and them that do iniquity," R. V.—is the *heaven* out of which the devil and his angels are cast, out of which the tares and all things that offend are gathered, and *in* which the "sign of the Son of man" appears, viz. "the righteous shine forth as the sun. Hence, just as soon as the purifying of the kingdom complete is; *i. e.* as soon as the one class have overcome, and the other, are gathered out; *then* shall appear the sign of the Son of man in the church. And then shall all tribes of the earth mourn; doubtless because of the furnace of God's wrath into which they are cast. Hence, after the manifestations answering to the bride *seeing* the coming bridegroom, or, his *appearing* unto them that look for him; we expect to hear on every hand, the "See here; and, see there," accompanied by wondrous reports of healing diseases, and other astounding "signs and wonders, so that if possible, they shall deceive the very elect."

This work, we firmly believe, has already begun. Not in its complete or finished developments, as it is to be after the "man of sin is revealed," but in its preparatory stages. As the light in relation to the coming of THE CHRIST, increases; so the counterfeit, viz. the false light and signs, increase. There are those who now claim that Christ has come *in them*, that they "have met the Bridegroom, and have gone in with him to the marriage." (I do not refer to the foolish virgins; since they left the movement, and have gone to "buy oil," *they* have no further place in prophecy until after the door is shut, and they come asking for admitance), but I refer to a rapidly increasing movement in which great signs and wonders are beginning to be apparent, and in which the Spirit's order for the church, is exactly reversed, viz. a movement in which *woman* is almost always the *head* and director. This expressly forbidden order in the church, has been on the increase ever since the casting out of the "devil and his angels," or the present phase of the manifestation of "the man of sin" began. And we are becoming more and more convinced, as reports of these wonders increase, and we see the eagerness of all interested parties, for notoriety, that they are of this special class of signs and wonders which we must be prepared to witness, and see mightily increased, during the coming years. We do not deny the facts, nor that they are, in a sense, miraculous; nor would we for a moment impugn the honesty or piety of the sisters (mostly) who are carried by, and are carying on the movement; for not only from personal acquaintance with a number of their most prominent leaders, but for many other reasons, we are compelled to admit their sincerity, that they fully believe they are accomplishing wonderful things in the *name* of Jesus. But from a purely Bible standpoint, we are well nigh positive that they are blinded to the power that controls them. And for the following reasons: First, because the gospel order as established by our Saviour, and the Holy Ghost, is directly reversed, in this movement; Jesus appointed *men*, as apostles, and prophets, and teachers, and pastors, and evangelists. And the Holy Spirit *forbids* the *woman* to hold any such position in the church:—"Let the woman learn in silence with all subjection. I suffer not a woman to teach, . . but to be in silence." And the reason is given; God acts through the head, while the devil, from the beginning, acted through the "weaker vessel," (1 Tim. 2: 14). And neither our gallantry, or modern social fashions, are of sufficient authority to set aside or annul any of God's *types*, figures, or plans. In Christ there is neither bond nor free, male nor female, means, that these distinctions will not be regarded after we are made one *in him*, not in *hope*, as during this age, but in fact. It is now, during the gospel age, and in the gospel church, these positive directions concerning woman, apply. And in the true church, as organized by the Lord, they can *not be set aside;* but in the counterfeit, they are very likely to be ignored. Why were not the apostles chosen partly of women, if in the gospel church there was to be no distinction of sex? Why, from the beginning of Christ's ministry, and after that, is there not one case to be found in which this principle is violated? The old dispensation had its exceptions; Deborah led the hosts of Israel to victory: and Anna was a prophetess, but nothing of the kind is named under the gospel; but, on the contrary, it is absolutely prohibited. And we have to do, not with the why and wherefore, so much as with the

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acts. The gospel church admits of no woman leader or expounder. And *this* movement which is doing so many wonderful works in the name of Jesus, is *mainly* in the hands of woman, and therefore savors of the first lesson given to man, and which the Holy Spirit, by the mouth of the apostle, names as the reason why the woman is not to teach, but must keep silent in the true mystical body. And only in this Laodicean phase of the church, has this special arrangement of the holy Scriptures been laughed at, and overruled. But in the cleansing of the sanctuary, even this anti-gospel claim for those we highly esteem, and love, must be scripturally exposed.

2nd, Miracles were in order, at the introduction of the gospel age, and *out* of order at its close. Almost all the miracles of Jesus and the apostles, were confined to the "one week," in which the (new) covenant was to be confirmed, and in the midst of which, he caused "the sacrifice and oblation to cease," (Dan 9: 27), viz. to the 3 1-2 years of the personal ministry of Jesus, and the 3 1-2, after the crucifixion, and before the Spirit was given to the Gentiles. And although these "gifts" remained, to some extent, in the church, during the life of the apostles, they were only designed to be used for the introduction of the gospel. In what sense was the covenant which was "confirmed of God, in Christ," (Gal. 3: 17), and "which at the first began to be spoken by the Lord, and was confirmed unto us, by them that heard him, Heb, 2: 3, "confirmed with many for (the) *one week*," partly by Jesus, and partly by them that heard him, if not by some *special* work, and which belonged in a special sense, *to that one week?* "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following, (Mark 16: 20).

Now the facts are, that miracles were a prominent feature in the work of establishing the gospel, during that "one week," of confirming the new covenant; then immediately began to cease to be used, and passed entirely away when the apostles, who "heard him," passed away. And this was God's prearranged plan. He set in the church "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? do all speak with tongues? but covet earnestly the best gift," (1 Cor. 12: 28-31) Here we learn that miracles, such as healing, speaking with tongues, etc. were *gifts* in the church at its starting, "but if there be prophecies, they shall fail; whether there be tongues, they shall cease;" while "faith, hope, and charity, these three," and these alone, were to abide. In other words, the *gifts*, and which were in the church for a special purpose at its commencement, passed away with that generation; but faith and hope, and which are not *gifts*, in the sense of being bestowed in answer to prayer, but "come by hearing" the truth; these abide, while the "gifts," were to pass away. And these abide, only until our hopes are realized, for "hope that is seen is not hope; for what a man seeth, why doth he yet hope for." Christ promised that these signs by which the covenant was to be confirmed, should follow them that believe, and they were enjoyed more or less during that phase of the church, (see Mark 16: 17, 20), Jam. 5: 14). But *promises* are always conditional; and when the church lost its first love, God removed the candlestick (church) out of its place, (Rev. 2: 5). And with that first condition of the church, miracles, having served their purpose, passed away; and the "great signs and wonders," and "wonderful works," belonging to, and introductory of "that day," belong to quite another order of work, although assuming to be done, in *his name;* and even the false *Christs* will use the *name* of Jesus.

The gospel age is not to close, by reviving the same kind of work by which the Jewish age was finished, and the gospel age was begun. God's plan does not go backwards, but is onward and upward. And the healing, associated with the closing of the gospel age, and beginning of the RESTITUTION, will be of a higher order than the healing of this corruptible nature, and which, in a brief moment, must be undone. This may do for the "lying wonders;" but "ye shall do greater things than these." NOTE

3 The third reason for mistrusting the origin of these latter day signs is, that Jesus warns us to expect them just at this time; and they are to be of a character which will appeal strongly to our religious faith and love towards God;—if they were not of this nature, and did not *appear* to honor God, and the name of Jesus, they would be repulsive to "the very elect." Hence, if the present miracle manifestations, are not the beginning of those to which Jesus refers, then another class of miraculous signs must be expected

See Rom 16.

elect not the prospective bride, but the gospel

immediately; for if Christ is so soon to come, they cannot be much longer delayed; and they must be of a highly religious character to so strongly tend to deceive the "elect." Jesus has warned us of great signs and wonders to be thus associated with the ending of the age; and yet the fact that the church is ~~to fall away~~ depart, and be in a low and faithless condition, is every where made prominent. Now if just the reverse had been the teaching, viz. that when he should come again, there would be a high condition of piety and faith; that the church would regain her former apostolic gifts, and that the signs given to "confirm the covenant with many for one week," should be revived; then we should not be left in darkness; and in following the injunction, "believe not every spirit, but try the spirits,"—by the word,—we should not find *white*, where he says *black*, nor *light*, where he says *darkness*.

Healing physical disease, was a prominent feature in the work of Jesus; "He cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," (Matt. 8: 17). But these signs belonged to the closing work of the Jewish, not of the gospel age; and were foretold in prophecy, as belonging there. While quite another class of signs and wonders are foretold, as belonging to the end of *this* age; and since the seventh trump has been sounding, and the devil and his angels are being cast out of heaven,—the kingdom of heaven,—sure enough, signs and wonders are mightily on the increase. The work of the gospel is not to heal the "old man," or to make corruptible flesh more comfortable; for if in this life only, we have hope, we are of all men most miserable. Its work is to develop the "new man." And the signs associated with its introduction were "to *confirm* the word" of the new covenant for "one week;" and now that the gospel is about to end, having nearly fulfilled its purpose, the revival of the same old class of signs to confirm it, would be out of order, and opposed to his own picture of the condition of the Laodicean church. And yet we are to look for "signs and lying wonders," as events connected with the coming of "the day of the Lord," (2 Thes. 2).

"Lying wonders," are not pretended facts which are not *real*; but wonders attributed to the wrong source. They are wonders done in the name of Jesus, and with which he has no connection. And there are to be many just such wonderful things claimed as done in his name, at the time of his coming, and of which he knows nothing, (Matt. 7: 23), and which are therefore, lying wonders, because attributed to the wrong source.

Now these things, or at least a new and latter day phase of signs and wonders, are transpiring, and the claim is that they are done in the *name* of Jesus, and if they are a beginning of what Jesus foretold, they certainly are of a nature to deceive, if possible, the ~~very~~ elect. A high degree of piety is manifested, and we cannot doubt for a moment, the entire sincerity of even the leaders of the movement. And yet confirmatory signs of the gospel, just at its close, are uncalled for; and a revival of the same class of signs with which the Jewish age ended, and the gospel began, is at least inconsistent with the distinctly foretold poverty of the last phase of the church. Then again, signs as associated with the apostolic phase of gospel work, were auxiliary to the preached word; "they went forth and preached every where, the Lord working with them, confirming the *word* with signs following." But *these signs* need confirming, and it takes a great deal of preaching and *advertising*, to confirm them. Again, when Jesus healed or did any sign, he never appeared before a justice of the peace, with as many witnesses as he could get to swear to it, and thus supported, send it to the papers, to be advertised; on the contrary he "charged them strictly, to tell no man;" and yet he had God's glory at heart, as well as have these people. Again, *elders* were ordained to rule, and teach, (Titus 1; 5; 1 Tim. 5: 17; 1 Peter 5: 1, 2). "But I suffer not a woman to teach, nor to usurp authority," (1 Tim. 2: 12). But "the elders which are among you I exhort, Feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." (1 Peter 5: 2). "Is any sick among you, let him call for the *elders* of the church; and let *them* pray over him." (James 5: 14).

The above is the teaching of Holy Scripture, concerning the work of the *gospel*, and the relation to be maintained in the church, and between the sexes. Now let modern gallantry and fashion set it aside if they will, in "the court, which is given to the Gentiles," but no such innovation will or *can* be made in the church of Christ, until he himself shall say to woman, "come up higher." And not until the restitution, when we are

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made one in him, "I in them, thou in me, they in us," will the conditions caused by the fall be obliterated, see 1 Tim. 2: 12–14. There are two mysteries, working side by side, during the gospel age. Now if sending for the *sisters* in the church, having *them* anoint with oil, etc. never was taught nor sanctioned by Jesus or his apostles, but is a special feature of the Laodicean church, of which not one good thing is mentioned; to which of the two mysteries is it likely to belong? There were signs at the beginning of the gospel age, and there are to be signs at the *end* of the age. The first began with Christ, and tapered off with his disciples; the latter have a reverse order; they begin with disciples, and *end* with the head master, and will deceive, if possible, the ~~very~~ elect. "Now I beseech thee lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments."

QUESTIONS AND ANSWERS.

If there is yet one last trial through which we have to pass, after Christ comes "as the lightning," etc. and do not partake of the tree of life until after the temptation, how is it that the times of restitution can begin when he comes?

A,—The first event of restitution, is to restore Jesus, "Whom the heaven must receive until the times of restitution of all things;" after which a great variety of preparatory events might be included in restitution work; indeed, a great variety of *physical* events must necessarily be included, as whatever Christ may do after he comes, belongs to the times of restitution, and is therefore, directly or indirectly, restitution work. Hence, the beginning of "the times of restitution," although marking the time when Jesus is due, does not necessarily mark the commencing of that work with us.

Q,—How are we to understand Luke 17: 22? "And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there."

A,—Suppose queen Victoria were to hold receptions at Windsor castle every second wednesday of each month; these would be the queen's days; and no body would have the least dificulty in understanding what was meant by, one of the queen's days.

During the time in which Christ is to be "as the lightning that shineth," etc. he will have no such days of manifesting himself to us, as he did to his disciples during the forty days after his resurrection, and while "washing his flesh."—Such manifestations will not be due until after he puts off his high priest glory.—"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Here are two special manifestations, eight days apart; Thomas saw one, but did not see the other. Now supposing prophecy had foretold that the Son of man, after he was risen, would come to them on two occasions in which only a part of the disciples would be present. It would be perfectly correct to designate these, as two of his days; and Thomas saw but one of them.

Temptation is always more difficult to resist, when it offers us what we most desire. When Jesus had been forty days tempted of the devil, he was "afterward a hungered," and Satan came to him and said, If thou be the Son of God, command that these stones be made bread. Again, Christ came into the world to win it to himself; and the tempter offers him just what he came into the world to win. So we may expect, in being tempted in all points as he was tempted, to have the "man of sin" tempt us with that which we most desire, viz. to be made incorruptible, and see Christ, "as he is." And the time to which Jesus refers, (Luke 17: 22), is, we believe, just at hand. After the special manifestation to the church that the "day of Christ" and in which he is to be as the lightning, has come,—and which manifestation we may expect from the moment the times of restitution begin,—and not knowing how long before the washing of his flesh may commence, or in other words, how long before his treading of the winepress is to terminate; and knowing that he has come, there can be nothing we shall more earnestly desire, than to meet him, or have personal communication with him. And just at this time, when the desire to *see* him, viz. see one of his days for communicating with us, is most intense; then it is the temptation to run after false Christs will be multiplied, "And they shall say unto you, See here, or, see there;" "Behold, he is in the desert; or, lo, he is in the secret chamber." We shall hunger, but we must not eat such food as the devil would have us eat.

Q,—What is meant by OVERCOMING? "he

that overcometh, to him will I give to eat of the tree of life which is in the midst of the paradise of God."

A,—We believe the final victory over the tempter, and which will leave us OVERCOMERS, is to end just where the fall began, *i. e.* God permitted the tempter to come into the garden of Eden, and man was overcome. Now, the devil is again to be permitted to come, with all his legions, and be brought to nought *by man*: and this is the beginning of restitution.

How grand and beautiful are God's ways! Man was pure and holy, but needed experience. Satan was permitted to enter Eden, and man, spotless as God himself, was overcome. But as a lack of experimental knowledge is weakness, so to know God, and Jesus Christ, is power. God educates and develops the latent faculties of man in the school of experience; and once again the tempter is permitted to meet him face to face, but how different the result! Weakened physically by sin; morally covered "with bruises, and wounds, and, putrifying sores," the odds seem all against him; if he fell before the tempter, when morally and physically perfect, how shall he now stand, in his weakness? Like his Captain and head, he also was to be "made perfect through suffering," and "learn obedience, by the things which he suffered;" and now he "*knows* God; and though weakened by the fall, he has learned the art of *self-defense*, in the school in which he has been called to "wrestle, not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." And now, armed with "the whole armour of God," the "*body* of Christ," is to meet the mystical body of the "man of sin;" and the experience in Eden, which shut man out from the tree of life, is to be reversed. Thus armed, and with the experience gained in the school of Christ, "we shall be more than conquerors through him that loved us and gave himself for us." And "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Thus man returns to Eden, in God's due time and way; not by some back entrance, "naked" as when first overcome, and trembling like a quarry slave; but educated and brought to the full stature of a man, in the school of Christ, and armed from head to foot, he boldly meets and overcomes the foe that caused his fall; *re*-passes the gate through which he once passed, an exile driven from the tree of life, to perish in his shame; but reenters to receive a victor's crown:—"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."—This is *restitution*. And how grand that he is to return the way he came out; he was driven forth, the servant of sin; overcome by the enemy of all righteousness. In his low estate he is schooled and armed, and returning meets his old foe, face to face, as fully determined to bar his entrance, as he was 6000 years ago, to drive him forth; but he now meets him, not as before, naked, unarmed, and devoid of skill; but armed at every point, "helmet," breastplate," shield" and "sword;" and "loins well girded" for the fray, he will be "more than conqueror, through him that loved him."

Not one,—excepting Jesus—has yet overcome. The sleeping prophets, apostles, and saints, who have "kept the faith," are all members of one body; they have each and all, from Abel to the present generation, passed through, or are to pass through their individual part of trial; and in many ways, the trials of one part of the mystic body have differed from those of another part; and it is the last generation who are to have the peculiar experience of the final victory; or in other words, who are to be the *actual* overcomers of "the man of sin." The others win the victory, though they die, because they are members of the one living body who ultimately overcome. But the body do not overcome, until the final victory. And the last phase of temptation, being that of the fully developed "mystery of iniquity," will beyond question, be the most powerful and most likely to deceive, of any thing ever experienced by humanity. And in this fiery ordeal, to be deceived, will be to lose your crown. Hence, the necessity of the *whole* armor of God, if we would stand, in the evil day, and having done all, to stand "with our loins girt about with TRUTH. And as the light of truth is to shine more and more, only those thus armed, will be able to stand.

We are now, since the end of the 2300 days, being rapidly prepared for the contest and victory, by the cleansing of the sanctuary from "doctrines of devils." And let none deceive themselves, or think that they will be enabled to overcome, because of their piety, or zeal, or good works. God will give the truth, to his chosen ones; the *truth* will sanctify; "and the TRUTH makes you free."

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It is *we* who must overcome; and in no place is it said or implied that *Christ* overcomes for us:—"Be of good cheer! *I* have overcome the world," and am set down with my Father. "And he that overcometh," "even *as I overcame*," shall "sit with me in my throne." Christ overcomes for us, only in the fact that he arms and prepares us for the conflict. But "in the evil day," he will not stand between us and the foe, or lift a finger in our defense; we must have on armour, and a shield that will quench all the "fiery darts;" and we know how the shield of faith comes. It is the gift of God: but is given only in one way; it comes by hearing and understanding his word. This is why the sanctuary was to be cleansed, after the ending of the 2300 days; this is why the pathway was to shine more and more; and this (having on the whole armour,) is what constitutes the being ready, "they that were ready, went in with him to the marriage." In short, to be in the light of present truth, the "meat" now due to the household, is to be in possession of the "oil" which enables the "wise virgins" to overcome, and enter in with the Bridegroom. And that day is coming as a snare, on every one who has not the light represented in the *last phase* of that parable. And hence upon all on whom "that day" shall come *unawares*.

THE MORNING AND THE NIGHT.

"The morning cometh, and also the night."

When this paper reaches the reader, we shall be on the verge of "the great and terrible day of the Lord," a day of darkness and terror to the world, and a morning of joy and rejoicing to those walking in the light of truth. Not that our trials are ended, but we know that it is only a short sharp struggle, and the victory will be ours.

That the day of the Lord will begin with the Jewish year commencing this present month, or about the 17th of April, rests on a combination of Scriptural arguments which are seemingly, strong, clear, and well supported by the signs of the times. We also have evidence which is perfectly *conclusive*, as to the manner of Christ's coming. The law, in relation to the going in, and coming out of the high priest, is a pattern on which we may rely with unwavering confidence. And as the scapegoat work of bearing away our sins, is the last act in the atonement prior to the washing of his flesh, and was enacted *before* he laid off his high priest glory; it follows that restitution, or the bearing away of that which sin has brought upon us, must begin before *he* lays off his high priest glory. And as the heaven must receive him until the times of restitution of all things, it follows that restitution cannot begin until he comes, and yet it begins *before* he lays off his glory, to "wash his flesh." Therefore, he must come in his glory, and the bearing away of our sins commence, before we see him "as he is."

These general facts, viz. that he comes in his high priest glory, and is "as the lightning that shineth," etc. and then lays off his glory, and washes his flesh with water by the word; and that it is while he is "as the lightning," that he treads the winepress alone; and also that he is in that condition, at the time we are undergoing physical restitution, and that all this precedes the washing of his flesh, is unmistakably Scriptural. But that many of the details will differ very widely from what we now see, is to be expected. At every phase of this movement, modification of views has been necessarily forced upon us; and as we enter into the day of the Lord, still greater modification must be expected. This time of trial with the revealed "mystery of iniquity," or mystical body of "the MAN OF SIN," the last phase of trial, before we can become overcomers, was not seen one month ago. And now, how long that phase of temptation with these "false Christs and false prophets," may continue, is a question yet to be settled. We certainly shall not partake of incorruption until we have overcome, and hence, not until the final temptation is ended. Jesus is our pattern, in his temptation, but not in his work; hence we know of no measure for *this* phase of our temptation with the *personal* antichrists, excepting certain general facts, viz. it is the time in which we "shall desire to see one of the days of the Son of man, and shall not see it," and shall "hunger," and again be tempted to eat of *forbidden fruit*, or that offered by the devil, but like Christ, and *not* like Adam, we must overcome, or lose our crown. But the duration of this phase of trial is limited thus, *i. e.* we are to escape the things that are coming on the earth and stand before the Son of man; and have *another* message, that of Rev. 10:11, 14:6, the compelling message, to give, before the age-lasting gospel can be finished. And this company are in the condition represented as "on as it were a sea of glass mingled with fire," before the plagues, in which are filled

up the wrath of God, are fulfilled; and those on as it were a sea of glass, had *gotten* the victory; hence their trial was ended. And the seven last plagues must be fulfilled before the end of the 1335 days; since the general resurrection of the dead in Christ cannot take place until "his wrath is passed." This makes it necessary that this last trial should be a *very* short one, as all, or nearly all the events of the day of the Lord, follow the victory of the overcomers. As in the destruction of Sodom, he can do nothing until his people are safe.

THREE BUNDLES.

"And in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

If the time of harvest is about to begin, it is in harmony with the shining of the pathway, that the light should begin to shine on the events of the harvest. Many have supposed that the various organized bodies, as Masons, Oddfellows, &c. &c. are the "bundles" referred to; but there is one fatal objection to this view; the bundles referred to in this parable are not made *before* the harvest, but *in the time* of harvest. Then these bundles to which Jesus refers, are yet to be formed.

The "tares" are not the world of mankind, they are the nominal church, an element in the embryo kingdom, and which is to be gathered out before the "righteous shine forth in the kingdom," viz. before the church are made incorruptible, or the restored, the perfected second Adam kingdom condition, is reached. The church is Christ's kingdom in process, because it is the beginning of regeneration; and complete restitution is the organized kingdom, because it is then the man regains the "first dominion," that which was lost in Adam, and which Jesus comes to restore.

The *world* is to be burned at the coming of Christ; burned in a "furnace of fire," the fire of God's wrath. And the tares are to be cast into this same furnace; *i. e.* be cut off, and have their "portion with the unbelievers," (Luke 12: 46). Hence, if we can learn how the unbelievers are to be dealt with, we shall know what is to be the condition of the tares. And we certainly can see that the world, the entire prophetic world, are to be bound in THREE bundles; and as the rejected part of the church, are to have their portion with unbelievers, *these* are the bundles in which the tares will be bound.

"And the *great* city was divided into *three* parts, and the cities of the nations fell," Rev. 16: 19.

In the HERALD for March, the fact that in Scripture, there are three symbolic cities made very prominent, was presented: viz. The system of things as organized under the tribes of Israel, was called Jerusalem; and was spoken of by Paul, as "the Jerusalem that now is, and is in bondage with her children." The second city is Babylon, "that great city that reigneth over the kings of the earth," viz. the system of things as it exists among humanity, and of which Satan is the head or prince. Third, the "new Jerusalem or system of things as it is to be in the RESTITUTION, or restored human condition. The first named city was virtuous, and became a harlot, "how is the faithful city become a harlot," (Isa. 1: 21). And no one on reading that whole chapter, can fail to see that the "city," means the system of things under which it was organized, and *not* the literal city of Jerusalem; and that when that *system* became corrupt, the *city* became a harlot; read from verse 11 to 26. The system of things over which the devil presides, never was pure, hence Babylon is always called a harlot; and represents the system of things as it exists with fallen humanity. The name began with the head of gold, or head of humanity as it existed outside of God's kingdom, type and antitype. God's literal Jerusalem, was carried captive to literal Babylon; and the church, is in captivity to mystical Babylon. But in the great day of the Lord, Babylon, that "great city spiritually called Sodom and Egypt, where also our Lord was crucified," is first to be "divided into three parts," and then fall to rise no more. And the third "great city," the "new Jerusalem," or new order of things as it will exist in the restitution age, will take its place. Jerusalem was the wife or consort of God; Babylon, the city of confusion, is the consort of "the prince of this world, (*aion*, or age); and the new Jerusalem is called the wife of Christ, (the Prince of the age to come).

I want the fact as to what this great city is, "where also our Lord was crucified," this city of confusion, clearly seen and appreciated; for then its division into "three parts," and its fall, will be better understood. Is it not a fact that three entirely distinct systems are mentioned in Scripture? the system of

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things as it existed under the twelve tribes of Israel; the system of things as it exists with fallen humanity, aside from the kingdom, or people of God; and the system of things as it is to exist in the millenninm or "times of restitution. And is it not true that the term, Jerusalem, "the Jerusalem that now is, and is in bondage with her children, and the Jerusalem which is above," (Gal. 4:), are used to represent *two* of these systems? And is it not true that the captivity of God's people, whether literal or symbolic, has been in a third "great city" *Babylon?* And as the word Jerusalem, conveys the idea of the center of authority, or capitol of the two systems, does not *Babylon*, "that great city that reigneth over the kings of the earth," convey a similar idea, in relation to the system of things among men, as it exists outside of and distinct from God's two Jerusalems? And finaly, is not each system, or city, called a woman? And as the literal city of Jerusalem, was made to represent the twelve tribe system, so Rome has represented the mystical "city." And as literal Jerusalem is a type of the real "city that hath foundations; whose builder and maker is God;" so literal Babylon, the head (in man's fallen condition) of all God gave to man before the fall, (compare Gen. 1: 28, and Dan. 2: 38), and is to restore to him in the restitution, is only a *type* of mystic Babylon, the real Babylon that reigneth over the kings of the earth. As the real Jerusalem, is to be the mistress of the nations of the saved, and the "kings of the earth do bring their glory and honor into it," (Rev. 21: 24), so the real Babylon, is mistress of the nations and kings of fallen humanity. In short, this great city of confusion, or system of fallen humanity, "where also our Lord was crucified," is about to be divided, and to fall to "rise no more." And no one can read Rev. 18th chapter, and not be compelled to admit that the fall of Babylon, is the passing away of the present system of things, or the "kingdom of Satan," which, when divided against itself, must fall, Matt. 12: 25; and this "city," is Satan's kingdom, even as the spiritual, or real Jerusalem is the kingdom of Christ.

The fourth universal empire, represents human governments and institutions; and is made up of three distinct elements or classes, viz. the political governing element; the ecclesiastical element; and the governed classes, or people:—"The dragon, false prophet, and beast," Rev. 16: 13.—Imperial Rome of chap. 12: is called the dragon; the beast or "waters" on which the woman of Rev. 17: sat, is explained to be "peoples, and multitudes, and nations, and tongues," com. verses 1, 3, and 15.—These being the *body* of the beast as distinct from its "heads," or governments.— The "false prophet," that "wrought miracles" before the beast, chap. 19: 20, is the ecclesiastical element of this "great city;"—not papacy *alone*, but the entire family of mother and daughters. These are the Bible names, while they have been recognized, for the last ten years, in the papers, as the monarchical element, the republican element, and the religious element.

These are the three divisions or classes into which "the great city" is to separate; and few are so blind as not to see that humanity is gradually being divided into these three classes or "bundles." The Commune, Nihilists, Internationalists, and labor organizations, are composed of "the peoples and multitudes, and nations, and tongues," or the *body* of the beast on which the woman sat. The religious element, so far as papacy is concerned, is already organized in one vast *military* system for an aggressive struggle; and are fast drawing the military arm of this country into their "bundle." And we need not speak of the immense war power of the monarchical element among the nations; although many of their armed men are doubtless in secret sympathy with one or both of the other divisions.

Thus the "three parts," or bundles into which the prophetic world is to form, for the last great struggle, before the present system of things passes away, are clearly visible. And when the awful struggle begins, "and all faces gather paleness," "and men's hearts fail them with fear;" the instinct of self protection, will forbid neutrality, and men will be forced into one or the other of these bundles, or "*lose their lives.*" "And in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." are

"In the day when the Son of man *is revealed*, in *that day*, he which shall be on the housetop and his stuff in the house, let him not go down to take it away; and he that is in the field let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall *lose his life*, shall preserve it."

This clearly belongs to the unripe wheat because one class, they that were ready at

his coming, are certainly to escape all these things that shall some to pass, and stand before the Son of man. While the unripe, or those *not ready* when the Bridegroom comes and the door is shut, (the door by which the *living* are to enter), *must lose their lives*, in the day when the Son of man is revealed, and come in with "the dead in Christ," or lose the chance of being saved, even "so as by fire." The "wheat," therefore, will not be bound in these bundles, but in due time, will be gathered into his barn. But those who shall seek to save their life, by entering either of these bundles, will lose aonian life. Hence the alternative, "he that shall seek to save his life, shall lose it; and he that shall lose his life shall preserve it." And this, be it remembered, is "in the day when the Son of man is revealed. In that day, he that is on the housetop," etc. (These sayings of Jesus have never had any satisfactory explanation until now, *i. e.* until since the true manner of Christ's coming, is being understood).

This triune division of the great city has not yet transpired, but all can see that society is fast separating and being drawn into sympathy with these three elements, And Babylon will not fall, until thus divided.

MAN OF SIN REVEALED.

"That day shall not come, except there come a falling away first, and that man of sin be revealed." Does this language demand that the man of sin should be revealed before the "day of Christ, or *in* that day?

It can be understood either way, but the context seems to require the latter, viz. that the *falling away* was to precede the day of Christ, while the revelation of the man of sin is cotemporary with the coming, or presence of Christ; since it is *Christ* who consumes him, or brings "him to nought;" and hence Christ is to be present, while the man of sin is yet present. That which restraineth is to be taken out of the way, "that he, (the man of sin) may be revealed in *his time;*" "whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the *manifestation* of his presence, *whose* presence is according to the workiug of Satan," etc. (R. V.). Thus Christ is to destroy, or bring him to naught. And this certainly implies the presence of Christ, and that of the man of sin, at one and the same time; or at least that a part of "*his* (the man of sin's) time," and in which *time* he is to be revealed, should be cotemporary with that of the parousia, or presence of Christ. And we are therefore, satisfied that his time, viz. the time in which the man of sin is to be *revealed*, "even he whose coming (parousia) is according to the working of Satan, with all power and *signs* and lying wonders," is to be in, and belongs to the events of "the great and dreadful day of the Lord."

Suppose a child ask me if the fourth of July has come? and I say to him, "That day will not come except there come a load of fire works first, and a celebration take place. And now you know what withholdeth that the celebration might take place in *its time*.

The child waits, and in due time the fire works arrive, and are arranged, and the celebration comes off. Now, says the child to his fellows, I shall expect the fourth of July at any time, since the fire works have come, and the celebration father spoke of, has taken place. In a few days the child says, father, why dont the fourth of July come? you said I need not worry or think the day "was then present," when I asked you, for it would not come except the fire works come first, and there was a *celebration*. Yes, my child, when I told you that day could not come, or be present, until the fire works had arrived, and a display or manifestation of them took place, you ought to have known, after the fire works arrived, and the celebration became manifested to you, that the *day* you were so anxious about, had come.

The anxiety of the Thessalonians was not that the day was near, but they were in fear lest it was *then present*, and that *they* were in darkness, in relation to it. In a former epistle, (1 Thes. 5 :), Paul had warned them that some would be in darkness, while others, the real brethren would be in the light, "but ye, brethren, are not in darkness, that that day should overtake you, as a thief." Hence, they were aware that if that day had now come, it certainly had come upon *them*, unawares, or "as a thief;" and they must "have their portion with unbelievers."

This was appalling to them; and even a suspicion that it might be so, was enough to cause them "to be troubled and shaken in mind." Hence Paul warns them, "let no man deceive you by any means;" as much as to say that deceivers would come, and claim that "the day of Christ" *had* come, while as yet the "mystery of iniquity" phase is in process, and therefore before "that Wicked, is revealed." The papal church is the em-

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bodiment of the *mystery*, and has that name written on her forehead; but the rulers of the darkness of this world, are yet to be revealed, as "the man of sin," as truly as the "manifestation of the sons of God," as the "man child which is to rule all nations with a rod of iron," is a future event.

That the rendering of 2 Thes, 2: 2, as in the NEW VERSION, "that ye be not quickly shaken, etc. as that the day of the Lord is *now present*," is the true rendering, is proven beyond all question, by the context; how can it be otherwise? would the church who were to pray "come Lord Jesus, and come quickly," be told by the Holy Spirit, "not to be shaken in mind, or *troubled*," as that their prayer was about to be answered? such a rendering makes nonsense. But when we first saw this rendering," as that the day of the Lord is now present," and claimed as a correct rendering, by the "Plymouth brethren," a few years ago; we had to reject it; since, with their ideas that the church are to be caught away *before* the day of the Lord begins; that rendering makes worse nonsense than does the old version. If the day had already come, and the true church were caught away to meet the Lord, and they were left, and Paul was still there to write to them, then he also was left; and his advise, or teaching would have been of little value to them. But when we understand the order of events, and that the overcomers are to remain here, during the day of Christ, walking in the light, protected from all evil, and are to put on incorruption, before they are caught up to meet the Lord; while those upon whom it comes unawares, must pass through the fire, suffer loss, and if saved, enter as "the least in the kingdom of heaven;" they might well be "shaken in mind, and troubled," if they were made to believe that the day of Christ was then present, and had come upon them "as a thief." And such a letter from Paul would reassure them.

INCORRUPTION: IMMORTALITY.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," (1 Cor. 15: 53, 54),

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. 20: 6). But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Why is it that the church of the firstborn are to "reign on the earth," (Rev. 5: 10), a thousand years? in other words, why partition off this "thousand years" from the remainder of the unending future, as a special period in which the church are to reign *on the earth?*

The first part of this question, or why the thousand years are partitioned off, is answered in the text itself, viz. because the rest of the dead do not *live* again, until the thousand years are finished. But why are those who have part in the first resurrection, said to "reign on the earth," a thousand years? why set such a limit to their reign?

If men would let their educational prejudice stand aside, and their better judgment hold sway for a little,—just now, when the "sanctuary" is being cleansed from imperfect and false doctrines,—what a grand and comprehensive view of the Scriptural plan of salvation would open up to them; and as they come to see God's plan of redemption through Christ Jesus, in its fulness; they would become *acquainted* with God and Jesus Christ whom he hath sent; and instead of remaining *servants*, would like Abraham, become the friends of God, "for the *servant* knoweth not what his Lord doeth," while nothing is hid from the "friend," But it is only the overcomers, or "wise," who *will* see.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he hath put down all rule, and all authority and power," 1 Cor. 15: 24. And it is only then, when the thousand years are finished, and all that have died in Adam, have been made alive *in Christ*, that the work for which Christ came into the world, viz. "to destroy death and him that has the power of death," will be accomplished. He did not come into the world to give man *immortality*, but to "abolish death, and bring life and incorruption to light through the gospel," (2 Tim. 1: 10, R. V.). The word rendered in this text "immortality," in the common version, is not immortality, but incorruption, as we showed long before the REVISED VERSION came out to confirm it.

Christ's mission is to restore man to what he was before sin entered the world; viz. to save man from sin. And when re-

stored, he will differ from what he was before the fall, in this, *i, e.* having been made perfect through suffering, and "learned obedience by the things which he suffered," he will be able to "walk with God;" and on such "children of God, being children of the resurrection," "the second death hath no power," and they shall reign on the earth a thousand years; and what then, when their work on *earth* is ended? IMMORTALITY, I answer; the condition to which Enoch attained, and to which Adam would have attained, had he "walked with God;" and the condition to which all, who walk with God, will eventually attain.

All can see that this corruptible will put on incorruption, at the beginning of the thousand years; and that Adam had on *incorruption*, viz. that which was *not corrupt*, before he sinned; and that *restitution*, is to restore man back from this corrupt condition, to the condition of *incorruption*. Man's retaining the condition of incorruption, depended on his obedience; and not having learned obedience, he fell. But restored, and "having learned obedience by the things which he suffered," he cannot again be overcome by temptation; and hence, cannot die any more.

"And I will destroy in this mountain the face of the covering cast over *all people*, and the vail that is spread over *all nations*. He will swallow up death in victory," (Isa. 25: 7). Now until God has removed the covering that is cast over all people, and the vail that is spread over all nations, death will not be swallowed up of victory.—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations," (Rev. 20: 7). At the end of the "thousand years," do we not find that "the vail spread over all nations," is still over the nations? "and fire came down from God out of heaven, and devoured them," (verse 9); and is not death still triumphant, even at the end of the thousand years? And yet Christ "must reign, till he hath put all enemies under his feet. (And) the last enemy that shall be destroyed is death." How then can we maintain that death is swallowed up in victory, while it is an unsubdued and triumphant enemy? If such absolute contradiction of terms is admissible in the Bible, how can we arrive at any truth, with certainty? But this is not so; death is to continue, until it is destroyed, and is the last enemy to be destroyed; and is not destroyed until the thousand years are finished. And when destroyed, and only then, will Christ's mission on earth be ended. He came "to abolish death," and when he has subdued all enemies, including death, then he "delivers up the kingdom to God, even the Father." And the man, or second Adam nature, taken on when he was made flesh, is put off. This will mark the END, "then cometh the end, when he shall have delivered up the kingdom to God."

That man was a flesh and blood being before he became corruptible, none can question. And when this corruptible shall again put on incorruption, he will still be a flesh and blood man; viz. restored to the condition from which he fell. Flesh and blood cannot inherit the kingdom of God; but *will* inherit the kingdom given to man; lost in the first man, restored in "the second man." "And the saints of the Most High shall posses the kingdom under the whole heavens."

There is a beyond, life for man beyond the "second vail." The translated Enoch entered a higher life than was that from which man fell; *this*, we believe is immortality; but the Bible plan, through "the man Christ Jesus," is *first*, RESTITUTION; and from *that*, in due time he will pass the *second* vail, viz, out of the *perfect* flesh life, and into the spirit world. But the second *Adam* work, is *restitution*, and nothing more. While the doctrine of devils is, that man passes from this corruptible condition, (by means of death), directly into the spirit world,—either when he dies, or at his resurrection—without regard to restitution. Hence, *they* deny the work of Christ; and almost the entire church have fallen into these "doctrines of devils." Incorruption first, and immortality at the end. And the trump sounds till the war is ended.

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HERALD OF THE MORNING

GOD IS LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 14. ROCHESTER, N. Y. MAY, 1882. No. 5.

THREE WORLDS

World that was, World that now is, World to come.

"DAYS OF THE SON OF MAN."

Are "the days of the Son of man," and "the day of the Lord," so often spoken of in Scripture, one and the same?

Although we have supposed they were the same, more especially as the REVISED VERSION has rendered 2 Thes. 2: 2, "the day of the *Lord*," instead of "the day of Christ," still we can see what seems to be good scriptural reasons for changing our views on this point. Why the R. V. gives this text, the "day of the *Lord*," is because most of older manuscripts read, "day of *Kurios*," (*Lord*,) instead of "*Kristos*," (*Christ*). But "the days of the Son of man," or his day, "so shall also the Son of man be, in *his day*," (Luke 17: 24), is the time of harvest, "and in the time of harvest I will say to the reapers, Gather ye together first the tares," etc. The harvest of the gospel age, is a part of the age itself, it is part of "the day of salvation." While the "day of the Lord," is a "day of darkness, and *no brightness in it*" Then again, there is abundance of proof that during the gospel harvest, or "days of the Son of man," there is to be a ripening of the "wheat," those not ready, when the Bridegroom comes, and who are to pass through the fire and suffer loss. Thus, "the day of the Son of man," although the clusters of the vine of the earth, are to be trodden in the winepress of the wrath of God, is not a day with *no light in it;* for even the *compelling* message (the last phase of "the everlasting gospel," and hour of his judgment), is not wrath unmixed with mercy, as is the "great and terrible day of the Lord." And then, the promise, "Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord," requires that THE CHRIST body, the true "Elias," and who is to "restore all things," (Matt. 17; 11), should first come. And as this body, who is to rule the nations, etc. is composed of the overcomers, (Rev. 2: 26), it is not complete until the washing of the *high priest's flesh;* hence, the "coming" of the Elias, is not fully consummated until then; and this is to be, *before* the great and dreadful day of the Lord.

The above view, viz. that the "days of the Son of man," end, before the day of the Lord begins; will, we shall find, clear up a great deal which has hitherto appeared to be mixed and confused, in the investigation of these grand subjects. And the gospel age, or day of atonement, *should* end before another "day" a day in which there is *no* light, begins.

The day of the Lord, is a day of destruction, (Joel 1: 15). It is preceded by the "days of the Son of man," as the flood was preceded by "the days of Noah;" and "As it was in the days of Noe, so shall it be also in the days of the Son of man," viz. in the days of Noah, they ate and drank and married, and knew not until the flood came; so in the days of the Son of man, they will eat drink, etc. and know not, until the day of the Lord comes upon them:—"Alas! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

With this view, THE CHRIST body is to be complete, before the day of the Lord begins, and hence, that great and terrible day does not begin until the end of 1888, when Daniel will stand in his lot; and the days of the Son of man, upon which we are about to enter, is the time in which Christ will be closing up the work of the gospel age.

THE TIMES OF THE GENTILES.

This period extends just 33 1-2 years beyond this present spring; thus making the time from the beginning of the times of restitution to the end of the times of the Gentiles, just equal to the period of his humiliation at the first advent. From the birth of Jesus to the complete establishment of the gospel age, and from the first stage of his present advent to the complete establishment of the restitution, or millennial age, being equal; makes the time of his suffering, and the time of his judgments on the nations, or the process of organizing the age of suffering and the age of glory, equal.

The times of the Gentiles began with the seventy years captivity in Babylon, or 606 B. C. And this seventy years desolation of Jerusalem began in the autumn, or seventh month, and ended in the seventh month, as has been so often proven in the articles on "Bible chronology."

From the autumn of 606 B. C. counting off 606 full years, brings us to the autumn of A. D. 1, Roman time, or present method of counting the year from Jan. 1st. thus:—

A. D. 1 NEW TIME.

OLD TIME, B. C. 1

The present system of counting, leaves part of A. D 1, back of the end of B. C. 1; because the change from B. C. to A. D. begins the year with a different month. And 606 full years from the *autumn* of B. C. 606, ended in the autumn of A. D. 1.

Now as the 2520 years, or 7 prophetic "times" of the Gentiles, began at the captivity in the autumn of B. C. 606, and 606 years of that period, ended in the autumn of A. D. 1, the remainder of the 2520, or 1914 years *from* the autumn of A. D. 1, reach to the autumn of A. D. 1915. Thus, *one* year from the autumn of A. D. 1, would end in the autumn of A. D. 2; and *two* years, in the autumn of A. D. 3, and 1914 years, in the autumn of A. D. 1915.—This explains the chronology; or why we have always claimed that the 6000 years ended in the autumn of A. D. 1873, although it ends with the figures 18-72, as those who have it have noticed.—

From the spring of 1882, to the autumn of 1915, is 33 1-2 years. While from this spring, 7 years, reach to the end of 1888, or spring of '89, where the next Jewish *ecclesiastical* year begins, while the chrological year does not begin until the autumn; —the Jewish ecclesiastical year beginning six months earlier than did their civil year.—

As "the days of the Son of man," *precede* "the great and dreadful day of the Lord," even as "the days of Noah," preceded the flood; so those who are to escape the terrors of that day, enter the "ark," or condition of safety, *before* "the day of the Lord" begins. *This* is scriptural and grand. Those in the grave, are not disturbed by it, any more than those in the grave, were affected by the flood. It was the last generation of men, who were saved, or perished, at the flood; and it is the last generation now, who pass over or perish in this fiery judgment. Those who sleep in death, have no part or lot in it; (certain exceptions aside, viz. the high priest's *flesh*). With the exception of "the seed," the CHRIST, and which cannot die, "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Babylon, "that great city," the consort of the "prince of this world," viz. the present system of things, or "the heavens and earth which now are," will pass away with "the times of the Gentiles." And then, and not until then, will his wrath be passed; and, with the above exceptions, they that sleep, will be hid in the grave until the end of the "time of trouble," and day of wrath:—"Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be passed, that thou wouldest appoint me a set time, and remember me."—The resurrection, therefore, is not due until "the times of the Gentiles" end, and at, or near the end of the "time of trouble such as never was since there was a nation." And yet the overcomers, those who are to rule the nations with a rod of iron, and dash them in pieces as a potter's vessel, in other words, the MAN CHILD, is to be brought forth, *before* the nations are "dashed in pieces;" because it is this CHRIST body which is to do that work.

This view makes it necessary for us to again modify our ideas on many of the great events before us. And
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events before us. And yet, instead of weakening the evidence for what is due to the overcomers, from this present month, and onward, it greatly strengthens our position, or the evidence that the times of restitution begin with this present Jewish year; and that Daniel will stand in his lot, at the end of the 1335 days, or end of the 7 years' harvest.

Since 1878, where the "foolish virgins" left the onward movement to *meet the Bridegroom*, and went in search of "oil;" the new supply to our lamps has been shining more and more. Many new truths have been seen and were prominent for a time, and then disappeared, as it were, in the brighter light of other and later developments This falling into the background, of many prominent subjects, which at the time they were brought out, were leading evidences of the truth of our general position, has troubled me a little of late. For months past, the "Times of the Gentiles," the type of Moses and and Aaron, the "Days of their coming out of the land of Egypt," the fact that the *saints* are to execute the judgments, "dash the nations in pieces." &c. &c. had almost been lost sight of; and seemed of very little use in maintain- the present position. But now, *every one* of the past arguments is again forcing its way to the front; like parts of a building, laid aside until other parts are prepared, so these have been laid aside, until wanted for the erection of the complete structure.

THE COMING OUT OF EGYPT.

"According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf; they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee," (Micah 7: 15–17).

Read the whole chapter, and you cannot fail of seeing that this prophecy belongs here at the second coming of Christ, when our sins are removed, and the saints receive power over the nations. In other words, it is a description of the lack of faith and truth, as it is to be just prior to the times of restitution, and a description of the terrible events of the day of the Lord.

From the time Moses first stood before Pharaoh and demanded that he let God's people go, (Exo. 5: 1), until they went out of Egypt, was 26 days, (see chap. and verse in the HERALD of Sep. 1879). Prior to this, Moses had been sent of God, and Aaron had met him "in the mount of God," and Moses had "told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him," Exo. 4: 28. And when God "shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things," and the overcomers have met him at the mount of God, and he has "washed his flesh with water by the word," viz. "told us all the words of the Lord who sent him," *then* "the nations shall see and be confounded at all their might." "They shall dash the nations in pieces, as a potter's vessel;"—"They shall bind their kings with chains, and their nobles with fetters of iron; they shall execute upon them the judgment written; this honor have all his saints. Praise ye the Lord." "And Aaron spake all the words, and did all the signs," (Exo. 4: 30). "And the Lord said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, . . that they may become blood," (chap. 7: 19). "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, . . even as I received of my Father," (Rev. 2: 26).

DIAGRAM OF THE 33 1–2 YEARS.

1882 — 1888	1889 — 1915
DAYS OF THE SON OF MAN	"GREAT AND TERRIBLE DAY OF THE LORD."
7 years,	26 years.

The 7 years' harvest of the gospel age ends with the ecclesiastical year, 1888: viz. in the spring of 1889. Then the overcomers, are caught away to meet the Lord, for the washing of the high priest's flesh, and return in the autumn, or on the "tenth day of the seventh month," since, after washing his flesh, he is due to "come forth" on that day. Then from the autumn of 1889, to the end of the times of the Gentiles, is just 26 years, or the number of "*days*," in their coming out of the land of Egypt.

Aaron was the head of the priesthood, he therefore represents the priesthood, and not the people, or even the tribe of Levi; he was simply the brother of Moses, and "the called of God," (Heb. 5: 4). And he alone, was sent to meet the coming deliverer, "And he went and met him in the mount of God, and kissed him."

The tribe of Levi, which represented the firstborn, Num. 3:12, were all "servants of the sanctuary," and represent the entire church of the firstborn, or all who have part in the first birth, or first resurrection. But among them, every grade and position from the priest's order, down to the lowest grade of service about the tabernacle, was represented. And in the New Jerusalem condition of things, and which *system*, is called, "the bride the Lamb's wife," there is to be the *least* as well as the greatest, "servants before the throne," and others seated with him "in his throne." "He that shall break one of the least of these commandments, and teach men so, shall be least in the kingdom of heaven," and others, shall be made ruler "over all his goods."—Such declarations of Jesus are not idle words.

Now bear in mind that it is not the tribe of Levi, who goes out to meet Moses, and executes the judgments on Egypt; not the *wife*, but the *brother* of Moses,—"See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet." (Exo. 7:1). It is the highest order of the kingdom, those of the royal priestly order, the high priest's *flesh*, who meet the great Deliverer at the mount of God, and returning with him, receive power over the nations, and execute the judgments; and *not* the servants, "the great multitude which no man could number," (Rev. 7:9–15); "he that overcometh shall sit with me in my throne;" and the promise of "power over the nations," is to the overcomer, and to none others.

The resurrection of none but this exceptional class, THE CHRIST, is due until the judgments are executed, the time of trouble ended, and the times of the Gentiles are finished; for "man lieth down and riseth not, till the heavens be no more." The great city of confusion, Babylon, the consort of "the prince of this world," is soon to fall, to rise no more. The fire is already kindled, in which the "elements will melt with fervent heat," and in which the heavens and earth which now are, will "pass away with a great noise." (The word "elements," in 2 Peter 3:10; Gal. 4:3, and 9, is the same word in both the Greek and English, "So we, when we were children, were in bondage under the elements of the world:" but, now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage." These weak and beggarly elements of the world, mean just what the man of the world clings to, and what the christian, whose citizenship is in heaven, turns from. And the fashions of this world, the elements of which the present system of things is made up, are melting; and will soon pass away. Only 33 1-2 years more, a period measuring the development and special work, both at the first, and second advent, and the elements and fashions of "this present evil world," will have passed away, and the bright millennial morning will be ushered in. And man lieth down, and riseth not, until this dark night is ended.

The great multitude which no man could number, and who are to "stand before the throne, and serve God in his temple;" are not wanted, until the millennial age. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." *These* have put on "the whole armor," nor are they wanted in "the evil day," "the time of trouble, the day of battle and war," (Job 38:23). All the saints who have fallen asleep, as "babes in Christ," and all of the present generation, who are not able to bear "the MEAT," now due to the household, before the Master rises up and shuts to the door (by which "we who are *alive* and remain," are to enter), will be among the number who lie down, and rise not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

But, it may be said, the text makes no exception, "*Man* lieth down, and riseth not," etc. True, but there *are* exceptions; "the man Christ Jesus," is an exception. And as we shall show, THE *entire* CHRIST, the High Priest's FLESH, is an exception.

Those with Christ, when he subdues the nations, "they that are with him are called, and chosen, and faithful." (Rev. 17:14 & 19:19), and to whom he gives "power over the nations, to rule them with a rod of iron, and dash them in pieces as a potter's vessel," are not "hid in the grave," but are executing the judgments; then again, those who are alive and remain unto the coming of the Lord, never lie down in the grave, and hence, are exceptions. But the overcomers are to do this work, with Christ; and hence, must not only be alive, but must receive power over the nations, before they can "dash them in pieces," and therefore *before* the times of the Gentiles end. But it is on-

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The 1335 days, terminate at the end of this 7 years' harvest, or with the year 1888; and the statement is, "Go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days." Daniel is to have place among the overcomers, and receive power over the nations. Thus, he (and all the overcomers of past ages), are brought forth to the washing of the high priest's flesh at the end of this 7 years. But these, and the overcomers of the present generation, constitute the CHRIST, or complete "Elias," who is to "restore all things;" and who is to come, *before* the great and terrible day of the Lord. But the resurrection, (aside from these exceptions) is not due until the times of the Gentiles are ended, and his wrath is passed. The 144, 000 on mount Sion, are, like Jesus himself, "firstfruits;" a handful, as compared with the general harvest, (Deu. 26: 2), and yet it must be gathered *before* the entire harvest was brought in. And the firstfruits, or "whatsoever is first ripe in the land," belonged to the high priest family, as distinct from the remainder of the tribe of Levi who were servants of the tabernacle, (see Num. 18: 2, & verses 12–13).

THE BRIDE, THE LAMB'S WIFE,

is "that great city, the holy Jerusalem;" *i. e.* the entire company of the redeemed, high and low, "small and great," all who enter into that system of things belonging to the RESTITUTION. Just as "that great city, Babylon," the consort of the prince of *this* world, is made up of high and low, rich and poor; all belonging to the present system of things, "this present evil world;" and which is about to pass away.

The system of things organized at Sinai, and over which Moses presided, including all who belonged to it, is called the "house of Moses." And so the new system under Christ, is the house or family of Christ; but there is a sense in which the house of Moses, like the "house of David," or "house of Nathan," might mean the members of his own immediate family; and we know the high priest family, were only one special order or class, in what is called the house of Moses, viz the priesthood. So in the house of Christ, "whose house are ye," there is a special class who are to constitute the royal priesthood; even as Aaron was related to the house of Moses. But before Aaron was incorporated into that system organized at Sinai, he, the brother, and future priest, had a joint work to do with Moses, in restoring Israel to the promised land. And it is the overcomers, who, with Christ, are to dash in pieces the nations, execute the judgments, and "restore the kingdom to Israel;" *i.e.* the "first dominion," (Micah 4: 8).

We have always assumed that the resurrection was due at the end of the 1335 days, because it says to Daniel, "*Thou* shalt stand in thy lot, at the end of the days." But if Daniel is among those who are brought up as a part of the CHRIST body, or high priest's flesh, and therefore among the overcomers, and who are to execute the judgments; all that the language of Dan. 12: 13, demands, will be fully met. Whereas, if the first resurrection takes place at that time, one of two things must be true; either the heavens must have passed away, and the day of wrath be passed, at the end of the 1335 days, or else man does not lie down, and rise not, nor awake out of his sleep, until the heavens be no more. But that THE CHRIST, who is to accomplish the work of subduing the nations, rises, before the heavens, (the present system of things) passes away, is certainly Scriptural. And that the overcomers, the 144, 000 are a distinct class from the "great multitude which no man could number, is also Scriptural.

The "harvest," or consummation of the age, like all the rest of the history of the church, is descriptive of, and belongs to the living church; just as the harvest, or closing work of the Jewish age, was confined to the last generation of that dispensation. There was an exception, in favor of the high priest's flesh, then, as now; the graves were opened and the bodies of *many* of the saints that slept, arose and came out of their graves and appeared unto many "in the *holy city*," viz. the gospel church, the "holy city" which has since been trodden under foot, forty and two months, (Rev. 11: 2). But aside from those who were to be at the washing of the high priest's flesh, all the harvest work of the Jewish age, belonged exclusively to the living, and not to the dead; and so the harvest of the gospel age, both of wheat and tares, are events pertaining to the living generation; the disposal of the tares, and the cleansing of the wheat. And has no relation whatever, to the dead, so far as the language of the parable is concerned. (The exception of the high priest's flesh, to the general statement, that "man lieth down, and riseth not, until the heavens be no more," is further proven by the *fact* that many of this

exceptional class did rise, at the first washing of the high priest's flesh). So at the flood, and to which this is so often compared, the salvation, and destruction, referred only to the living: those in their grave, having no part in it. Physical judgments on mankind, whether at the flood, the destruction of Sodom, Jerusalem, or the final overthrow of the nations, and fall of Babylon, are for the living, and not the dead; hence man lieth down, and riseth not, until the millennial age, or new order of things, called "the new heavens and new earth, is introduced; excepting only "the MAN CHILD," and who is to bring about this new order of things.

We might accept the idea that the whole innumerable multitude, and who are to have part in the first resurrection, were the exceptional class who rise before the heavens pass away, only that such a view is opposed to all the teaching concerning the little flock, the few, the overcomers, the 144, 000, etc. a company which men can number; and that it is to these, the promise is made, that they shall receive power over the nations.

Hence, we argue that the 7 years' harvest of the gospel age, or "days of the Son of man," is for the purpose of bringing the living overcomers, and who are to receive power over the nations, to the full stature, unto the perfect man; and when the living church are complete, and ready for the high priest's "washing," the mortal bodies of "many of the saints," (Daniel, and all the overcomers and who are to sit with Christ in his throne), will come forth, and again be seen "in the holy city;" and *this*, and not the resurrection of the vast multitude of the redeemed, is what is due at the end of the 1335 days, and harvest of the *living* church. The days of the Son of man, being the time in which he is present, but is alone; and hence, the time prior to our being "washed with water by the word."

A HEAVENLY VISION.

The first advent of Jesus was ushered in by a heavenly vision "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." His baptism was asociated with a heavenly vision, "And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." The end of that 33 1-2 years was attended by a heavenly vision, "Ye men of Galilee, Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now it does not seem Scriptural or consistent, that his return, or the coming out of the High Priest, should not be accompanied with equal or greater demonstrations than any thing associated with his first advent. There were three stages of his coming at the first advent; at his birth, at his baptism, ("When John had first preached, *before his coming*," etc. Acts 13: 24), and at his resurrection. And each stage of his coming was in a different character; at his birth, he came as a sacrifice, "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me. Then said I, Lo, I come to do thy will O God." From his baptism to his entry into Jerusalem as king, his coming, parousia, or presence, was as their anointed Prince or king,—anointed at his baptism. "Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the *Anointed* Prince, (Messiah means anointed) shall be seven weeks and threescore and two weeks," (Dan. 9; 25). When he rode into Jerusalem, as their anointed prince or king, *that* stage of his coming, that in which the kingdom had been offered to them, was ended, and he left them, affirming that they should see him no more, Matt. 23: 39. At his resurrection he came in still another character, not as a sacrifice, not as king of the Jews, but as the head and High Priest "after the order of an endless life," and began the washing "of his flesh," preparatory to entering in through "the second vail," into the Most Holy.

At his second coming, there are three stages; 1st, in his High Priest glory; 2nd in his unglorified condition, or in like manner as they saw him go; 3rd, as the complete CHRIST, to subdue the nations. At his first advent, the first and second stages of his coming were to the Jews, "When the fulness of time had come, God sent forth his Son, made under the law, to redeem them that were under the law." "I am not sent but to the lost sheep of the house of Israel." "He came to his own, and his own received him not." The third stage was not to the Jews, for at his crucifixion, he had finished the work his Father sent him to do; and rose, "both Lord and Christ." Or the perfect "MEW MAN." The first and second stage of his second coming is to his own, or the gospel church, only a few of whom will be prepared to receive

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him, or will "know the time of their visitation," (Luke 19: 44). For, "as it was in the days of Noah, so shall it be also in the days of the Son of man," they will eat and drink and know not. He comes to harvest the earth, and burn the tares; and then to wash and perfect his flesh. While the third stage, (like that at the first advent), is as the perfect CHRIST, and this last,, is not to the church, but to the world.

CHRIST REVEALED.

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed," (Luke 17: 30).

Christ being "glorified *in* his saints, and marvelled at, *in* all them that believe, in that day," and the day when the son of man is *revealed*, are different "days," and different events, as can now be clearly seen; the one being the "*sign* of the Son of man in heaven," and the other the revelation of Christ, as it is to be in the "great and terrible day of the Lord." Jesus compares the "days of the Son of man," to the days of Noe and Lot, and in which time he is to be "as the lightning, (or light) that shines from the east even unto the west; and in which time men will plant, build, etc. and *know* not; but the day when he is *revealed*, *i. e.* uncovered, or made known, he compares to the destruction of Sodom, and of the flood. This distinction between the days of the Son of man, and the day of the Lord, throws light on a great many Scriptures; The days of the Son of man, and harvest of the gospel age, precede the great and dreadful day of the Lord, in which "sudden destruction" is coming on the world; just as the days of Noah and Lot, preceded the destruction which immediately followed; and "as it was in the days of Noe, so shall it be also IN THE DAYS of the Son of man." The man of sin works as "the mystery of iniquity," before he is revealed; so while Christ is as the lightning, "For as the lightning, etc. so shall the Son of man be *in his day*," (Luke 17: 24), men will plant and build and "know not." But like the flood, or destruction which came upon Sodom, "even thus shall it be in the day when the Son of man is *revealed*. In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away," etc.

"Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come," (Joel 1: 15). And Paul says, with the day of the Lord, "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should come upon you as a thief." And *this* is the day in the which "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts. Unto you that fear my name shall the Son of righteousness arise with healing in his wings, (RESTITUTION) and ye shall go forth, and *grow up* as calves of the stall.—This is not the twinkling of an eye change.—And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded him in Horeb. . . Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the children to their fathers, lest I come and smite the earth with a curse," And is it not by a reference to the law of Moses, that we are enabled to know any thing of the manner in which the great and terrible day, will be ushered in? or even as to its duration? The times of the Gentiles, ending with the "battle of that great day," are based on the writings of Moses, as well as is the manner of the coming of the Elias, and who is to "restore all things," (Matt. 17: 11).

Christ is to be revealed "In flaming fire taking vengeance on them that know not God." But the days of the Son of man, in which he is to be as the light, precedes the day in which he is revealed, even as the days of Noah preceded the flood.

In the seven days preceding the flood, all that was to escape, was taken into the ark; the coming destruction had been foretold, but nothing was actually taken in, until the last seven days. So the destruction of the great and terrible day of the Lord, has been long foretold, but not one has yet entered into the ark. But as the "times of restitution" begin seven years before the great and terrible day of the Lord, and the condition of restitution in Christ, or the partaking of his incorruptible nature, is equivalent to the entering in to the ark, the evidence becomes exceedingly strong that the principal work of this seven years, will be devoted to that purpose. He appears—to them that wait for him— unto salvation. And whatever the process, there is no room to doubt,

look anxiously and intently for

but that the coming seven years will be, in part, at least, a work of restitution, or bringing those who are to "escape the things that are coming on the earth, and stand before the Son of man," into that condition of safety.

Christ being *revealed*, whatever that may be, and it is the same word as the man of sin being *revealed*, is, evidently, not until after the "days of the Son of man;" since during *that* period, it is to be, "as it was in the days of Noe," when they planted and builded and *knew* not. And yet he is to be revealed; but "in that day," it is to be as it was when Lot went out of Sodom, and it rained fire and brimstone from heaven, and destroyed them all; and "whosoever shall *seek* to save his life shall lose it; and whosoever shall *lose his life*, shall preserve it;" the day when the Son of man is *revealed*, must therefore be "the great and terrible day of the Lord." But he will send Elijah, before that great and terrible day. And Elijah is to restore all things. That the antitypical, or true Elias, is THE CHRIST, the mystical body; of which John was a forerunner, and therefore a part of, or its beginning; needs no further proof than Matt. 17:11, although there is abundance of other proof as most of our readers are aware. Who but CHRIST, the mystical body of which John was a beginning, and in whom the spirit and power of Elias began to be exercised, is to *restore all things?* Do we not know that Christ, the complete CHRIST, and he alone, is to do that work? And hence, the *coming* of Elias, had already begun in John. But his coming is not complete, until the body is complete in all its members; and therefore not until THE CHRIST body are united in one. And this cannot be until the final washing of the High Priest's flesh. Then Elias, who is to restore all things, will "truly" have come. "But who may abide the day of his coming"?

ORDER OF EVENTS.

Of the "Times of the Gentiles,' viz. seven prophetic times, or 2520 years from the autumn of B. C. 606; when Jerusalem was taken captive, and God gave all into the hands of Nebuchadnezzar, and to be held by the Gentiles, until "He come whose right it is to reign," (Ezek. 21:27), nearly 2487 years have already passed, viz. 606 years, ending in the autumn of A. D. 1; and 1881 years more, *from* that to the autumn of 1882; and 33 years more from next autumn, or 33 1-2 years from this spring, will complete the "seven times, or the 2520 years of Gentile times; and Jerusalem will cease to be "trodden under foot," (see Lev. 26:28, Luke 21:24). The Jubilee argument, and which jubilee, was a restitutiom of all things under the law, (see Lev. 25), and is therefore "a shadow" of that named in Acts 3:21; teaches, seemingly beyond any reasonable doubt, that "the times of restitution of all things, (spoken of by the mouth of all his holy prophets, since the world began)," is due to begin, this present spring; and therefore just 33 1-2 years before the times of the Gentiles expire. (For Jubilee argument, see back numbers of the HERALD). And according to Acts 3:21, Jesus is due when the times of restitution begin. Hence, *we must look for Jesus*, "whom the heaven must receive until the times of restitution of all things," *this present spring.*

The fact that he is due, in the first stage of his coming, (whatever that may be), just 33 1-2 years before the times of the Gentiles end, and therefore just that length of time before the new age, or whatever is to follow the times of the Gentiles, begins; when associated with the fact that the first stage of his first advent was just that length of time, before the then incoming age organized on the day of Pentecost, began: is significant, to say the least. And then we know he is to come, and the kingdom is to be set up before the times of the Gentiles end; for—"In the days of these kings, shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms," (Dan. 2.44); hence it is set up *before* these kingdoms are broken in pieces. In other words, the stone, is to smite, and break in pieces the image. And Christ does not do that work alone, "he that keepeth my works to the end, to him will I give power over the nations, and he shall dash them to shivers," (Rev. 2:26).

Now when we find a period called "The days of the Son of man," and which are compared to the days of Noah, and of Lot, in which they planted and builded, and knew not; and another period in which he is to be revealed, "and every eye shall see him," is it not conclusive proof that there are different stages, or manifestations, in his second coming, as well as at his first coming? You may say, At his first advent, he had a body to develop, and hence, different stages were necessary. True, and so he now has a body to develop, "for ye are the body of Christ."

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the end of 1888, or spring of 1889; and which is as definitely marked as is the beginning and end of this 33 1-2 years, viz. by the ending of the 1335 days, when Daniel is to stand in his lot. And this argument is, as most of our readers know, clear and well supported by facts. The overthrow of the Gothic kingdom at the fall of Tieus, their last king, in A. D. 553, and the complete establishment of Roman Catholic supremacy in Rome, by that event; is an unquestioned fact in history. And from the time that abomination was set up, 1290 "days," reach to the end of 1843; and the 1335, to the end of 1888. And who does not know that since 1843, (the Jewish year, ending in the spring of '44, the time to which the Miller movement looked), that there has been a special *waiting*?—After the spring of 1844 had passed, they *claimed* to be in the waiting or tarrying time, in coming to the autumn of 1844.—And to reap the full benefit of the blessing, they must wait until the end of the days.

The first phase in his coming, at his first advent, was as the sacrifice; the next was as Prince, at the end of the 69 "weeks;" this phase lasted 3 1-2 years, or until he rode into Jerusalem as "king of the Jews." This completed the two stages of his coming, to them. But there was yet one more stage; after his resurrection, he appeared in a new character; but this third stage, was not to the Jews. After rejecting their King, they were to see him no more. But *this* coming was as Priest of the Most High God, and "minister of the true tabernacle which the Lord pitched and not man." He was of the tribe of Judah, born under the law, circumcised the eighth day, and sent only to the lost sheep of the house of Israel; and being of the tribe of Judah, and sent only to the literal seed, he *could not* have been sent to *them* as priest, without breaking the law under which he was born; but, being of the lineage of David, he *was* sent as their king. The third stage, or character, was therefore as Priest; and he went away as such, after "washing his flesh (during forty days) with water by the word." Now in his coming out, there are three stages, or a coming in three distinct characters. And, like the former, the time also covers a period of 33 1-2 years. But there are no parallels, (as we once taught, and as some,—foolishly as we think—still try to maintain. In his going in, and coming *out*, the order of events instead of being parallel, are the reverse; that which, like the washing of his flesh, was first on going in, is last, on coming out; hence, instead of being parallel as we had them, all going one way, so to speak; they are exactly the reverse.—As near alike as truth and error usually are.—The harvest, which was the closing work of Christ to the Jews; is the *beginning* of his work to the gospel church. While his humiliation, which began at his birth, is the counterpart to his conquest of the nations, but which follows the gathering of the "wheat." In short, he left as High Priest, of the true tabernacle; and returns in the same character, to finish the work of the atonement connected with his coming forth; hence, this advent begins where the other ended. Not parallel with *any* of the events of the first advent, only in the *time* (33 1-2 years) for bringing in each new dispensation. The plan being, not a parallelism of *events*, but beginning where he left off, as it were, a going on to that which is to perfect the new dispensation.

THE COMING SEVEN YEARS.

The exact details of what is before us, the unfolding of the events themselves, and that alone, can determine. For until that which is perfect is come, we must continue to "see as through a glass darkly;" and be satisfied to see in part, and know in part. But even to know in *part*, and be able to interpret unfolding events, we must walk in the advancing light of present truth.

The coming seven years, and indeed, the coming 33 1-2 years, and reaching to the end of the times of the Gentiles, must develop wondrous events both to the church, and the world. And although we cannot clearly define all that is to transpire; we are not being "wise above that which is written," in forecasting a dim outline of events, "For surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "And those things which are revealed, belong unto us and to our children forever."

The termination of the great prophetic measurements, and which define the limit of this transition period from the gospel to the millennial age, and also the intermediate or special points of interest, are landmarks constituting a framework without which we should be as much in the dark as mariners sailing without chart or compass; reading only *signs* and indications as they approach the land. But having *these*, and knowing our

exact whereabouts, and the final outcome, or *what* we are to expect, in passing from the gospel to the RESTITUTION age, we are in a position to intelligibly interpret events, as they unfold.

These prophetic and chronological measurements are as follows:—

2520 years, or "Times of the Gentiles," beginning 606 B. C. end in 1915.

1335 days of Dan. 12, end with 1888.

Second part of Israel's chastisement 1885.

Jubilee cycles of 3450 years, end, and the times of restitution begin in 1882–

1885–

1888–

Day of the LORD, the nations dashed in pieces: ends in 1915–

harvest 7 years. DAYS OF THE SON OF MAN.

26 years

The times of the Gentiles, is a very clear and easily understood argument. Three and a half prophetic "times," are 1260 yrs.; and "*seven* times," are twice as much, or 2520 years. And the times of the Gentiles began, and Jerusalem has been "trodden under foot," ever since God gave all, "wheresoever the children of men dwell," into the hands of Nebuchadnezzar, at the captivity, 606 B. C. From which, 2520 years measure to the end of 1914 A. D. viz. to 1815.

The 1335 days of Dan. 12: 13, measuring to the end of 1888, is as clear and simple as is the Jubilee argument. That the Goths were not subdued, and the papal element fully seated in Rome until A. D. 553, is a fact which no one questions. From 553 to 1843, are 1290 years; and to 1888, are 1335 years.

The Jubilee cycles are as follows: From coming into *possession* of their land, when they were commanded to cultivate for six years, then keep the seventh as a sabbath, and so multiply seven sabbaths of years, viz. 7 times 7 years; and the *fiftieth* year was a jubilee, or time of restitution of all things, (see Lev. 25). This made ONE complete sabbath to the land, of which each seventh year was a fractional part.

Now the key to the entire sabbatic system of sabbaths to the land, is found in 2 Chron. 36: 21: *i. e.* In the *seventy* years' captivity, or "until the land had enjoyed her sabbaths." And all these years it kept sabbath "to *fulfil*" the number seventy. Then seventy was a prearranged number of *land*-sabbaths; not fractions, of course, but complete ones.

From the time this jubilee system began, (not when they crossed the Jordan, but when they came *legally* "into their land," when God "divided it unto them by lot,") to the present time, viz. the beginning of Abib, the first month of the present Jewish ecclesiastical year, is just 3450 years, (not by Usher's, but by the "Bible chronology.") This makes just 69 sabbatic or jubilee cycles, viz. 69 times 50. And as a thing is complete, only in that by which it is fulfilled, or filled full; it follows that the seventieth, in which the system is complete, must be the final jubilee, or "restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began;" and therefore by the mouth of Moses.

Again, as the fractional part of a jubilee cycle was multiplied into itself, to measure to a jubilee, viz. 7 times 7 year sabbaths, (Lev. 25: 8), so a fractional part of the *entire* system, viz. a jubilee or 50 years, should be multiplied into itself, viz. 50 times 50, in order to measure to that in which *these* fractional parts of the still larger and final cycle is reached. Prior to the captivity, while in possession of their land, they were commanded to keep all the typical law. Since the captivity, they have had no land of their own, for God gave all, "wheresoever the children of men dwell," into the hands of the Gentiles. And when the smaller cycles ceased, the one measuring to the final jubilee began, or that system of multiples would have passed away before it was fulfilled; and which was an impossibility; (see Matt. 5: 18).

From where the system began, when they came into possession of their land, 69 of the 70 jubilee sabbaths, end with the year 1881, viz. the spring of 1882; because from the division of the land to 1881, is 3450 years, or 69 cycles of 50. But, counting off 19 fifties, or 950 years, and it brought them to within 13 years of the captivity. Hence, only 19 typical jubilees *could* have occurred. Then the larger cycle of a jubilee of jubilees began, or else the system passed away. And from 13 years before the captivity, to the end of 1881, is just 50 times
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1881, is just 50 times 50 years; making, with the 19 which occurred before the captivity, 69 complete cycles; when the great antitypical jubilee, in which the sabbatic system is complete, should begin.

Granting that the chronology is correct, and this would be almost walking by sight. A multiple of the largest factor into itself, to measure to that in which it is complete, is a part of the sabbatic law, (see Lev. 25: 8); and a jubilee cycle itself, is a fractional part of the entire system; for we *know* these typical sabbaths are a part of a system which cannot pass away until fulfilled in the great sabbath to which they point. And we also know that these typical sabbaths to the land, jubilees, etc. ceased at the captivity. And when the smaller ones ceased, the cycle measuring to the last great jubilee *must* have begun, or the system passed away. And no other factor except a jubilee multiplied into itself, could be used in continuation of the system, in harmony with itself. And no other place than where the last typical jubilee ended, could be its starting place. And finally, no other reckoning than the above, could make the number seventy, "fulfil" the sabbatic system. Hence, the evidence that "the times of restitution of all things," must be reached at the end of this cycle, is as clear as that the time for a typical restitution, was reached by a multiple of 7 times 7 sabbtic years.

The two parts of Israel's chastisement, or the "double," and in which "second part," he would "shew them *no favor*," and which ends at exactly the middle point of this seven years "harvest" of the gospel age; and at which time God's returning favor is due towards that people, and "the fulness of the Gentiles will have come in," may be found again referred to on another page.

Now here are 33 1-2 years, in which He comes to deal with the church and the world, in the introduction of a new age. And although the kingdom is to be *set up* "in the days of these kings," and is to "break in pieces and consume them;" still the new age, and in which Christ is to "reign from sea to sea," cannot be fully organized until after the "times of the Gentiles" end.

Here then we have a map or chart of the *time*, and something of the *order* of events. We know that "the days of the Son of man," precede the dashing in pieces of the nations, even as the days of Noe, preceded the flood; for men are to build, and plant, and marry, and *know* not, in the days of the Son of man.

Again, the saints are to be *with* Christ, and have "power over the nations," when they are being subdued, (see Dan 2: 44, Rev. 2; 26, & 17: 14). And the preparation of the overcomers for this work, must precede the work itself. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives," etc. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is *revealed*." He is not revealed—to the world—in the days of the Son of man, for they are to build and plant, and know not. And if they say, Lo, he is here, or there, we are not to believe them, *for* as the lightning, (or light, as I am informed this word should be; the natural light, which shines from east to west), SO shall the Son of man be in his day. They will know, when their destruction comes upon them, even as they knew when the flood came; and the day of the Lord will come upon them "as a destruction from the Almighty," (Joel 1: 15). But in the days of the Son of man, they will not know.

These days are kept very distinct; there is nothing in the day of the Lord, compared to *light* which *shines* from the east even to the west; "The day of the Lord is darkness and not light, . . even very dark, and no brightness in it," (Amos 5: 18, 20). While the days of the Son of man are always associated with the idea of light. It is the time when he is to gather into the ark, all that shall pass over, or escape the things that are coming on the earth. And seven days were set apart for Noah to accomplish that work, while here in the antitype, it is seven years.

It is surprising that the Age-to-come believers, and indeed, all others who believe that the kingdom is to be set up "*in the days* of these kings;" and therefore before "the times of the Gentiles end; and that *it* shall break in pieces and consume all these kingdoms; and that Christ promises to the overcomers, "power over the nations," and to be "with him," when he overcomes them; cannot also see that the church must be prepared for the work, before the work itself begins. But they have got that "twinkling of an eye" change—which belongs after the end of the thousand years, when death will be "swallowed up in victory,"—right here where the firstfruits are to put on incorruption, so as to be prepared to "live and reign a thousand years. Hence, with them, it is

all confusion; without time or order. The overcomers are not to be caught up to meet him until the end of the times of the Gentiles; and yet, somehow or other, they *are* to be with him, and the kingdom set up *before* the times of the Gentiles end. But if they are in darkness, why should *not* this grand unfolding of the events "of the great and terrible day of the Lord," be, to *them*, a mass of confusion? They cannot see any distinction between the putting on incorruption, and this mortal putting on immortality, and generally quote it *backwards*, naming immortality first. Death is not "swallowed up in victory," because the *body* of Christ is taken out from *among* the dead, unless it was "swallowed up, when Jesus became the "firstborn from the dead." The body of Christ, is only a completion of "the seed," the first step in the preparation for swallowing up death, and which last enemy is not destroyed until after the thousand years are finished. Nor does this corruption put on incorruption, with the great mass of whom Paul is speaking in 1 Cor. 15, until then. Almost every one associates this with the coming of Christ; and yet, from verse 51, "Behold, I shew you a mystery," to the end of the chapter, the coming of Christ is not named; nor indeed in the entire chapter, excepting the statement that of the different orders in which "all that die in Adam, are to be made alive in *Christ*," they that are his, *i. e.* who constitute his wife, will be made alive, at his coming; while the rest of the dead, live not again until the thousand years are finished. 1 Cor. 15: is not treating of the coming of Christ, but the resurrection of the entire human family, at the last trump; and the trumpet will sound until the last enemy is subdued, and death is swallowed up in victory, When Christ comes, the work, and "times of restitution" begin, but is not finished, "for he must reign, till he hath put all enemies under his feet." And it is *then* that death will be swallowed up in victory. The body of Christ, or the complete *seed*, will be made alive at the end of this age; this is the *mystery* of God, and will be "finished, in the days of the voice of the seventh angel when he shall begin to sound." But *the dead*, all who die in Adam, are to be raised, "at the last trump." And when made alive *in Christ*, and ("he that hath not the Son of God hath not life), they are raised incorruptible; and "we,—the church who have lived and reigned with Christ until the last enemy is destroyed,—shall be changed in a moment, in the twinkling of an eye, and then shall be brought to pass the saying that is written, Death is swallowed up in victory." RESTITUTION first, and walking with God in aonian *life*, must precede immortality. We shall walk with God until the end of the thousand years, before we shall be changed. And doubtless a similar experience is in store for those who will be "made alive in Christ," viz. made incorruptible, at the end of the *next* age. But let us come back to the church of the first born.

There seems to be, with those who fully comprehend the arguments, no room to question but that the "times of restitution," are now begun; and that the coming seven years will see the work completed with the living church, *i. e.* the overcomers, and who are to share with Christ in the subjugation of the nations, and other work belonging to "the great and terrible day of the Lord." The only question being as to the order of events.

There is yet one more argument proving that we shall see the High Priest in his glory, and therefore before he lays off his glory to "wash his flesh." The last act in the atonement, prior to the putting off of his glorious garment, was with the scapegoat, (Lev. 16: 21). And as no man could be in the tabernacle, (verse 17), he must have revealed his high priest glory, for a moment, at least, in giving the goat into the hand of the one who was to take him to the wilderness; and from verse 23, it appears that he stepped out of the tabernacle to do this; and must have revealed his high priest glory just for a moment, and then have retired from the gaze of those who were watching. And this just prior to the time the goat began to bear away their sins. And not one jot of the law can pass, without being fulfilled. The bearing away of our sins, being equivalent to the removal of the effects of the fall, makes this exposure of the high priest's glory, a necessity, before physical restitution can begin. And this agrees with the Rebekah type, in which she sees Isaac, *before* covering herself with her vail. But this does not determine the exact *time* in this seven years at which we shall see him; only that it will precede the process of our personal restitution.

THE TIME.

We have not looked for this heavenly vision earlier than at one of the following days, viz. the 10th day of the first month, about Apr. 26th to the 29th; the 14th day, or 4 days later; the 17th, the day of Christ's resurrection; 40 days, or the 50th day after the

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17th; and which would be as far on as the 19th of June. The reason why we did not expect any thing on the *first* day of the first month, will explain why we look to these other days. No special event under the law marks the first day of the first month; hence no event in the *fulfilment* of the law, should mark that day. But the 10th was the time for the taking up of the lamb, and the crossing of Jordan. The 14th, by the killing of the lamb, and the beginning of the feast of unleavened bread. The 15th by the coming out of Egypt. The 17th, by the resurrection; and the 50th day after, by the descent of the "earnest," or first fruits of "the purchased possession." And this last, is the time to which I look with the most interest. But there is a possibility that all these days come a month earlier; one class of Jews reckon the year as beginning with the new moon *nearest* to the vernal equinox; and the other class, with the first new moon *after* the equinox: but the latter is the reckoning we as Adventists, have always followed.

ANOTHER COMMISSION.

The gospel work is not to be finished until a compelling message has gone forth.

Luke 14; 16–20, as clearly refers to the Jews, as does Matt. 22: 4–7. The king was wroth, and "the master of the house was angry," Then the servant was sent to invite the poor, etc. This was the commission which followed the rejection of the Jew and giving the gospel to "all nations;" and when that commission was carried out, the servant said, "Lord, it *is done* as thou hast commanded," or "what thou didst command *is done*, (R. V.), and yet there is room."

That this first commission, after the Jew was rejected, is the regular gospel commission, no one can deny; and when whatever was embraced in that commission is accomplished, "that which he commanded," will be done, and not before. And to send again, after that commission is fulfilled, is necessarily a *renewal* of their commission. Hence the gospel, and "mystery of God," is to be finished, with a compelling message. The one class are volunteers, the other conscripts. And the latter not only implies a new commission, but power to carry it out. And this last phase of the age-lasting gospel, (Rev. 14: 6), must be accomplished before "the great and terrible day of the Lord," and before the Son of man is *revealed*, for that is a "day of darkness, and not light, even very dark, and no brightness in it."

Paul got his commission through a direct revelation of the High Priest in his glory; and no commission, or renewal, can come from any other source. Hence, we expect the overcomers will have this vision *before* the compelling message goes forth. In the case of Paul, it was "as of one born out of due time," while now, it is for all the overcomers among the living church.

THE DOUBLE.

The second half of Israel's chastisement ends in the autumn of 1885, at exactly the middle of this 7 years harvest. This statement may seem a little strange to those who saw this argument as it stood last fall, and can still be seen by those having the colored chart in the paper for last September. It then ended in the middle of the 7 years; and when the Jubilee cycles were extended from the autumn of 1881, to the spring of 1882, because it required the whole of 1881 to complete the 50 times 50 years; it threw the above argument just six months out of harmony. And to see this network of arguments getting out of harmony, as what our opposers called "the sliding scale," went on in the readjusting of each and every position; certainly looked like weakness. Hitherto, when any one of these measurements has been extended, by reason of some new point coming out, something in the others would be seen by which the harmony existing between them would be increased, rather than diminished. But this last change, throwing the 7 years harvest into its present position, although it added great strength and harmony in other parts, seemed to leave this one argument, (the Second part of Israel's chastisement), just six months too short to reach to the central point of this 7 years, and which, for many reasons, known to those familliar with the arguments, began to look like discord. And this, I must confess, troubled me more than I was willing to admit, even to myself.

As the arrangement has stood since last October, this period ended in the *spring* of 1885; (the middle point of the 7 years harvest, when reckoned as beginning in the *autumn* of 1881, but), six months short of the middle, as it now stands. There was no absolute necessity that this period should end at exactly the middle of the harvest, especially since the old theory of parallel measurements between the Jewish and gospel *ages*, has been exploded; and yet, a reversed order of parallelism seems to exists between the

development of Jesus during 33 1-2 years, at the first advent, and that of his "body," (the entire system, or Bride), in *this* 33 1 2 years, at his second coming. And this, like the old view, requires that the period under consideration, should end at exactly the middle of this 7 years, in order to sustain the complete harmony which has hitherto existed in every part of this system of arguments. But the question was, How could this period be extended six months, so as to move on in harmony with the Jubilee argument, and the 1335 days of Daniel? For months, it has appeared hopeless; all the other periods were closing up in grand and solid order, while this one was being left out of harmony. (By closing up into solid order, I mean this, viz, For years past, the times of the Gentiles have seemed, in reaching to the end of 1914, to be too long to connect in one solid argument with these shorter periods, see diagram on page 90. The shorter ones had been harmonious in themselves, but ever since the new supply of "oil," in the spring of 1878, and the beginning of the present new and more scriptural arrangement of all these prophetic measurements, the end of the last one has been too far off. For instance, the 26 years, according to the number of the *days* of their coming out of the land of Egypt, (Micah 7: 15), the time in which Moses and Aaron were executing the judgments; was brought out in the HERALD for September 1879; but believing as we then did, that the harvest of the gospel age began in 1874, and would *end* in 1881; the 26 yrs. would end about 8 years this side of the end of the times of the Gentiles, and therefore at a time when no foretold event could mark their end. Hence, that argument, as well as some others, complete in themselves, had to be laid aside, as they could not come into their true place until the other parts which were to precede this 26 years, were Scripturally arranged.)

There were facts connected with Jerusalem's warfare, (or the twelve tribe *system* of things), which seemed to fix the termination of the second half in the *autumn*. From the death of Jacob, when his twelve sons were first recognized of God, as "the twelve tribes of Israel," (Gen. 49; 28), and that system of things called "the Jerusalem that now is and is in bondage with her children," began; their history was to be divided into two equal parts. During the first part, he continually chastised them and yet they were always his elect and favored people: during the latter half, he was to cast them off, "where I will not shew you favor," (Jer. 16: 13).—This was done at the end of the "seventy weeks;" not at the end of the 69 weeks, when Jesus came to them as their Messiah (anointed) Prince, (Dan. 9: 25); not in the midst of the week, when "he made the sacrifice and oblation to cease" by "nailing the ordinances to the cross;" but at the end of the 70th week, and hence three and a half years *after* the crucifixion. Until then, and before the gospel was given to the Gentiles, the Jews were God's favored people. But since the end of that 70th week he has showed them "no favor," above other nations. And as Jesus was crucified in the spring of 33, the three and a half years required to complete the last half "week," ended in the autumn of A. D. 36; and with it, God's favor to the twelve tribes, or literal seed, and the first half of the "DOUBLE," foretold of their history, before they are to be restored to their own land; (read Jer. 16: 14 to 18). And when they have received double, or (literally) the second part, "their *appointed time* will be accomplished," (see margin of Isa. 40: 2). And to prove the well known fact that the double, or second part, began at the first advent, see Zech. 9: 9-12. The time of God's favor ended in one sense, *i. e.* the chance to have the kingdom as the literal seed, when Christ rode into Jerusalem, and their doom, viz. that they must submit to receive the second part, was sealed. Hence, the gospel invitation, "turn you to the strong hold, ye prisoners of hope; even to day do I declare, I will render double unto thee," (verse 12). And this gospel invitation to turn to Christ, filled up the remainder of the time "determined" on them before God ceased to shew them favor. Then, when thus cast off, he will bring them again, "to their own land that he gave unto their fathers, . . . and first I will recompense their iniquity and their sin double." And when they have received double, or the "second" part, measuring from the autumn of A. D. 36, "their appointed *time* will be accomplished and their iniquity pardoned; *for*, or because, they have received *double*," Isa. 40.

By looking to the chart in HERALD for last September, you will see the time, as follows: From death of Jacob to exodus, 198 years. 40 in the wilderness; 6 to division of land; 450 under the Judges; 513 under the kings; 70 captivity; which ended in 536 B. C. and 35 years of A. D. making a total of 1848 and a *half* years, the half year,—seen on the side

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eek three and a half years after the cruci-
ixion, fixed the central point to the autumn
f A. D. 36, beyond all question; and if the
rst half was only 1848 and a half years, the
ther half cannot be 1849, as it *must* be, to
easure to the autumn of 1885. But six
months have always been overlooked and
eft out, in the first half of this measurement.
And yet it is so unmistakably there, that if
t had been seen earlier, say before 1878, it
would have destroyed all our *supposed* par-
allels. The six months may be seen in the
hange from spring to autumn time, at the
aptivity. The 198, ended "the self same
day that they came out of Egypt," and the
40 years in the wilderness ended in the first
month; hence, our measurements begin with
years ending in the spring. Now through
he times of the judges and kings, we do not
know how it was, nor does it make any dif-
ference; but at the end of the 513 for the
kings, we know the time on which the 70
years are reckoned, was carried over to the
utumn; and that the desolation of Jerusal-
em began "in the seventh month." And
he 70 years desolation *ended* in the seventh
month; and the 536, B. C. therefore, ended
in the autumn of A. D. 1. Now in carrying
the time from the spring to the autumn, for
the beginning of the 70 years, six months
must *necessarily* be left out, in these figures
giving only the full years. But this time is
given in the chronology, and in a way that
places it beyond question; two kings, Jeho-
ahaz, and Jehoiachin, reign, each one three
months, (2 Chron. 36: 2, and 9). And as
early as 1870, we showed that this 6 months
was necessary to cover the time, (otherwise
lost) in this change from spring to autumn,
at the captivity. And yet this six months,
was lost sight of, in all our measurements of
parallels, etc. in this "Two dispensation"
argument, until the present time. Add this
6 months, to the chronology of the first half,
and instead of 1848 1-2, it was 1849 years,
from the death of Jacob to the end of the 70th
week; and 1849 years from the autumn of
A. D. 36, will end in the autumn of 1885, or
at the middle of this 7 years' harvest. And
"the appointed time" in which God would
"not shew them favor," will be accomplish-
ed, and he "will bring them again to their
own land that he gave unto their fathers."

"LYING WONDERS."

II Thess 2:9

"Even him whose coming is after (accor-
ding to, R. V.), the working of Satan with
all power and signs and lying wonders."

Lying wonders, be it remembered, are not
pretended and not real facts; "the spirits of Rev. 16:14
devils working miracles," and attributed to
the power of the Holy Spirit, are *lying* won-
ders, no matter how real they may be.

Since writing on this subject in the April
number, all the exception that has been tak-
en, has been on the ground of the great pi-
ety and goodness of the leaders of the move-
ment; and which we had already admitted;
together with the fact that there was here
and there a *man*, Dr. this one; and brother
such a one, in the work; and that their true
piety was unimpeachable. So the piety of
Paul was unimpeachable when he was per-
secuting Jesus, in the *name* of God; and do-
ing the Devil's work with honest zeal. So
there are doubtless true and earnest work-
ers in the Buddhist's faith; and true worsh-
ipers of Juggernaut. And their honesty and
goodness, will weigh just as much as that of
a christian. But we are not to trust to the
goodness or sweetness, or what men call a
"*Christ*-like spirit;" since we cannot judge
truly of the spirit of any one, except by the
"law and testimony. If they speak not in

accordance with this, it is because there is no light in them." And as we are about entering the "day that shall declare every man's work of what sort it is," every thing not built on the solid Word, will perish; and "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The teaching is very explicit, that those "gifts," called *signs*, and which were to confirm the covenant with many for one week, were to cease; "while faith, hope and charity, these three, abide." And yet there was to be a falling away, before the man of sin is revealed, so that THE FAITH, would be almost extinct, "nevertheless when the Son of man cometh, shall he find THE faith on the earth," (R. V.). And yet there are to be great signs, and wonderful things, done in the *name* of Jesus, just at the end of the gospel age; and in a manner which shall if possible, deceive the very elect. The *time* has come, and, lo, "great signs and wonders," begin to multiply. Can you blame us for being startled, and even rejoicing at a fact which so fully confirms, not only the *time* arguments, but also our whole position as to the special developments, and deceivableness of the "man of sin" phase of the mystery of iniquity which is now beginning to obtain? Remember, the Scriptures every where define the spiritual condition of the church, to be one of extreme poverty, at the coming of Christ.—And whatever exception there may be, must of necessity be in favor of those on whom "that day does not come *unawares*."—And further, that the signs given to confirm the covenant, (that confirmed in part by the "death of the testator," Heb. 9:16), are as truly out of place, if revived at the *end* of the gospel age, as they were truly in their place at its beginning. Why then should we *not suspect* the origin of these signs and bring them to a Scriptural test?

Again, say what you will, the gospel system prohibits women from being leaders in *any* movement of the true church. And I do not believe that the Spirit sanctions in practice, what It prohibits in word. These spiritual gifts, so long as they were in the church, like all rule, and authority and leadership, were conferred on men, and to the *exclusion* of the woman; and for the reason assigned in 1 Tim. 2:14. And until freed through Christ, from the penalties of the "transgression" in *other* respects, she will not be exempt from the place assigned her, during the gospel age. Jesus is not a partial Saviour; but when saved, both man and woman will be wholly saved, and entirely free from all the effects of the fall; but until then we must each submit to our sentence.

"The woman being deceived was in the transgression," says the apostle "and Adam was not deceived." The Devil acting by and through the woman, succeeded in driving mankind from the tree of life. And now the candidates for access to the tree of life are to be brought face to face with the mystical body of "that old serpent, called the Devil and Satan which deceiveth the whole world," (Rev. 12:9); that is when cast out of heaven,—"the kingdom of heaven, or church—and which casting out, began in 1848, and is to end with his being revealed, not as a *serpent*, but as the "man of sin whose parousia (presence), is according to the working of Satan, with all power and signs and lying wonders." And his working, thus far, *has been* according to the working of "that old serpent called the Devil and Satan. In this whole phase of preparatory work, to the revelation of the man of sin, woman has been the prime agent; even as at the first. These developments began with women, (Mrs. Fish, and the two Fox girls), and woman still constitutes the principal medium for his work of deception, (only a few effeminate men being mediums). And the fact that these latter day "signs and wonders," are also principally carried on by the agency of woman, is not a very reassuring fact, under all the circumstances.

We *expect*, for reasons already given, to see the High Priest in his glory, before the fiftieth day (before referred to), shall pass, and certainly before our physical restitution can begin. But *Isaac* was in "the field" before Rebekah saw him; and so *Christ* may be, for a time before we shall see his glory. And this *may* be when we "shall desire to see one of the days of the Son of man, and they shall say to us, See here, or see there."

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Vol. 14.

CHART AN

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LSON H. BARBOUR.

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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee."

Vol. 14. ROCHESTER, N. Y. JUNE, 1882 No. 6.

THREE WORLDS

World that was, World that now is, World to come.

4-21-72

CHART AND COMPASS.

Failing to see the chronological and prophetic measurements, and plan of the ages; the church are coming into port without either chart or compass. A mariner approaching a new world, with full instruction that the coast is stormy and beset with rocks and dangers on every side, would need chart and compass; with rocks, harbor, distance, etc. carefully and clearly defined. And if wise, would, on the first indication of the proximity of land, give his chart earnest investigation. And the signs of the times, are demonstrating to every observer, that we are rapidly nearing the shore of a new world, or dispensation. The Scriptures are full of warning that as we near the end of the voyage, our course is thickly beset with danger; and we are to "take heed lest that day come upon us *unawares*; for as a snare shall it come upon all them that dwell upon the face of the whole earth; watch *ye* therefore, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

While all men "are in expectation," and believe we are approaching the end of the voyage (leading to a new dispensation), they are, *almost* without an exception, approaching the new world, with no chart of rocks, or harbor, or distance; and with only *signs* of approaching land, to guide them.

This is where we claim to differ from all others; *they* teach and affirm that the Bible given as "a lamp to our feet and a light to our path," does not describe *this* coast, nor the approach to land; but has left us entirely in the dark as to time,, and manner, and surroundings, in our approach to the desired haven. While we claim that the great Captain who has gone before, to mark out this new and living way, has not only warned us of each and every danger, but has marked with special care the last and most trying part of the voyage, leaving the chart wanting in no one thing; no rock or quicksand has been missed; every distance, from point to point, is plainly recorded, and true soundings of the entire approach and harbor.

The signs of land are thickening; land-birds are flitting by, sea weeds float around, the waters have lost their deep-sea color, and the signs warn us that land is near. And our chart and log-book tell us the approach to the celestial land is through "clouds and thick darkness" yawning maelstroms, snares, tempest, and whirlwind; and that in the fierce storm, false lights will lure many on to destruction; and false signs will if possible, deceive the very elect; and *many* will make shipwreck. While only those who "take heed to the sure word" of instruction given in the chart, will be able to reach that bright *aonian* shore, and anchor within the vail.

There is a vast fleet already on the lee shore, rushing onward toward the land, having no knowledge whatever of the dark and troubled waters between them and the promised haven. While others recognizing the terrible facts, say the Captain who has gone

before, and knows every danger, has left us to guess our way through the breakers and darkness, guided only by *signs* of land in our approach to the unknown shore. But how superficial is their reading of the chart. The course the ship is to take, the soundings at every shoal, the distance from point to point, with minute description of the *true* light-houses, every thing to enable the marriner to bid defiance to the hellish legions that haunt the storm riven passage to the quiet harbor, is carefully defined, and easy to understand, as we press on in the shining way, having at our mast that which is "to shine as a light in a dark place, until the day dawn and the Day-star arise in our hearts."

Now it is a fact that "all men are in expectation;" they see the *signs* of a change of dispensation, and so do we; but while we have the *manner* of his coming, accurately and surely defined, in the manner of the coming out of the high priest,—*interpreted* by the *manner* of his going in—and the prophetic and chronological measurements of each and every stage of his coming, and phase of the transition from one dispensation to the other, *they* see nothing of all this, (a knowledge of which enables *us* to walk in a *shining* pathway), but deny the fact of its being recorded in the chart; and hence, *cannot* read it there. They admit that the *signs* indicate that land is near; and this all the world can see; but aside from this, all is darkness. Most of them believe that if they are very sweet and good, they will presently find the ship quietly rocking in the harbor, and have only to step ashore and enter the kingdom prepared for them from the foundation of the world; and do not dream of the fierce storm and "horror of great darkness," which lies between them and the shore of the new world, even as the waters of Noah; and that only those who have on the whole armour, will be able "to stand; and having done all, to stand in the evil day." And that having on the whole armor *means* just what it means to "walk in the light;" and that these and only these, will be able to overcome, and having done all, to stand unharmed by the tempest, while others must go down.

How can "the more sure word of prophecy, that shines as a light in a dark place," enlighten those who turn away from its teaching, or remain ignorant of it? The "LOG-BOOK defines every furlong, and all the soundings; each light-house, and rock and quicksand; and its light can pierce "the clouds and thick darkness," of that great and terrible day; so that we have not only the signs, thickening all around, indicating that land is near; and warnings as to the *terrible* breakers on every side; but the course our ship must steer, and all the waymarks by which we can *know* our whereabouts, are clearly given; and we are not in darkness so that that day can come upon us as a thief.

Almost all thinking minds begin to realize that the present system of things is about to pass away, that the "times of the Gentiles," are almost ended; and that the final [illegible]aking up, is to be terrible, so that "al[illegible]ces shall gather paleness," and "men's [illegible]arts fail them, with fear," (or, margin o[illegible] *expire* with fear). But *how* it is to be; and what are the stages, step by step, in its fulfilment; or what distinction there will be between the righteous and the wicked; or as to *any* of the waymarks which might enable them to rightly interpret the coming events, they are in total darkness, and no better off, so far as these things are concerned, than is the world. While we have, first an outline, and also many of the details of the entire transition period. We have the measure of the "times of the Gentiles," reaching to the autumn of 1915, or just 33 1-2 years beyond this present spring.—And thus covering the end of the voyage.—And the Jubilee cycles, ending this present spring, and marking it as the *beginning* of "the times of restitution. Thus giving an equal period for bringing in the new dispensation, with that of the *first* advent, when "in the fullness of time, God sent forth his Son, made of a woman," until the *gospel* was fully instituted at Pentecost.

The fact that these measurements not only give an equal period in which to bring about a change of dispensation, with that required at the first advent of the Son of God, but that it is located just where the signs of the times so strongly indicate the coming change, is, to say the least, strong circumstantial evidence in their favor, independent of strength of the arguments themselves. But we know that Jerusalem has been "trodden down of the Gentiles," ever since the Babylonian captivity, B. C. 606, to the present time; and that 33 1-2 years more will complete the "seven *times*" in which those "that hated them, should rule over them," (Lev. 26: 17). And that the indication of their return to Palestine, and the termination of the "times of the Gentiles," are now plainly visible. Nor is the remaining 33 1-2 years of "the times of the Gentiles," too long a period for what is to transpire *before* and *after* their retur[illegible]

In the first place, t[illegible] tion to Palestine is no[illegible] of 1885, when the se[illegible] of "their *appointed ti*[illegible] plished. And they a[illegible] of trouble such as neve[illegible] a nation:—"Alas! for [illegible] that none is like it; it [illegible] cob's trouble; but he [illegible] For it shall come to pa[illegible] the Lord of hosts, I wi[illegible] off thy neck, and will [illegible] strangers shall no mor[illegible] him," (Jer. 30: 7—re[illegible] and compare it with J[illegible] Dan. 12).

They are evidently [illegible] of the events of the g[illegible] f the Lord, and under[illegible] that time shall Micha[illegible] p'rince that standeth fo[illegible] people; and there shal[illegible] such as never was since [illegible] etc. (Dan. 12: 1;—co[illegible] in this verse, with "se[illegible] termined upon *thy peo*[illegible] and we see that both t[illegible] literal Jew, if either or[illegible] seems the Jews are to [illegible] all nations, and brough[illegible] land," during this "tim[illegible] according to Ezek. 38: [illegible] ative safety, until the f[illegible] nations around Jerusal[illegible] "the great day of God [illegible] time, according to Zech[illegible] be taken, and half of th[illegible] ity. And with this las[illegible] have "accomplished to[illegible] the holy people, and a[illegible] be finished," (Dan. 12 [illegible] ly, the remaining 33 1-[illegible] of the Gentiles," is only [illegible] of time for the passing [illegible] system of things, called [illegible] the earth which now ar[illegible] the great city of confusi[illegible]

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In the first place, their national restoration to Palestine is not *due* until the autumn of 1885, when the second part, or last half of "their *appointed time*" will be accomplished. And they are to go back, in a time of trouble such as never was since there was a nation:—"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him," (Jer. 30: 7—read the whole chapter, and compare it with Jer. 16: 14 to 18, and Dan. 12).

They are evidently to return in the midst of the events of the great and terrible day of the Lord, and under special protection; at that time shall Michael stand up, that great prince that standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation," etc. (Dan. 12: 1;—compare "*thy people*," in this verse, with "seventy weeks are determined upon *thy people*," in chap. 9: 24, and we see that both texts must refer to the literal Jew, (if either one does). Hence, it seems the Jews are to be "gathered out of all nations, and brought back to their own land," during this "time of trouble." And according to Ezek. 38: 11, dwell in comparative safety, until the final gathering of the nations around Jerusalem, for the battle of "the great day of God Almighty;" at which time, according to Zech. 14: 2, the city will be taken, and half of the city go into captivity. And with this last captivity, he will have "accomplished to scatter the power of the holy people, and all these things shall be finished," (Dan. 12: 7). And, evidently, the remaining 33 1-2 years of "the times of the Gentiles," is only a reasonable amount of time for the passing away of this present system of things, called "the heavens and the earth which now are;" or "Babylon," the great city of confusion.

Thus our chart and "lamp to our path," pierces "the clouds and thick darkness," of the great and terrible day of the Lord, throwing its light clear through to Immanuel's land. But although thirty-three and a half years is allotted to the work connected with the closing up of the times of the Gentiles, a body of workers must first be prepared and organized; and *this* is *restitution* work, and belongs to "the times of RESTITUTION," and hence they must lap on the times of the Gentiles this whole period, for, "*in the days* of these kings, shall the God of heaven set up a kingdom, and *it shall* break in pieces and consume all these kingdoms." And the saints, who are to "judge the world," "rule the nations with a rod of iron," "dash them to shivers, as a potter's vessel," &c. &c. are first to "overcome," and then receive power over the nations. And like all of God's plan and works with the living church, this preparation of the overcomers, and who are to execute the judgments, must have its time and place, and be completed *before* the work of subduing the nations can begin. And in accordance with this, we find the first seven years of this remaining period, clearly marked off by itself; and at the end of which, Daniel shall stand in his lot. (The 1290, and 1335 days of Dan. 12: *could* not be arranged more completely in harmony with this view of things, than they are. The ending of the Gothic kingdom in A. D. [illegible], is an unquestioned fact of history; and with that event, the papal party had complete control of that seat of empire. This prophecy, —the setting up of "the abomination that maketh desolate,"—does not require that the papal church should hold any great degree of civil power when set up, but only that *papacy*, in both its civil and religious character, should be fully established in Rome; and from the fall of the Arian, or Gothic power, in Italy, that such has been the fact, no one will question). x there are yet days & hours

From that event, "a thousand two hundred and ninety days," reach to the end of 1843: "blessed is he that waitheth and cometh to *the* thousand three hundred and five and thirty days. But go thou thy way, for thou shalt rest, and stand in thy lot at the end of the days." This reaches to the end of 1888, or 7 years into this 33 1-2 years. X

Now what could be more complete? we have to believe that this movement, from that of 1843 to the present time, is of God, and will end only with the coming of the Bridegroom, and the going in with him to the marriage. Now, recognizing the facts in this movement, and the 1290 years could end at no other place, and be in harmony; and the 7 years yet to come, before Daniel will "stand in his lot," are *required* for *many reasons*, before THE CHRIST, or the body of overcomers, commence the work of the great and terrible day of the Lord. (There is so much evidence showing that 7 years are required, that that period was fixed upon, be-

fore the present application of the 1335 days was seen). The preparation of the living church, the *compelling* message, the going out to meet our brother at the mount of God; and the washing of the High Priest's flesh, must have their fulfilment, before we shall return with him to execute the judgments. And it is here the typical 7 days of Noah, have their fulfilment.

Thus our chart portrays the *outline* of this dark and tempestuous era of transition from this present evil world, to the peaceful shore of Immanuel's land. And the *signs* of the coming change of dispensation, are in strict harmony, and with the prophetic measurements, are strong supports; but if the ship was coming into the "clouds and thick darkness," of the day of the Lord, (Joel 2: 2), with *only* the signs, how feeble would be their light. Tempest tost mariners, driven by fierce storms and trying to make their way to the shores of an unknown world, through breakers, fog, and foaming waters, without chart or compass, and nothing to guide them to the desired haven, or tell of hidden danger; and only the floating seaweed or swift-winged land bird, to tell even of their proximity to land; with a long dark night before them; would be SAFE, in comparison with the men of this generation and their would be prophetic teachers, who turn their backs to these Bible measurements, and are therefore, "blind leaders of the blind."'

THE COMING SEVEN YEARS.

Measuring from the present spring, where the "times of restitution" are due to begin, seven years reach to the end of 1888, where "the thousand three hundred and five and thirty days," of Dan. 12: end, and Daniel is to stand in his lot. But what wonderful events must transpire within this 7 years; the last gospel message, with compelling power, must go "before many peoples, and nations, and tongues, and kings," (Luke 14: 23; Rev. 10: 11; 14: 6).—This compelling message, and to be associated with judgments, being the second and last phase of the *advent* proclamation, or "great voices," with which the seventh trumpet opens, (Rev. 11: 15), but which trump will continue until the thousand years are ended, and the last enemy is destroyed.—

There is a very strong argument proving that this last gospel message belongs to the first half of this 7 years; because it is at the end of this, viz. in the autumn of 1885, that the second half of Jewish chastisement ends. And when their "appointed time is accomplished," God's favor towards that people is to return; and "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Hence, we argue that when God's favor is restored to them, the Gentile element by which his house was to be filled, will have been gathered in: hence, the compelling message, or last phase of the "everlasting [age-lasting] gospel," and by which the "house" is to be filled, must then be ended.

The twelve tribes of Israel have existed ever since the death of Jacob—where they were first recognized as such, Gen. 49: 28—under two distinct conditions first, as the acknowledged people of God and as such, receiving more or less favor mingled with chastisement. *This* phase of their history ended with the "seventy weeks, determined on them." And sixty-nine of those weeks, ended at the baptism of Jesus, when he became the *Anointed* Prince, (Dan 9: 25), hence, the last week ended in the autumn of A. D. 36, or 3 1-2 years after the crucifixion. And we know God did not cease to show favor to them, as the natural seed, so long as he gave them the *gospel*, and excluded it from the Gentiles. And that such was the case for some time after it began, is a clearly revealed fact; while the last half of the 70th "week" determined on them, and in the midst of which, Christ made the "sacrifice and oblation to cease," determines the duration of this favor, and explains what no other interpretation of Scripture has ever explained, viz. *why* the gospel was not permitted to be preached to the Gentiles until some considerable time after Pentecost.

(When this last "week" of the seventy, is so clearly located at, or each side of the crucifixion, and is so necessary in explaining the *facts* located there, it is wonderfully surprising how men of average common sense, can build their faith on a theory which carries this last "one week," down to the destruction of Jerusalem. Sixty-nine of the seventy, end at the *anointing* of Jesus, but the seventieth one is located at the destruction of Jerusalem, viz. it began thirty-eight years after the sixty-ninth one *ended*. And to do this, they have to maintain that the seven weeks and threescore and two weeks, of Dan. 9: 25; are no part of, and have no relation to the "seventy weeks" of the preceding verse; notwithstanding they are connected by the phrase, "Know *therefore*," etc. Notice! "Seventy weeks" were determined

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on them,—not seventy-seven weeks—and from the going forth of the commandment, "unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." Now if 69 weeks reached only to the coming of Christ, (see Acts 13: 24), and *only* 70 were determined on them, how could the 70th week reach to more than *forty* years after the ascension of Jesus? This question is for Eld. Sheldon, and other Adventists, who are trying to show that the "seventy weeks ended in A. D. 73, and that the balance of the 2300 days, will end in 1883; and yet have no more Scriptural ideas of the true manner of the coming out of the High Priest, or as to what the cleansing of the sanctuary means, than did the Catholics in the dark ages. The only reason for trying to associate the 70 weeks with the destruction of Jerusalem by the Romans, is found in the statement, "Seventy weeks are determined upon thy people and upon thy holy city," to accomplish certain specified results named in the balance of the verse, and which were all accomplished at the first advent of Christ, or during that "one week." Now if it were not for that break of forty-two years, between the end of the sixty-nine weeks, and the destruction of Jerusalem, it would be reasonable enough to assume that the "seventy weeks" should measure to the destruction of the city; but the destruction of the city by the Romans, has no *necessary* connection with the seventy weeks. That period was to be the measure of the Jewish system of sacrifice. etc. the remaining time in which God would recognise that system of things, *i. e.* "the Jerusalem that is, and is in bondage with her children," as his favored or peculiar people. It was in fact, the measure of that system of priesthood, sacrifice, and covenant. But when the priesthood was "changed," (Heb. 7: 12). *i. e.* taken from the tribe of Levi, the law was also changed, (verse 18), and the covenant was changed, (Heb. 8: 7), and he (Christ) made the "sacrifice and oblation to cease," in the sacrifice of "himself," (Heb. 7: 27). And the seventy weeks determined on them ended with the bringing in of this better covenant. When the priesthood and the law, were changed; there could be no continuation of the sacrifice and oblation, by the Levitical priesthood, any more than by others, who should burn sheep and oxen: and the attempt to carry the seventy weeks on to the destruction of that God-forsaken city, is in *every* way unscriptural, and also transforms it into a period of more than "seventy *seven* weeks." (We would not have taken space for this digression, only that the paper goes among some of the "Adventists," who being yet in darkness as to the manner of the coming out of our High Priest, are inclined to accept so weak an argument on the *time* of his coming.)

With the end of the "seventy weeks," in the autumn of A. D. 36, or when the gospel was given to the Gentiles, God ceased to favor the natural seed of Abraham; in other words, the Jew fell to the level of the Gen. till in the sight of God; since which casting off, the prophecy, "where I will not shew you favor," (Jer. 16: 13), has been in process of fulfilment. And from that time to the present, their history has been one of total separation from God.

Now these are *facts* in the history of that people; and what is more, the measure of the two parts will be exactly equal in the autumn of 1885; each part being 1849 years. And having received double, their appointed time will be accomplished, and God's word is pledged to bring them again into the land that he gave unto their fathers. And it is while blindness is upon them, that the "fulness of the Gentiles" is to come in. This looks as if those who are to be compelled to come in, that the house may be full, must be brought to Christ, between this and the autumn of 1885.

THE TIME OF HARVEST.

"The harvest is the end of the age, and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them," etc.

We are inclined to believe that the "time of harvest," does not begin until the *gospel* work is ended, and therefore not until the last, or compelling message is finished, and the "fulness of the Gentiles" have come in, and therefore not until the autumn of 1885. Our reasons are, first, In the parable of the net, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which *when it was full*, they drew ashore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age; the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire," (Matt. 13:). After the net was drawn ashore, no more fish either good or bad, were caught; it was not

drawn ashore until it "was full," and the wicked were not "severed from among the just," until it was drawn ashore. Hence, when the binding of the tares (of the other parable) begins, the gathering in by the gospel will be ended, and the door will be shut.

This settles another very important point, viz. that the coming in of "the *fulness* of the Gentiles," is distinct from, and prior to the ending of "the *times* of the Gentiles." *We* have never doubted it; but the generally accepted view has been that the *fulness* of the Gentiles, and the *times* of the Gentiles," meant about the same thing; *i. e.* that the times of the Gentiles, was the period of time in which they might come to Christ. But as the "fulness of the Gentiles," must have come in, when the "house" is full, and before the "wicked are severed from among the just," and the just, or "wheat," is not gathered into the barn, until after the sepation, that the saints (overcomers) are with Christ while he is subduing the nations; it follows that the "fulness of the Gentiles" will have come in, before the work of subduing the nations can begin; and even before the gathering of the tares into bundles can begin. And yet the "*times* of the Gentiles," and during which Jerusalem is to be trodden under foot, (Luke 21: 24), do not end until the kingdom, set up "in the days of these kings," shall break them in pieces. The conclusion therefore must be, that the fulness of the Gentiles, *i. e.* the entire number to be brought into Christ during this dispensation, must come in while his favor to the natural seed is suspended. God works to will and to do, of his own good pleasure; and so long as he extended favor to the natural seed, and until the *time* determined on them was fulfilled, not a Gentile could be saved;—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not," "for I am not sent but to the lost sheep of the house of Israel;" nor was it lawful "to give the children's meat to dogs." And not until the "seventy weeks determined" on the natural seed, were accomplished, did God make it known through Simeon Peter,—at the conversion of Cornelius—that the time had come for the gospel to be given to the Gentiles, (see Acts 10: 20; 15: 7 & 14). But when their appointed time—in which "I will not shew you favor,"—is accomplished, the fulness of the Gentiles must have come in, and the gospel dispensation be ended; for as "concerning the gospel, they are enemies" for our sake.

Hence, we argue that the harvest of the gospel age does not begin until the autumn of 1885. That prior to that, the compelling message,—the last phase of the everlasting gospel—will be given; and not till then, will "the net be drawn to land." "And in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

Although there are no parallel *events* between the Jewish and gospel dispensations, not one in all the history of the people, yet it is a fact that the two are based on the number twelve; and that the Messiah comes at the end of each; and that the coming of the Messiah, or promised seed is in progressive, but not parallel stages. The real coming of the Messiah at the first advent, began under the law, and on the plane of the natural, it is true, "made of a woman, made under the law;" but was complete only in the *perfect* man, "made perfect through suffering," and consummated in the resurrection, "made of the seed of David according to the flesh; and declared (or margin, determined) the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," (Rom. 1: 4).

Such was the process of the first advent; a coming which culminated in the perfect *head* of THE CHRIST, or promised Messiah. Then follows the gospel age, during which the mystical body is in process of formation, "Now ye are the body of Christ, and members in particular," (1 Cor. 12: 27); and when the members are complete, and united to the head, the promised SEED, the "desire of all nations," will have come; and *this* also takes 33 1-2 years, viz. from the commencement of the first stage of the second coming, until that coming is complete, and which means in this case, the coming of the entire CHRIST, head *and* body. But this coming out, and what follows in the development of the mystical body of Christ, is necessarily the reverse in the order of events, from the sacrifice and going in. Thus, the commencement of his priestly work of putting off his garment, washing his flesh, etc. on going in to make the atonement; was the last phase of the first advent; while the completion of the high priest work, is the *first* phase of his coming out; and his second *Adam* work, follows his high priest work. Whereas his bearing the *first* Adam nature *preceded* his priestly work, in his going in to make the atonement.

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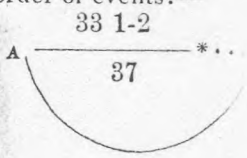

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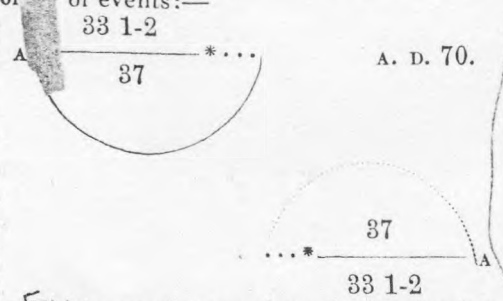
At the first advent, the body of Jesus was developed first; for the development of the body of the child, there was a waiting of thirty years; then three and a half years, before that body was made perfect. "A child differeth nothing from a servant;" and from the *end*, or the autumn of 1885, where the "fulness of the Gentiles" will have come in, there are thirty years waiting of the servant element of the one mystical body, since *they* do not rise until "the heavens be no more," or the passing away of this present system of things, with "the times of the Gentiles."

The following diagram shows this reverse order of events:—



Thirty years were given to the development of "the child Jesus;" and three years and a half, before "the man Christ Jesus" was "made perfect." His ascension taking place at the end of the 33 1-2 years, represented at the star,—or about the middle of the 7 years devoted to the confirming of "the covenant."—This left 3 1-2 years of that "week," to be completed after he went away. Now, on his return, the order of events is exactly the reverse; instead of the child, or servant element being first, it is the ruling element of the mystical body, or the overcomers, who first reach the perfect man condition, while the child, or servant element, comes last.

But what of the last half of that "week" and which transpired *after* he entered in, to make the atonement? and where is its counterpart here? As the order of events between the going in of the high priest, and his coming out, is exactly reversed, where should it be, if not the 3 1-2 years *before* his return?

The 3 1-2 years after the ascension of Jesus, shown by the dotted part of the line after the star in the upper diagram, completing the 37 years, were for establishing THE faith once delivered to the saints, viz. *confirming* the new covenant. But during the gospel age, the true faith has been lost, by the falling away; and "doctrines of devils" have in a great measure, taken its place,—"Nevertheless, when the Son of man cometh shall he find THE FAITH on the earth," R. V. And yet, when he comes, there are some to be ready, for the sanctuary is to be cleansed. Hence, the lost faith must be revived with the body of overcomers, and *before* he comes. This explains the past 3 1-2 years, and the new supply of "oil."—The light on the sacrifice, the atonement, the question of substitution, the humanity of Jesus as distinct from his divine nature, the manner of the coming out of our High Priest, with nearly all the exact measurement of the chronological and prophetic periods; and even RESTITUTION, the entire second Adam work, have been brought to light as the fruit of the last three or four years. So great has been the advance, and so radical the change in our views within this period, that to day there is scarcely any one thing we hold in common with the sects of christendom, aside from the mere "milk for babes." And such *should* be the case, if we are the prophetic people we claim to be; for notwithstanding the "falling away," the overcomers must have on "the whole (gospel) armour."

The dogma of natural immortality, or that man being immortal, could not "surely die," and the outgrowth of that "doctrine of devils," viz. that we pass directly from this fallen corruptible condition, (either at death, or resurrection), into the spirit,—not spiritual, which is the *perfect man* condition, but *spirit*—condition, or the unending condition of immortality, *whatever that may be*, without first being restored to that state of incorruption from which sin deprived us, is to deny the *entire work of Christ*, as a second *Adam*, and for which work he came into the world; and teach in its place another false doctrine, viz. that Christ was a *substitute*, and received all the penalty and all the effects of the fall, *instead* of us; so that we *need* no restitution; but pass directly from this corruptible to the immortal, without stopping for restitution; of which "God hath spoken by the mouth of all his holy prophets since the world began." You do not *need* restitution from the effects of the fall, says the mystery of iniquity to its followers; Christ was your *substitute* for all that sin brought upon you; hence, you can pass directly from corruption to immortality, at a leap. Be ye perfect, even as he is perfect, only means that you are to *believe he* is perfect, be as good as you *can*, and accept him as your substitute. And this, "doctrine of devils," from beginning to end, is—not THE faith once delivered to the saints, and which

God hath spoken by the mouth of all his holy prophets, viz. the great "second MAN" work of RESTITUTION, but is—*the faith*, with certain modifications, of the entire *Laodicean* church of to-day. And the escape from all these doctrines of devils, and a revival of "THE faith once delivered to the saints," has been the fruit of the last 3 1-2 years.

Thus the order of events associated with the going in, and the coming out of the high priest, is as seen in the diagram:—First, 30 years waiting for the development of "the child Jesus;" then 3 1-2 years before the "Man Christ Jesus" was "made perfect." After that, 3 1-2 years to "confirm" or establish "THE FAITH" of the church,—this last being *after* he had entered in. While the reverse order in the coming out is, 3 1-2 years for restoring "THE FAITH,"—and this *before* he comes.—Then 3 1-2 years to bring the body of overcomers, "unto the perfect man, unto the measure (or, margin, *age*) of the fulness of Christ;" and after that, 30 years waiting for the servant or child element. And it is only then, at the dawn of the millennial age, that the new man complete, "the desire of all nations, shall come." And it is for this, viz. the manifestation of the sons of God, the one complete mystical body, that the whole groaning creation wait.

This whole arrangement in the order of events is marvelous; there is not a single feature which has not absolute Scriptural authoriy; and hence is in no way visionary. That the *order of events* in the two advents is reversed, is based on the LAW, as well as on facts; do we not know that Jesus Christ is the high priest to which the law points? and that the first advent, beginning with the sacrifice, "a body hast thou prepared me," until he was glorified, and appeared in the presence of God for us, pertained to the atonement; the sacrifice, and going in of the high priest? and having gone in to make the atonement, that he is to come out again? And this being true, we certainly have the order of events. The sacrifice was first, then the high priest entered the holy place, laid off his garments, washed his flesh, put on the holy linen garments, and entered into the most holy. Now read the order of coming out; "And Aaron shall come into the tabernacle of the congregation, and put off the linen garments, which he put on when he went in to the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments and come forth," (Lev. 16: 24).

The last event in going in, was to put on the holy linen garments; the first in coming out, is to put them off. The next to the last in going in, was to wash his flesh; the second in coming out, is the washing of his flesh, etc. Prior to the going in of Christ, he was the sin offering, whose body was to be burned without the camp, wherefore Jesus also suffered without the gate, (Heb. 13: 11). (How little the church of to-day, know of Jesus Christ and the atonement, when they in utter ignorance of the plan, suppose that the *atonement* was made on Calvary; which was in fact, the disposal of the body of the sin offering, the flesh that profiteth nothing.) The only difference, from going in and coming out, is not in the exact reverse order, but that it is passing from the *lower* to the *higher*, in the scale of development. He partook of our fallen nature, "made sin for us," while he was the sin offering, and *before* he was made perfect. But on coming out, he comes "without sin unto salvation," or, R. V. "apart from sin." Viz. he now comes out, after having washed his flesh, the perfect man, in the full mystical sense, head and body, restored from the effects of sin, and therefore without, or apart from sin. But the reversed *order* remains; he partook of the first Adam nature *before* he went in, and will partake, with his entire body, of the second Adam nature after he comes out.

These *facts* in this reversed order, are Scriptural, not human *fancy;* and how grandly they close up and fasten as with bars of iron, all the chronological and prophetic measurements. Do we not know Jesus was born about thirty years before commencing his manhood work? and that he thus came, at the end of sixty-nine of the "seventy weeks," determined on the Jews? and that he "made the sacrifice and oblation to cease in the midst of the week"? during which "one week," the new covenant was confirmed, both by the death of the testator, and also "by those that heard him?

Now how does it happen that these prophetic measurements have arranged themselves—before this *pattern from the law* was seen to demand it—so as to meet the requirements of the law and testimony, in the reverse order of the coming out of the High Priest, and the development of his mystical body? 30 years for the child Jesus, 3 1-2, for the man, and another 3 1-2 for the final confirmation of "THE faith once delivered to the saints." Then tares and wheat, good seed and bad, growing together; wicked men

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and seducers waxing worse and worse; doctrines of devils, for doctrines of Christ, until the professed church have become so exhausted as not to be "able to endure sound doctrine;" and the Laodicean phase obtains, "wretched, miserable, poor, blind, and naked," and know it not; but think they are rich, and have on the whole armour. *This* is the *church* of to-day, spued out of his mouth [having lost every article of THE faith, except the ordinance of baptism, the Lord's supper, and that Christ died for sinners; and yet they expect to stand, in the evil day, having on the whole armour, when in God's sight, they are naked. I speak not of any one class or sect, but of *all*, Age-to-come believers, so called Adventists, Protestants and Catholics, all upon whom "that day" is coming *unawars*, all who are not elected to walk in the light of present truth, and do not share in the present "cleansing of the sanctuary" from all doctrines of devils; and without which, none will be able to stand, in the evil day, when his truth alone is to be our shield and buckler.]

During the last 3 1-2 years, (since the *autumn* of 1878,—September—when the atonement began to be discussed), THE faith, viz. the sacrifice, the atonement, the nature of Christ, the manner of his coming as based on the law, and RESTITUTION in Christ, the glorious capstone of the plan of redemption, has been revived; together with the present absolute harmony of the prophetic periods. Thus [the sanctuary is being cleansed from doctrines of devils, by a revival of THE faith once delivered to the saints. And all this has been brought about in the last three and a half years; or since the new supply of oil to our lamps.]

The gospel began, or a certain phase of it, when Jesus came into Galilee "preaching the gospel, and saying The time is fulfilled," (Mark 1: 15); this was 3 1-2 years before the day of Pentecost, when the gospel began in a more full and complete sense. The first phase began with the development of the *man* Christ Jesus, and ended where he was made perfect; and was at the same time the closing message of the Jewish age.

The times of restitution begin, or a certain phase of it, this present spring, or when the "Time is fulfilled," (the jubilee cycles), or 3 1-2 years before the body of Christ is complete, viz. before the "house is full," and the *man* element of that body developed. And *this* 3 1-2 years is for the closing message of the *gospel* age. And restitution does not begin, in its complete sense, until the end of this 3 1-2 years, or until the Elias, who is to restore all things, is fully come. And that point, viz. the autumn of 1885, is marked as the time when "the fulness of the Gentiles" will have come in; and not until then, does the age or "times of restitution," begin in its full or complete sense. Thus the gospel and times of restitution lap, as did the Jewish and gospel ages. And from the end of the *confirming* of the new covenant, or establishing THE faith in the new covenant, in the autumn of A. D. 36, to the destruction of Jerusalem, was 33 1-2 years; and from the end of its counterpart, the 3 1-2 years of the reviving of THE faith, viz. this present spring of 1882, to the autumn of 1915, or end of "the times of the Gentiles," is 33 1-2 years.

(The fact of the reversing of the order of events in the development of the body of the CHRIST, while the order of events in the progression of the ages is *onward*, made the necessity for the double 33 1-2 or 67 years, at the first advent; while there is but *one* such period, marked off here, at the second advent.

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        33 1-2
A 1.————————A- - -B
          37 years.
                        33 1-2
              C- - -A————————A 2.
                   37 years.
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From A 1, the birth of Jesus, to A, at his resurrection or full development, was thirty three and a half years. And from A 1, to B, the end of the 70th week, was thirty seven years. While from A, (in the lower diagram), or the *end* of the 70th week, to A 2, the destruction of Jerusalem, was thirty three and a half years. And from C, the beginning of the half week of confirming the covenant to the gospel church, to A 2, was thirty seven years. And the reversed order of events having their fulfilment here, is a counterpart to the latter measurements, viz. From the beginning of the *re*-establishment of THE faith, in the autumn of 1878, to the end of the "times of the Gentiles," is thirty seven years; while from this present spring, it is thirty three and a half years.

Without this special arrangement of measurements at the first advent, of 37, and 33 1-2 years, from the birth of Jesus to the destruction of Jerusalem, in which the development of the body of Jesus, and of THE faith, (requiring thirty seven years,) followed by a period of thirty three and a half years, reaching to the destruction of that nation;

the reverse order of events, in the development of the body, and ending *at* the termination of the present system of nationality, *could* not have obtained. But as it stands, the reverse order demanded by the law, in the coming out of the high priest, (with his entire body), to that of his going in, is met at every point; and agrees exactly with each and all of the prophetic measurements given to mark these various points. In the work of this last thirty seven years of the times of the Gentiles, that of the first three and a half, is already an accomplished fact:—those who understand RESTITUTION *in Christ* the second Adam, that the Jews' going back to Palestine, has no relation to it whatever and that each and all of the other grand truths concerning the true divine sacrifice, the atonement, the antitypical going in and coming out of our High Priest, and plan of redemption; and that all this has a solid foundation in the LAW, do not need to guess, we *know* it is "THE faith once delivered to the saints," because Jesus never taught, except in fulfilment of the law and the prophets, he died and rose again the third day, "according to the Scriptures;" and Paul taught no gospel which had not its foundation in the LAW, and the PROPHETS. And the gospel which Jesus taught, and which Paul taught, (see chapter after chapter of his gospel based on the law), IS THE *faith once delivered to the saints.* And those who understand this, know right well that *this* gospel, has been revived, during the last three and a half years.

For many years past, these arguments and chronological measurements have been solidifying and *growing* into harmony. Hitherto the times of the Gentiles seemed to reach too far; and we never had occasion to figure them closely, as to their *exact* termination, (see HERALD for May, pp. 82). And yet we have long had the impression that they should be joined into one complete argument linked together by the various *stages* of the advent. An effort was made in this direction, as early as 1874; and by a system of assumed *parallels* in the stages of his coming,—making two stages of his coming as "*anointed* Prince" at his baptism, and the *end* of that stage, when he rode as Prince, or King, into Jerusalem,—And assuming that the first stage of his coming, paralleled by the birth of Jesus, was thirty years prior to 1874, or in 1844; and we had three stages, covering thirty three and a half years, viz. first stage in 1844; second stage in 1874; and third and last stage was to be in 1878. All this was very plausible, only we had to assume that the first stage was *thirty* years before he was due, or before the times of restitution began; but that was easy enough, since he came at the first advent, thirty yrs. before the gospel began. It is true, that his birth was only when "the fulness of time had come;" while *this* first stage, was thirty yrs. before the fulness of time, "when he shall send Jesus, which before was preached unto you," (Acts 3: 21); but the *parallels* demanded it, and in that darkness—just before the dawn—we accepted that arrangement of the stages of his coming. There were discrepancies in the prophetic measurements; it required careful manipulation, a shortening of one and prolonging of another, (by assuming that it might be called 1260 "days," if it was 1259 and a small fraction; and 1335, *until* it was 1336, &c. &c. and the jubilee cycles, in spite of all we could do, were 1 year too long to harmonize with *any* of the other measurements. But we had a way of accounting for these slight discrepancies, and no one who wished to criticise, was familiar enough with the arguments to do so successfully. Then we had a parallel to the times of the Gentiles, in the destruction of Jerusalem. And, altogether—overlooking certain little discrepancies—it seemed a strong position and invulnerable; because those in sympathy, did not *try* to oppose it; and others did not understand the positions. And *this* is the arrangement in the stages of the advent, and of these chronological measurements, as published years ago in the HERALD, and now piled away as "lumber," on which "*Zion's Watchtower*," is building, its editor having copied each and all of his time arguments, stages of Christ's coming, etc. and "plan of the ages," from the past imperfect arguments in the HERALD.

When arranging these arguments, in 1873–4, to try to bring harmony out of them, they were *all* imperfect,—as we have since learned—for we knew nothing of the *manner* of the coming out of our High Priest, or of the *reverse order*, in the various stages. Indeed, it is only since the autumn of 1877 that THE faith, as it is in Jesus, and delivered to the Gentile saints by Paul, but lost in the "falling away," has been regained; and now that it is due, we find these arguments and measurements, with the reversed order in the coming out of the complete Christ, fitting the *pattern* at all points, like tenon in their mortise. And with the pattern before us, and this *perfect* correspondence, it was

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QUESTIONS AND ANSWERS.

Q.—How do you harmonize the teaching
1 Cor. 14: 34, 1 Tim. 2: 12, with Acts
:18, & Joel 2: 28?

A.—This prophecy of Joel, "And it shall
me to pass afterward, I will pour out my
pirit upon all flesh; and your sons and your
aughters shall prophesy," etc. belongs to
e millennial age, or time referred to in the
llowing parallel passage:—"And they
all teach no more every man his neighbor,
nd every man his brother, saying, Know
e Lord: for they shall all know me, from
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cy, and applies it to the covenant of which
Christ, and not Moses, is the mediator, (see
Paul's reasoning in Heb. 8: 6, 10, 11, etc.)
And we know the new covenant, that con-
rmed by "the death of the testator," Heb.
9: 16, and to which covenant both of these
prophecies apply, viz. the pouring out of his
Spirit upon all flesh," and all, "from the
east to the greatest," knowing the Lord,
began with the gospel age; and therefore
that the fulfilment of these prophecies began
in some sense, at that time. And yet we
know that the covenant under which he will
"write his law in their hearts, . . and
all shall know him, from the least to the grea-
test," is not yet carried into effect: indeed
we, who claim to understand the "plan of
the Ages," are claiming that the agents with
which God is to work in bringing about the
condition of things foretold in these and kin-
dred prophecies, viz. the "seed," the CHRIST
body, is not yet complete. And hence, in-
stead of these prophecies having a complete
fulfilment during the gospel age, what is re-
ceived here is only the "earnest," or surety
of a fulfilment, when the Elias, and who is
to "restore all things," shall come.

Peter associates what occurred at that time
with "that which was spoken by the proph-
et Joel;" and quotes not only the pouring
out of the Spirit upon *all flesh*, but the en-
tire prophecy of the sun being turned into
darkness, and the moon into blood, and that
"whosoever shall call on the name of the
Lord shall be saved," (verse 21); a condi-
tion of things belonging *only* to the millen-
nial age, as the readers of the HERALD know.
And all that *can* be understood by Peter's ref-
erence to Joel's prophecy, is that the first
step was then being taken, towards the ful-
filment of all he quotes from verse 17 to 21;
for certainly no one can claim that it then
had a *complete* fulfilment, either in the Spir-
it being poured "upon all flesh," or in the
darkening of the sun, etc. And the begin-
ning of its fulfilment at that time, in the de-
scent of the Spirit, was only for the prepara-
tory work of developing "the seed" through
which the prophecy is to have a complete ful-
filment. And the conditions, or result of
the Spirit's work on "all flesh," will not be
realised (only in the limited order of gospel
work) until the *complete* fulfilment of the
prophecy. Acts 15: 16, 17, is another case
in point, where a prophecy is quoted in sup-
port of a position, when only a preparation
for its fulfilment was as yet being made.

The descent of the Comforter at Pente-
cost, was only the *earnest* of the pouring out
of his Spirit "upon all flesh;" but a work
begun, is often spoken of in Scripture as if
it were already complete; because "God who
quickeneth the dead, calleth those things
which be not as though they were."

Read the prophecy in Joel 2: 25–29, and
you cannot fail of seeing that its completion
belongs after the restoration of Israel, and
after the great and terrible day of the Lord,
(see verses 30: 32); the Pentecost, and en-
tire gospel work, being only the beginning,
not the realization of the fulfilled prophecy.

As this outporing of the Spirit, was only a
beginning "of that which was spoken by the
prophet Joel," (as all must admit), and the
whole gospel age being required to complete
this *first* step in the fulfilment of the proph-
ecy, the getting ready to "bless all nations,"
or pour out "his Spirit upon all flesh," it in
no way clashes with the apostolic teaching,
in relation to the order in the church during

the gospel age. If 1 Cor. 14: 34, 1 Tim. 2: 11-14, Eph. 5: 24, and all other Scripture which does not suit us, can be set aside at pleasure, then who shall decide as to what part of God's word we must be submissive?

The reason for this present distinction of condition between the man and the woman, and why it was arranged and ordained of God, that in the fall the woman, and not the man, should be deceived, is clearly given. The whole thing is arranged on the natnral, to prefigure the spiritual, or the relation of Christ and the church, the spiritual Father and "mother," of the incoming age. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," (1 Tim. 2: 14). So Christ is first, "the firstborn among many brethren," "the firstborn of every creature." And it is his "wife," who was "deceived," and was in the transgression. And as "Adam was not deceived," he therefore entered voluntarily into the fallen condition of his wife. And Christ, who was in the image of God, "the express image of his Father's person," "being in the form of God, humbled himself," and voluntarily entered into our fallen condition, "was made sin for us;" and *He*, like the first Adam, was not deceived, but the woman. It was not for *man's* sake, or that man is better than woman, or any thing of the kind; they were each what God made them; but "Adam was a figure of him that was to come;" and as *Christ* was to be the head, and voluntarily enter into the fallen condition of *his* wife, in order to save her, (and with her, the entire race) so God arranged, that the *woman*, and not the man, should be deceived; so that the *type* might accurately prefigure its antitype. Hence, Adam was first, a deep sleep comes upon him, his side is opened, the woman is formed; and the woman is in the transgression. And all this was to prefigure the *real* head, and plan of redemption through the "SECOND *man*."

This arrangement, giving man the preeminence, is only for a moment; just during this embryo condition; and it is because the man prefigures the second man, Christ Jesus. But in the allegory, and spiritual, we *all* represent the *woman*, "I have espoused you as a chaste virgin, unto one husband, even unto Christ." Hence, "in Christ," *i. e.* in the new and perfect condition, there will be no difference, having its origin in that which sin or the fall, has entailed upon us. We are only actors on the stage of this tran-cient life, and whether we take the part of king or peasant for the night, it matters little; our real life is on quite another plain; and our position there, whether high or low, is not determined by the place assigned us in this "allegory."—"He that would be greatest in the kingdom of heaven, let him be servant of all;" until the allegory is complete.

Now a type does not pass away until it is fulfilled in that to which it points; and "the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body." (Ephe. 5: 23). (All men are not husbands, nor are all women wives; but the exceptions have nothing to do with the type; God made them male and female, and called their name Adam. See also Mal. 2: 14, 15, marginal reading). And when man or woman treacherously violates any of these relations, or relative positions one towards the other, they are marring a *type*, that which God holds as sacred as his own throne, "for it is easier for heaven and earth to pass than one jot of the law, until all be fulfilled." And we may rest assured God's Holy Spirit will not violate this type, or set it aside, until it is fulfilled in the marriage of the NEW MAN, Rev. 19: 7, "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Hence, the distinction between male and female is every where enforced, and made exceedingly prominent, in apostolic writings. And yet the fact must not be lost sight of, that *in Christ*, all obnoxious distinctions, such as nationality, wealth or poverty, bond or free, male or female; all differences resulting from the *fall* and the curse, are to cease. Nationality is the result of the confusion of tongues, hence, in Christ, there is neither Jew nor Greek. The condition of master and servant, is the result of sin; but in Christ, there is neither bond nor free, and yet during the gospel age, this distinction is not set aside, but is rather strengthened,—"servants obey your masters;" etc. nor is nationality as yet set aside; if so, then Paul had no right to claim to be a Jew, of the tribe of Benjamin, etc. As during the gospel age, all other distinctions resulting from the fall, are still binding on the christian, why should the special relation between man and woman, (arranged as a type), be an exception? more especially as the Scriptures, on account of its being typical, make it the strongest of all distinctions, and particularly binding during the present age? "I suffer not a woman to

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ach, nor to usurp authority over the man, piritual authority in matters pertaining to e *church*, is that of which he is speaking; d a teacher was to exercise such "author- y), *For* Adam was first formed, then Eve. nd Adam was not deceived," etc. thus giv- g a Scriptural reason for the arrangement. nd for us to set it aside, while as yet the ntitype to which it points is still future, is n effort of man to change the preordained an of God, and is, therefore, of the devil.

From the above, it follows that the Spirit, ven to lead the church into all truth, does t lead woman—who is not to usurp author- y in the church—into new fields of spirit- al truth. While, if modern *Laodicean* eas that in Christ there is no difference, is obtain while we are in him *only by faith*, hen six of the apostles of Christ should have een women; together with a due propor- on of elders, deacons etc. and the apostolic aching on this subject should have been ft out of the Bible.

[In all this however, there is nothing pro- hibiting woman from leading sinners to re- entance and faith in Christ; but leading nners to Christ, and attempting to lead the hurch into new fields, *i. e.* leading men nto the church, and leading the *church*, are ery different.] And if the above apostolic nstruction is in accordance with God's plan, hen the Spirit never qualifies the woman to *ead*, in the shining path in which the church re to walk; nor even to lead the *church* in- o the old paths. "I suffer not a woman to each, nor to usurp authority (in the one ody, the church), over the man, but to be n silence;" and because of the typical ar- angement concerning Christ and the church, "for Adam was not deceived, but the wom- n being deceived was in the transgression. Hence, Joel's prophecy, only began to be ful- filled; and [not till God's Spirit is poured out "upon all flesh," will the condition described by Joel be realized by his sons and daughters.]

THE THIRTY-THREE YEARS.

From this present spring, where the *times* of RESTITUTION begin, to the autumn of 19- 15, where "the times of the Gentiles" end, s *thirty-three and a half years.* The half year is because the Jubilee cycles, on which the "times of restitution" are based, begin and end in the spring, while the chronology and "times of the Gentiles," are based on secular time, the years beginning and ending in the autumn. Jesus was evidently born in the autumn, or beginning of the secular year, and crucified in the spring, or begin- ning of the ecclesiastical year. He was not born by chance, nor crucified at the will of a mob. "When the fulness of time had come, God sent forth his Son," and as the Lamb of God, "no man laid hands on him, because *his hour* had not yet come." Nor have we any occasion to fear, that the times and seasons pertaining to the second advent and development of the mystical body, will be less strictly observed, than were those of the first advent, beginning with the birth of Jesus, and ending with the complete estab- lishment of THE faith of the new covenant, at the end of the 70th week.

The Bible makes TIME, both in the law and in prophecy, and in their *fulfilment;* a leading feature at every step. Almost every thing in the law, and which is an exact pat- tern, had to be on the right day and *hour,* or it was not accepted. And in the fulfil- ment, so far as we can trace it, a like accu- racy is observed; no man laid hands on him until his hour had come, because in the ful- filment of the passover, he must be given up to die "on the 14th day of the first month," and "between the two evenings." And the first *gospel* sermon was from the text, "The TIME is fulfilled," (Mark 1: 15). "And when the DAY of Pentecost was fully come," God sent his Spirit, in fulfilment of another feature of the law. And may we not depend on an equal degree of exactness, in the com- ing out of our high priest, and of the vari- ous stages in the development of THE CHRIST body, as was observed in the development of the HEAD of the body? Our God is the same God, and "at the end the vision will speak and not lie."

We are *fully* satisfied that THE faith once delivered to the saints, the true gospel faith which was confirmed during the last half of the 70th week, (three and a half years af- ter our High Priest went in from the holy, to the *most* holy, and have their counterpart here, in the three and a half years which pre- cede his coming out, and now in the past), *has been restored* as the special work of the three and a half years since the autumn of 1878; and that in consequence of this new supply of oil to our lamps, the "foolish vir- gins" have been unable to go the remainder of the way with us. [(The position held pri- or to 1878, was not so very far fetched or visionary, when we remember that nothing was then known as to the *manner* of the coming out of the high priest, and nothing of THE

faith, based on the law of Moses had as yet been restored,—not even the Scriptural idea of RESTITUTION,—But the mere fact of different *stages* in the second advent, was a great step towards the truth. To come "in flaming fire," as the lightning, etc. and to come "in like manner" as the disciples *saw him go*, could be reconciled in no other way.) Then again, if, in the days of the Son of man, he was to be "as the lightning," and men were to eat, and drink, and marry, and be given in marriage, and *know* not; it followed of necessity, that he must remain *invisible* to them; and also as we were not to go from place to place, to try to see him, for "as the lightning, etc. so shall also the Son of man be in his day," that he would not be visible to *us;* at least in any such way as he appeared to his disciples, when it was said, "Go into Galilee and there shall ye see him." What then *could* we believe, except in an invisible presence? [until the complete manner of his coming out as revealed in the law, was made known.] Remember, at that time we did not know "he is antichrist that denyeth that Jesus Christ cometh in the *flesh;*" and knowing nothing of *restitution*, saw no way or occasion for him to come in the flesh. Still he comes, and is "as the lightning;" and, as men are to know not, remains invisible while he is "as the lightning," or in his High Priest glory. And were it not for the Scriptures which (as we understand them), make it necessary that he should be seen in his high priest *glory*, by those that "look for him," we should have to believe that he will remain invisible to all, until the period called "the days of the Son of man" end, and the "great and terrible day of the Lord" begins, viz. the day when the Son of man is *revealed*, and in which it is to be "as it was in the day that Lot went out of Sodom, and it rained fire and brimstone," or "the day the flood came and took them all away."

Just so far as we could have the truth, in relation to the *manner* of Christ's coming, without understanding that the High Priest was to put *off* that glory and wash his flesh, and without the slightest idea of restitution, and that THE CHRIST was to remain in the *perfect*-man condition for a thousand years before passing through "the *seeond* vail," we *then* had the truth. That he was first to come in an invisible manner, so that it *could* be "in the days of the Son of man, as it was in the days of Noah," and men continue to eat and drink, and know not; was a great advance over any ideas held prior to that. And where the "foolish virgins" failed, (in the parable), was not because the light, or "oil in their lamps," and with which they started, was not *good* as far as it went; but it was because they did not have, or obtain the NEW supply. And which, as we have now learned, is THE faith, as it is taught in *Moses* and the prophets; and this has been revived, since the autumn of 1878. That what we *now* have as THE gospel faith, is based not only on prophecy, but also on the law, all can see; and that it is here we find "THE faith, as it was once delivered to the saints," is proven by the fact that Paul, in preaching the gospel, preached "the whole council of God;" and before Agrippa he affirms, "I continue unto this day, witnessing both to small and great, *saying none other things* than those which the prophets and Moses did *say* should come." And this revival of THE faith, is almost entirely the fruit of the last three and a half years.

This being true, the three years and a half from this to the autumn of 1885, should complete the work of the development of the CHRIST body, the ruling, or perfect-MAN element of the body, and *other* work belonging to the first stage of his coming,—This element of the mystical body, or indeed the "servant or child" element, has no relation to sex, but to such as overcome, or fail to overcome; for *in Christ i. e.* in the "NEW MAN," there is "neither bond nor free, male nor female.—

The work between this and the autumn of 1885, at which time "the fulness of the Gentiles" will have come in, in the order of *time*, is the counterpart of the three and a half years in which the "*man* Christ Jesus" was "made perfect;" and which was at the same time, the *closing* work to the Jewish age. Hence it is here, the closing work of the gospel age is due. And as during the three and a half years of Christ's ministry at the first advent, "as many as received him, to them gave he power *to become* sons of God, even to them that believed on his name;" so in this counterpart to that three and a half years, those who receive him will become sons of God—not by *faith* merely, but in *fact;* since the work is now to partake, not of the foundational, but of a complete or finished nature.—And as while developing that *son-ship* element from out the Jewish church; (see John 1: 10–12), "He was in the world, and the world knew him not;" so in *this* three and a half years, or "the days of the Son of man," he is to be in the world, and the world know it not; for

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From the autumn of 1885, to the autumn of 1915, where the times of the Gentiles end, is thirty years; a period of waiting for the development of the "servant" element of the complete "NEW MAN *system;* these having to go through the fire and "suffer loss."

(In all these arrangements of the various stages of the coming out of the High Priest, and the development of his mystical body, there is no recognition of the ending of the 1335 "days," in 1888. The event, "thou shalt stand in thy lot," whatever it implies, is evidently independent of the stages in the second coming of Christ. None of the periods in Daniel, mark any of these stages: neither the 2300 days, nor 1260, nor 1290; then why the 1335 days? Other events are marked by these periods, while the beginning of "the times of restitution," the coming in of "the fulness of the Gentiles," and the termination of the "*times* of the Gentiles," mark the stages of the *advent.*

There is doubtless a marked event to transpire "at the end of the days," and an important one for the church; "blessed is he that waiteth," etc. it may be an equivalent, to the division of the land "by lot," and yet no part of this reverse system of parallels in the stages of Christ's coming. The Gentiles had to wait three and a half years for the Jews; and it is possible the sons from the Jewish church may have to wait till the end of the *harvest* of the gospel age. There are two classes of events to be recognized; one, the stages in the development of the body of Christ is in the reverse order, so far as the *time* is concerned; the other is onward, higher and higher; and only compares with the events of the first advent, in being the finishing of what was then only begun; Jesus being both the author and finisher of our faith.

Although our views have been modified on some points during the present month, as yet I see no escape from the conclusion that the last gospel work is the compelling message, and to be given before "the net is drawn to land," and therefore before the autumn of 1885. And the fact that it is to be a compelling work, implies a corresponding power. Having done what the first gospel commission (after leaving the Jew), required, "*it is done* as thou hast commanded, and yet there is room," (Luke 14: 22), the sending out again, to "compel them to come in," implies a renewed commission, and the necessary power. *This* is what I believe the church are about to receive. Certainly the the gospel is fast losing, or has lost its power over mankind; and some wonderful increase of power would he necessary in order to send it "*again* before many peoples, and nations, and tongues, and kings," (Rev. 10:11). The *first* message connected with "the great voices" of the seventh trumpet, viz. that of 1843, went with great rapidity to all parts of christendom in *less* than three and a half years; but to have another, surpassing that, or even equal to it, would require some startling developments; and this is just what we are expecting with much assurance on the 50th day, or about June 23rd.

We could imagine various events which might give power, and a renewed commission; as for instance an outpouring of the Spirit similar to that of Pentecost; but "the Lord God will do *nothing* but he revealeth his secrets to his servants the prophets;" and I fail to find Scripture to authorize us to expect any demonstration of *such* a nature, at or near the end of the gospel age; but I do find what seems to be *good* authority to expect demonstrations of another kind, viz. the appearing of our High Priest unto them that look for him; and which appearing, is a necessity, according to the law of the coming out of the high priest, the fulfilment of types, etc. And it is easy to see how such a demonstration might be the basis of a renewal of commission, and renewed power. Even as Paul "conferred not with flesh and blood," but was commissioned directly from the High Priest, as of one born out of due time. The evidence is conclusive that we shall see Christ *before* we meet him, and see him for a purpose; and the above seems to be the scriptural purpose. Hence, we still look for him in this manner, and early in this three and a half years upon which we have now entered. While at the same time we are waiting for and expecting an increase of light, and prepared for a change of views on this, or on other subjects if the unfolding of the truth shall demand it.

As we now see the opening of the prophetic page, we have entered the "times of restitution," and "days of the Son of man;" the time when (notwithstanding this vision of the High Priest's glory), we shall "desire to see one of the days of the Son of man, (viz. see him personally at his work,) and shall not see it. And they shall say unto you, See here; or, see there: go not after them, nor follow them, *For* as the lightning, etc. so shall also the Son of man be in his day."

The harvest, and treading of the winepress evidently belong between 1885, and 1888. While "the great and dreadful day of the Lord," begins with the consummation, or "time of harvest," in the autumn of 1885. It is the same argument proving that the harvest begins in 1885, which also proves that the return of the Jews, will then be due. And everywhere, it is the day of the Lord, and "time of trouble," in which the return of the Jews, and final fall of Jerusalem is to be accomplished, (see Jer. 30: 7, Dan. 12: Zech. 14 :&c. &c.). In the latter it says, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle;" etc. Then we know these things are to transpire *in* the day of the Lord; and that the battle of that great day, must transpire *in* that day. And yet all these events are to take place *before* the "times of the Gentiles" end; for "Jerusalem must be trodden down of the Gentiles, (only) until the times of the Gentiles be fulfilled," (Luke 21: 24). And yet the blind guides who think themselves advanced in Bible lore, and chatter about our investigation of *time*, and time arguments; suppose the gospel will continue on until the times of the Gentiles end; and that the great and terrible day of the Lord, a day of darkness and not light, even very dark, and no brightness in it; is only ushered in, *after* the times of the Gentiles expire. [If they were not in darkness themselves, so that that day is coming upon them as a thief, they would be able to distinguish between "the *fulness* of the Gentiles," and which has reference solely to gospel salvation; and "the *times* of the Gentiles," which has reference only to *national* affairs. But how should the day of the Lord come on these men "as a destruction from the Almighty," if they were *not* in darkness, but made his truth their shield and buckler? "But *ye*, brethren, are not in darkness that that day should come upon you as a thief."]

BEVERLY, MASS. May 4th 1882.

Dear brother, having exhausted all the epithets of admiration and thanksgiving I am acquainted with, on former issues of the HERALD, I have none left wherewith to express my joy at the contents of the last one; so clear and plain as to our present whereabouts. Truly "the day of the Lord" is not coming on *us* unawares, thank God!

The recent changes in the Jubilee. and other arguments, throwing the "double," of Jerusalem's warfare, out of gear, so to speak, has troubled *me*, as you intimate it has *you*. But now every thing, as you say, is closing up in solid order. We can account for every day *scripturally*, and all is harmonious. Blessed be God that unto us such grace should be given! I am perfectly satisfied to walk in this shining pathway even if we do not realize all that we expect, so long as the light INCREASES, as sister B. said in a recent letter to one of like precious faith.

BRO. ADAMS also adds:—I just want to say, through the HERALD, that I appreciate the words of commendation and good wishes that have come to me so profusely in reference to "BIBLE THEOLOGY." I esteem it no small matter thus to receive the blessings of the dear saints; and my heart has greatly rejoiced that the Lord has so blessed and honored me as to allow me to be the instrument through whom he has ministered grace to the members of the body. I believe that the book is God's truth, especially needed at the present time, and *because* it is God's truth, He will use it for his glory and his children's good. Thank God for the light!

There are some typographical errors, (as perhaps the readers may have noticed), although none very serious. Two I will notice:—The poetry on pp. 82, 83 should be enclosed in quotation marks. The last word of first line in poetry quoted on pp. 109, instead of "know," should be "now."

The title of the other book, (thus suggesting the subject), will run thus:—

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"All nations whom thou hast made, shall come and worship before thee."

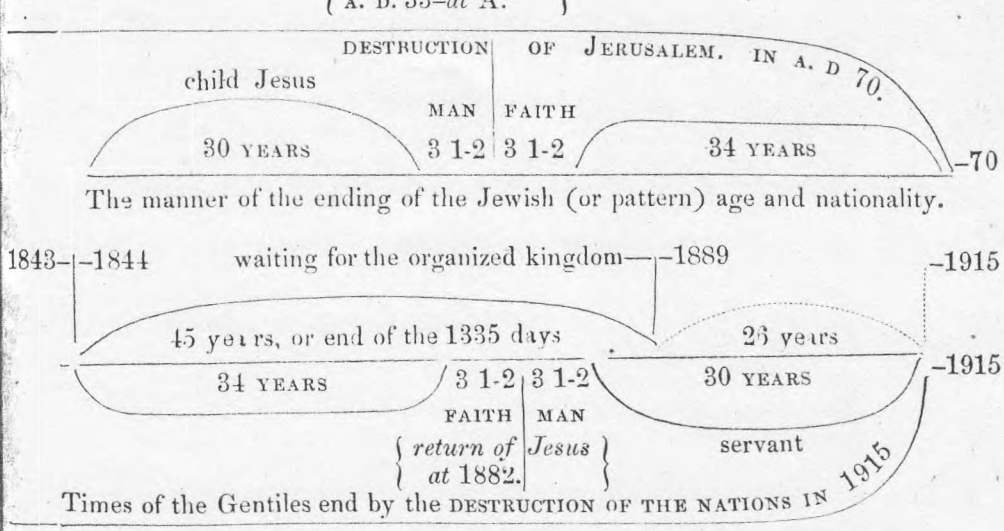
Vol. 15. ROCHESTER, N. Y. JULY, 1882 No. 1.

THREE WORLDS

World that was, World that now is, World to come.

DIAGRAM OF THE APPROACHING END OF THE AGE.

A strong network of evidence is before us showing the approaching end of the age, and our exact locality in these eventful times of the world's history. The Scriptures were given as a light to our path and a lamp to our feet; and the sure word of prophecy is to shine as a light in a dark place, until the day dawn. *And we are walking in its light.*



The above is not an imaginary picture: From the birth of Jesus to his resurrection and ascension, was thirty, and three and a half years. Then, from the spring of A. D. 33, to the autumn of A. D. 36, was the last half of the "week." And from that to the autumn of A. D. 70, was 34 years; making a total of 71 years. From the autumn of 1844, to the autumn of 1915, is also a period of 71 years. And both of these periods of 71

years, measure the closing work of their respective age and dispensation. And the second diagram is no more imaginary than is the first.

From 1844, where the 1290 "days" ended, there is a "waiting" of 45 years, before Daniel will stand in his "lot;" then 26 yrs. for the subjugation of the nations, "according to the days of their coming out of the land of Egypt," (Micah 7: 15). And 45 and 26 make 71. But the remarkable feature is in the subdivision of this entire period, in a reverse order thus harmonizing with the law pertaining to the events connected with the two advents.

Since the advent movement of 1843, and which terminated in the autumn of 1844, all men know, and those who have been in the movement realize, that there has been a special waiting, and a waiting people. And that this movement was the fulfilment of the parable, ("Then shall the kingdom of heaven be likened to ten virgins that took their lamps and went forth to meet the bridegroom, and while the bridegroom tarried they all slumbered and slept,") is more and more substantiated by every additional fact connected with the movement. Hence, this marks the beginning of a movement which will terminate in the advent of THE CHRIST, and the ushering in of a new dispensation, as certainly as did the conception and birth of the child Jesus. And, strange to say, each has a dual starting point; the first visit of Gabriel to Mary, was in the year which preceded that of the birth of Jesus; thus linking two years together, even as did the 1843-4 movement.

Now the subdivisions of the following 71 years in the upper diagram, are simple facts which no one can question. We know the first thirty years are marked off by themselves, as the period for "the child Jesus" to wait before commencing his manhood work. Then the last "one week" of the seventy weeks determined on them, to *bring in* everlasting righteousness, or the righteousness which is by faith, as distinct from "the righteousness which is of the law;" in other words, the "one week" in which the "new covenant" was to be confirmed, the details of which are all named in Dan. 9: 24, was divided into two parts; the first part being devoted to the closing work of the Jewish age, the development of the *sonship* element from out the Jewish church: "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John 1: 10-13). (I do not believe a single person in all the Jewish church had "power, (or margin, the right or privilege) to become sons of God," as distinct from the *servant* class,—see John 15: 15,—except those who experienced the *first* washing of the flesh of the High Priest, viz. those to whom he appeared after he was risen, and whose "understandings were opened." And the only way Paul was thus "born, not of the will of man, but of God," he himself affirms, in 1 Cor. 15: 8, was by thus *seeing*, or communicating with Jesus.) The number, about five hundred, were the sons (by faith) out of that generation, who received him by "believing on his name," during the three and a half years of his personal ministry, in which he was sent only "to the lost sheep of the house of Israel." If this were not so, and the Jews who persistently rejected him, during all the time there represented, in which "he came to his own," were just as well off as were "those that received him," —provided they were converted after he went back to his Father,—what do his words in John 1: 12, amount to? Thousands believed the gospel, after he went away, while he *himself* chose out only about five hundred of that generation, to become sons. He chose his own disciples, "ye have not chosen me, but I have chosen you," and he evidently chose all, who from among that generation, were to sit enthroned in the kingdom; "ye who have followed me, etc. shall sit on twelve thrones."—(There were others at that washing of his flesh, and who will sit with him in his throne; but they "arose and came out of their graves" to attend the ceremony.)

It is a selfevident fact that "THE FAITH once delivered to the saints," was given during that *washing* of the High Priest's flesh. "These are the words which I spake unto you, while I was yet with you; that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." *These* were not servants, "for the servant knoweth not what his lord doeth; but all things which I have heard of my Father, I have made known to you." Was this not "THE FAITH as it is in Jesus," "*once* given to the saints"? Faith,

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y examined for the *exact* terminus. So with the "Jubilee argument," showing the beginning of "Times of restitution" in the spring of 1882, (between the first and second 3 1-2 years of the lower diagram); this argument has *grown* to its present position; the last change, showing the complete cycle of 50 times 50 from their last jubilee, was required to complete the typical cycles, and hence, must *include* the year 1881, was seen, it will be remembered, only last autumn. And until each and all of these measurements had come to their true places, no correspondence between these terminal points, and those of the closing of the Jewish, or pattern age, could have been found, even if it had been sought for. But now that every measurement has come to a complete adjustment, the fact of their being an *exact* counterpart to the corresponding measurements at the first advent, is absolutely startling, from the simple grandeur of such comprehensive harmony; and it certainly *confirms* our present position as nothing else could.

It is true that as far back as 1875, when we first saw that there were various stages in the events connected with the second coming, even as there were at the first advent, we had a system of "parallels" which, had they been based on Scripture, would have been beautiful. But knowing nothing at that time, of the *manner* of the going in, or coming out of the high priest, and therefore nothing of the reverse order of events connected with the ending of the Jewish and Gentile ages, we naturally looked for these stages to be *parallel*, instead of *counter*-parallel. To get the *parallels* to the birth, baptism, and the riding into Jerusalem of Jesus as king, we placed the first stage of his coming at 1844; the second stage at 1874; and the third in the spring of 1878. But though we had a glimmering of light in seeing that there *were stages* to the second advent, and that in some way they stood related to the three stages of the first advent; still our ideas at that time, were exceedingly crude and inconsistent; we had no scriptural *reason* for saying that the first stage of the advent took place in 1844, and only assumed that it did, because "the *parallels* demanded it." And yet we had no proof that parallel stages were scriptural. Still we had some reason for believing that Christ was due in 1874, and that the gospel harvest would end in the spring of 1878,—or at least supposed we had—and the first stage occurring in 1844, was a necessity in order to complete the parallels. Another faulty feature in that sys-

tem of parallels was, we had to believe in a fourth stage, when he should "come with all his saints," to the mount of Olives at the end of "the times of the Gentiles," and for which we had no parallel; since we *could* not claim that a fourth and last stage of the *first* advent, took place at the destruction of Jerusalem. But notwithstanding these and other fatal defects in that system of parallels, one of which is, that it directly opposed the teaching of the law in relation to the *reverse* order of events between the going in and coming out of the high priest, still we had all the light due at that stage of the movement; for to be able to see the one fact that Christ would be here "in the days of the Son of man," and the world know it not,—and which is certainly scriptural,—was a great step towards the entire truth in relation to the *manner* of the advent. And then it was that the "foolish virgins" stopped; they failed of obtaining the new supply of "oil," and their lamps went out. Hence, *they* have had no part or lot in the revival of "THE faith once delivered to the saints," and which has been the special work of the past 3 1-2 years.

We started in the 1843–4 movement, with all these arguments; but with most of them in an exceedingly crude condition.—For a more full account of this "Shining pathway" from the crude towards the perfect, see HERALD for December, 1881; of which number we have a surplus, and will send free to any one desiring it.—This movement from 1843 and 4, to the present, and on until they that are "ready" go in with him to the marriage feast, is ONE movement; but that the arguments should all be perfect at the beginning of a movement which was to embrace a tarrying of the Bridegroom, a slumbering and sleeping of the virgins, a new supply of oil, &c. &c. no one could expect; nor could the light shine "more and more unto the perfect day," if in such a movement, *all* the light had been given at the start. Hence on all these subjects, we *ought* to have realized just what we have, viz. a gradual growth, and consequent change or modification of views, and rearranging of arguments, until that which is perfect is reached. Hence all these arguments, and all our ideas concerning the manner of their fulfilment, have undergone this continuous change. But the question arises, how do we know, or how can we ever know that we have arrived at the full and complete truth, on either the prophetic measurements, or the manner of their fulfilment, until the fulfilment is an accomplished fact?

We have the standard of truth in the law, I answer, "his law is perfect, converting the soul;" and when our interpretation and understanding of his word, is in strict harmony with that, we can rest assured that we have reached the solid spiritual Rock of truth upon which the entire structure of the gospel or good news of the kingdom is built.

Most of our readers know that the manner of the coming out of the high priest on the day of atonement, is an absolute guide to the manner of the coming out of our High Priest; but perhaps do not yet see how that can help in the matter of determining when the prophetic measurements have reached an absolutely perfect adjustment. But by reference to the diagram, you may see how even these chronological and prophetic measurements are, and must be arranged so as to be in exact harmony with the law; thus giving a *pattern* with which, when correctly arranged, they will agree.

In the readjusting of these measurements from 1844 to the present time, they have each and all of them, become more and more complete and perfect in themselves; that is, with each rearrangement, certain points have appeared not seen before, and which would make the argument seem stronger and more complete in itself than ever. And all along (in what our enemies have called "a sliding scale" in these Time arguments), this growing towards completeness of each separate argument has been mantained, and also a certain growing harmony between themselves has been apparent at every step. And time after time, we have felt as if, *now* they are perfect; but time went on, and more light would shine out; and here and there a new point requiring an entire rearranging of one after another of the arguments would appear. And so the fearful, and unstable and "foolish," have been sifted out. And as when Elijah was about to smite the waters of Jordan, "the sons of the prophets stood to view, afar off," so those who, from 1843 to the present time, have "put their hand to the plow, and looked back," are on the watch, and ready to sneer.

Now the arguments stand thus:—see lower line of figures on diagram:—"The times of the Gentiles" end in the autumn of 1915, the second half of Jewish chastisement, and "*Fulness* of the Gentiles," in the autumn of 1885, (just 30 years from the former); the Jubilee cycles, marking the "times of re-

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ovement, and terminating with the "times
of the Gentiles" in 1915; are the matured results of a development of more than thirty years growth of each and all of these arguments, from their crude condition as presented in the 1843 movement. And each and every position and measurement, is and can be, clearly and scripturally maintained on its own merits as a distinct and independent argument. And although we have long believed that the ending of the Jewish age was in some way, a pattern of the ending of the present Gentile age; and have from time to time, in the imperfect condition of the arguments, seen points of resemblance; as for instance, when preaching the coming of Jesus in 1873, we argued that as at the first advent there were thirty years tarrying, before "his coming," (Acts 13: 24), so from 1843, where "the Bridegroom tarried," to 1873, was thirty years; and on the strength of that, assumed that the first stage of his second coming must have occurred in 1843 or 4; and with that as a starting point, we were enabled to arrange quite a plausible system of parallels, (not taking into account the fact that he was not *due*, until the "times of restitution," nor the fact that if the first stage of the second advent took place in 1844, no single person was in the light, and no one made the discovery of the fact of his coming until thirty-one years after it had occurred.) —Such a degree of ignorance on the part of the church, in relation to either of the stages of his first coming, was certainly *without* a parallel. And yet *this* is what "*Zion's Watchtower*," and its supporters, are still teaching, concerning the coming of Christ).

Although there have been many things leading us to suppose that parallels, or some close relation, existed between the ending of the Jewish and Gentile ages, even before the manner of the going in, and coming out of the high priest was seen, and which, in the antitype, is associated with the ending of the two ages; still all our efforts to find the exact relation, have hitherto been failures; one part would seem to match the pattern, while another would not. And not until within the last few weeks, and after each and every measurement had been adjusted to its present position, did the thought occur, to reverse the pattern, and lay it on the other way. We know that Christ's mission was, and is, to "reconcile the world to God;" and that in making the atonement, he will fulfil every jot of the law; that the sacrifice and going in, "to appear in the presence of God for us," pertains to the events associated

with the first advent and ending of the Jewish age; and that the coming out "unto salvation," and perfection of his mystical body, are events pertaining to the ending of the Gentile age; and that the events connected with the going in to make the atonement, and the coming out, are by the law, arranged in the reverse order.

Now remember, each and every point, and the developments due at, or between them, had been seen and arranged scriptuarlly, and the measurements of the lower diagram were complete; based, as they are, on facts, and scriptural measurements, before the thought of the true application of the pattern presented itself. First, 1843–4, has the fact of the beginning of the movement, and the ending of the prophetic period given to *mark* the beginning of the waiting, to locate the starting point. 1878 is marked only by the fact that our FAITH has from that to the present spring, undergone a *complete* revision; until we are scripturally certain that "THE faith," the true gospel of the kingdom of God, has been revived. (*This* point is based on evidence belonging *exclusively* to the household of faith). The spring of 1882, is marked by the Jubilee argument, than which no *Time*-argument can be stronger, or less open to criticism. The autumn of 1885, rests on its own independent argument, viz. the measure of the second half of Jewish chastisement during which God would shew them no "favor." The end of "the times of the Gentiles" in 1915, is based on a clear, positive, and unmistakable prophecy.

Now in the pattern, there are also five special measurements: and like this, within the limits of seventy-one years. The birth of Jesus, the beginning of his ministry, his ascension in the middle of the "week," the *end* of the week, and the final destruction of their nationality.

These two diagrams stand entirely independent of each other; the different points and measurements are based on facts and Scriptures having, humanly speaking, no relation whatever; nor was *any one* of the ten points seen or located *because* of the other. Now I wish to appeal for a moment to mathematical minds.—The probabilities that two such diagrams, and in *the reverse order*, should exactly correspond, even in measurements *alone*, are (as I reckon it), only one in thirty six million, eight hundred and six thousand, seven hundred and thirty nine. And that they should correspond both in measurement of parts, and the implied character of work of those parts, is not within the limits of mathematical calculation; Inspiration alone being adequate to the result. You have but to reverse the one, and every part corresponds to the other. The ascension of Jesus being at the end of the first 3 1-2 years, or middle of the "one week," "whom the heaven must receive until the times of restitution of all things." And the times of restitution begin, and his return is due, at the beginning of the second 3 1-2 years, on the lower diagram. The three and a half *after* his ascension, being devoted to confirming THE faith, given to the saints during that "forty days" of expounding in Moses, and the prophets, and in *all* the scriptures, the things concerning himself. While the counterpart to that, or the three and a half years *before* his return, has been devoted to the restoring of "THE faith once given to the saints." But the three and a half years *before* his ascension, are the counterpart of the three and a half between 1882 and 1885. The work of the former, was a finishing gospel work to the Jews, and one in which the kingdom of God was offered to them; and the corresponding work *here*, in the coming three and a half years, or during "the days of the Son of man," in which the church (nominal) will eat, drink, marry etc. and know not; should be the last special message, and offer of the kingdom to them. Now our readers know that this very work, in what has been called "the compelling message," foretold in Luke 14: 23, Rev. 10: 11; 14: 7, had been seen and recognised as belonging to this three and a half years upon which we are now entering, for some time past; and before we knew any thing of this *reverse* system of parallels, either in measurements, or character of work. And still further, the waiting for the servant, or "babe" element, of the one mystical body, from 1885 to 1915, or thirty years, (and which is the counterpart to the thirty years waiting for "the child Jesus,") was also seen *before* the necessity for it was seen.

Now, as before remarked, it is not within the limits of mathematical calculation, that such a series and variety of scriptural positions could be arranged, and afterwards discover a *pattern*, (like that of the events and mearurements between the birth of Jesus and destruction of Jerusalem) which should in every measurement and every feature, be an *exact* counterpart, the one to the other. Nothing but the finger of God could guide to such results. And in finding the *pattern*,

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Some might say, you do not know that the order of events in the ending of the Jewish age, was arranged as a pattern for the ending of the Gentile age. True, there is no direct scriptural statement to that effect; but we know that *Jesus* is a pattern; and that there is a mystical relation between him and his body, and a somewhat similar experience, since they and he are tried and tempted alike, "in all points." And we know that his body is to be born (from the dead), and "come to the full stature, unto the perfect man;" and that the law demands (however strange it may appear), that the order of events in the development of the CHRIST body at the second advent, should be in the reverse order, from the development of the Christ, at the first advent. But supposing we could not prove any of these things? the facts still remain, that the time from the birth of Jesus to the destruction of Jerusalem, was arranged in the definite order represented in the diagram; and that the *time* arguments, starting with the 1843 movement, have gradually developed, through many changes, until they have settled down into their present position; and in the mean time, ideas (whether true or false) have been advanced from time to time, in regard to the development of the mystical body of the CHRIST, at, or between these *supposed* stages of the present advent. And just when the *last* stage, (or supposed last stage) was seen to be due at the *end* of the times of the Gentiles, viz. the child, or servant element of the one mystical body, due to be developed, or born, in the autumn of 1915;—thus completing the entire system, both in its measurements, and the character of its developments,—the discovery is made that the entire arrangement, in each and every measurement; and each and every *phase of development,* is the exact counterpart of the work and measurements connected with the first advent of the Son of God, and closing up of the Jewish system.

Now one or the other must be true, either this more than strange *harmony*, as the outcome of thirty-seven years of investigation and gradual *approximation* to this final result, has been the work of chance; or it has been directed by One who sees the end from the beginning. The *position*, with its arguments and terminal points, is before us; and that it is the result of the legitimate growth of the arguments and movement, from 1844 to the present time, is a simple matter of history recorded in black and white, and may be followed up, step by step, by having recourse to the back numbers and volumes of the "HERALD OF THE MORNING." And either CHANCE, or DIVINITY, has guided, until these scriptural arguments and conclusions, concerning the time and order of events, in the closing up of the Gentile age, have arranged themselves into an exact counterpart to those at the closing of the Jewish age. And in the *order* demanded by the law of Moses; to whom it was said, "See thou make every thing after the pattern shewed thee in the holy mount."

Now take the view, if you please, that it is a false application of the chronological and prophetic measurements; and that the manner of Christ's coming, as we are teaching, is entirely visionary; the strange and wonderful shape into which the whole position has arranged itself is increased, rather than diminished by such a view. Whether the arguments are true or false, the lower diagram is the result of their gradual development from the 1844 position, to the present one; and they took the form represented in the lower diagram, before the upper one, representing the end of the Jewish age, with its divisions and special character of work, was thought of in this peculiar relation. On the contrary, whatever relation existed between them, was supposed to partake of the *parallel*, instead of the *reverse* parallel character; and hence, so far as any relation was supposed to exist, it was adverse to the present arrangement; and yet these arguments irresistibly assume their present position, as seen in the lower diagram; and which is, both in its measurements, and called-for developments, the exact counterpart of the measurements and developments at the ending of the Jewish age; and if men will not hear Moses and the prophets, neither would they believe though one rose from the dead.

STANDING IN HIS LOT.

"Go thou thy way, for thou shalt rest, and stand in thy lot at (or after), the end of the days," (Dan. 12: 13).

Daniel had been informed of "the time of trouble," and of the deliverance of a remnant of his people, the Jews, ("And at that time *thy people* shall be delivered, every one

found written in the book,"—those not written "in the *writing* of the house of Israel, shall not enter into the land of Israel," Eze. 13: 9, And yet he will bring them "out of the country where they sojourn, and they shall not enter into the land of Israel," even as he brought their fathers out of Egypt, and then purged out the rebels from among them, Eze. 20: 38). He had also been informed of the awakening of many that sleep in the dust of the earth, at that same time, (Dan. 12: 2); while *he* should stand in his lot, at the end of "the thousand three hundred and five and thirty days."

Standing in his lot, "at the end of, (or *after*) the days," evidently means that he will have assigned to him his place in the kingdom or work which belongs to the resurrected saints. The Hebrew word "lot," is *goral*, and is the same here, as in Joshua 14: 2, where "the land was divided by lot." It has no necessary relation to the act of his being raised; that might occur at some earlier date; but to "stand in his lot," can only mean that his own place or position is assigned him, at that time; just as, at the division of the land, each one received his own place or position in the typical Canaan. "Be thou ruler over ten cities," or "be thou ruler over five," (Luke 19: 19), conveys the same idea; it was the lot of one to receive twice as much authority as the other. But in the parable, they were first raised, or "called to him," then reckoned with, and after that had their position or lot assigned them. And Daniel is to stand in *his* lot, at the end of the days, or after 1888. And yet he may awake from his sleep, in 1885; when the ruling element of the body of Christ attains to its perfect condition.

The 45 years of waiting, from the end of the thousand two hundred and ninety days, seem to be in some way related to, or is antitypical of the 45 years waiting of Israel, from the sending of the spies to the division of the land, (see Joshua 14; 7, 10). That waiting was for a similar purpose, *i. e.* the cleansing of the sanctuary. The people are called his sanctuary, and the waiting was to cleanse them from the rebel element, and also until their enemies, who stood between them and their inheritance were subdued; (and is it not our sins, the consequence of the fall, which stand between us and Eden?) and yet the manna ceased, and they ate of the "old corn of the land," after they were cleansed from the rebel element, and before they subdued their enemies; in other words, they crossed over into the promised land, and lived by its productions, a little more than six years before they entered into possession of their inheritance. "Now all these things happened to them as ensamples, or, margin, *types*," (1 Cor. 10: 11), and a type *points* to something, and *must* have a fulfilment.

The point I wish to notice is, that it was not seven years, but *six* years, from the crossing of Jordan to the division of the land; or six, and a fraction of a year. The spies were sent early in the autumn of the second year after they came out of Egypt; viz. "the time of the first ripe grapes," (com. Num. 10: 11 12, with 13: 3, 20). Now if the 1335 days end in the autumn of 1888, this present summer would be six years and a small fraction of a year prior to the time when Daniel has the promise of standing in his lot; but if, as the following 26 years to the autumn of 1915, seem to require, they do not end until the autumn of 1889, then the summer of 1883 would be the time for us to cross over, and partake of the "old corn of the land,"

From A. D. 553, to 1843, is 1290 years; and to the autumn of 1888, is 45 years more, but the 26 years for subduing the nations, and ending with the battle of the great day, may terminate a whole year before the *many* "that sleep in the dust of the earth, shall awake," and "his wrath be passed;" (the High Priest's flesh, being exceptions). All this agrees with our expectation of realizing the beginning of our hope, (by his "appearing unto them that look for him,") this present summer, either on the "fiftieth day," or at a later date. —This is being put in type, June 14th, about nine days before the 50th day.—We have no scriptural argument to prove that the High Priest should appear on *any* definite day, even though we knew the *year* with absolute certainty; the evidence seems to point to the spring, and the specially marked days, beginning with the 10th of the first month, and other special days until the 50th day after the 17th, the morning of his resurrection, viz. Pentecost, are days to which we naturally look with special interest, but this is as much as can be said in favor of any special day. [That he will appear "unto them that look for him," in his high priest glory, and before our sins are borne away is, evidently, demanded by the law in the coming out of the high priest, and sending away of the scapegoat.] But this may occur at any time during the coming three and a half years, so far as any thing in the *law* can determine. If the *waiting*, "Bles-

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shall see him; and all kindreds of the earth shall wail because of him; and he will send his angels in the midst of these great events "and they shall gather together his elect from the four winds, from one end of heaven to the other." viz "the great multitude which no man could number, of all nations, and kindreds, and people, and tongues," and who will be hid in the grave until his wrath is passed. But before this, "the *sign* of the Son of nam in heaven," will appear, and be recognised by these "elect," viz. that part of this child, or servant element of his elect body, who will be passing through this furnace of fire; and though suffering loss, will be saved in the kingdom, yet so as by fire.

The sign of the Son of man in heaven, and because of which "all the tribes of the earth mourn," (Matt 24: 30), being THE CHRIST body, the overcomers, and who at that time, will be ruling the nations with a rod of iron, and dashing them in pieces as a potter's vessel. Heaven, represents the church or kingdom of heaven, out of which he gathers all things that offend, and them which do iniquity; also the system of things as it now obtains, under Gentile dominion; but in which the true child of God can exercise no power or forcible authority, and in which he is to suffer, but not to rule. But THE CHRIST is to bind "the strong man of the house, and cast him out;" and while this is in process, the sign of a new power, one which is to crush out the old system of things, will begin to be recognised. And this *new* power, and new order of things, and which is "to break in pieces and consume all these kingdoms, and stand forever," is what we understand by "the sign of the Son of man in heaven;" in short, it is the *kingdom* which the God of heaven is to "set up in the days of these kings," and which, to Nebuchadnezzar, the man of the world, looked like a stone which smote the image, "and the stone became a great mountain and filled the whole earth." And this, it appears, is to be set up, and the "sign of the Son of man in heaven," begin to appear, at the end of "the thousand three hundred five and thirty days;" thus leaving 26 years for this kingdom to "break in pieces and consume all these kingdoms." (As the stone which dashed the image in pieces, "became a great mountain," it evidently increased its volume, after it smote the image. And that it is not Christ *alone*, that smites the image, is proven by the interpretation which says it is the *kingdom*, set up, etc.), which breaks them in pieces.

THE COMING 3 1-2 YEARS.

The fact that the diagram of the prophetic measurements for the closing up of the Gentile age, is an exact counterpart to that of the corresponding period of the Jewish age, is wonderfully convincing evidence of the truth of our position; and the fact of its reverse order, thus harmonizing with the law in the coming out of the high priest, adds a hundred fold; making it a mathematical impossibility that this whole arrangement, in the measurements, and special character of development, due in each separate division, should be the mere work of chance, resulting from a visionary application of the chronological and prophetic arguments. Was the 1843–4 movement, occurring at the *time* it did, a matter of chance? Is the fact that from the carrying away of Jerusalem captive, in the autumn of B. C. 606, to the autumn of 1915, is "seven (prophetic) times," or twice 1260 years; and that the times of the Gentiles, thus expire just 71 years from the beginning of this *waiting* for the termination, a mere matter of chance? Is there no God in the present disintegration of the bonds of human institutions, and the signs that tell us we are in the midst of the closing events of "the times of the Gentiles? or are the signs of our whereabouts in the closing scenes of these prophetic events, the work of chance? These, however, are only outlines. Is it a chance arrangement, that the *Jubilee* argument, with its two parts, viz. its *sixty-nine* cycles of 50s, measuring from the "division of the land," to the end of the ecclesiastical year terminating in the spring of 1882; and thus, with its antitype, completing the number *seventy*, and which number is the key to the sabbatic system; and second, the sycle of 50 times 50 years, or a multiple of a jubilee,—the largest fraction of the system—into itself, *from their last* jubilee, to reach to the antitype; just as in the lesser cycles, the largest fractional part, viz. the seventh year sabbath, was multiplied into itself, to measure to the lesser jubilee; see Num. 25: 8,); should in two different ways, mark the beginning of the "the times of restitution of all things," when the return of Jesus is due, (Acts 3: 21), at the exact corresponding point in the lower diagram, of his ascension, in the upper one, *i. e.* thirty three and a half years from the end of this, as was his ascension, from the beginning of the other? Is it a mere chance that the two dispensation argument marks the autumn of 1885, as the time when the "fulness of the Gentiles," will have come in? and that each one of these arguments is so perfectly independent of all the others, that, as the movement has progressed, they have each one in turn, been a leading argument; one on which we could rest, independent of any of the others? And once more, is it a matter of chance, that the forty-five years of waiting, "Blessed is he that waiteth," etc. until we stand in our lot, in the organized kingdom; and the twenty-six years, in which that kingdom is to be accomplishing the task of *subduing* the nations, for "*it* shall break in pieces and consume all these kingdoms," (Dan. 2: 44), should mark the exact measure of all the others, or the 71 years? Bear in mind, that neither period was gotten up by us, for the occasion. The readers of THE HERALD OF THE MORNING know, that as far back as 1879, this period of 26 years was brought out, as an independent argument resting on its own merits, proving that this was the time in which the antitypical Moses and Aaron would be, executing the judgments; but at that time we did not have the 26 years located in their true place, any more than were the other periods; for we then supposed they began in 1881, and ended about eight years *before* the times of the Gentiles; nor were the 45 years in their true place until quite recently; and yet each one had come to its present position before this diagram was understood. And certainly, the long foretold waiting, from the end of the 1290, to the end of the 1335 days, before Daniel shall stand in his lot; together with the time in which the saints are executing the judgments on the nations, *ought* to cover the entire period for closing up the Gentile age. But, if this whole application is false, the *facts* remain, that these periods were so explained, and made to cover this 71 years, before this diagram of the exact correspondence between the ending of the Jewish and Gentile dispensations was seen. Hence, on the supposition that these things are visionary, these measurements also *happened* to be applied at the right place, and happened to be of the right length, to exactly span the identical 71 years, covered by the other lines of argument.

But, it may be said, you do not know the chronology on which you base these arguments is reliable. True, we do not claim to *know* that it is so; nor will we now take time to show its amazing strength, as the one and only real Bible chronology; but let us suppose it to be erroneous. Is it chance that brings such glori chronology? can fruit?

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Again, is the following, the result of chance? The prophetic measurements, as they arrange themselves, and the order of events as demanded by the law, require that in the 3 1-2 years *before* the return of Jesus, there should be a counterpart to the work of the 3 1-2 years *after* his ascension. *That* work was to confirm THE faith once delivered to the saints; and which was during the last half of the "one week." Now whether what we teach is true or not, or whether the diagram formed by the ending of the prophetic measurements, and which gives the exact reverse of the measurements connected with the ending of the Jewish age, has any weight or not, this *theory* of things requires that in the last 3 1-2 years prior to the commencement of the "times of restitution," and return of Jesus, just what has occurred should occur. A counterpart to the confirming of THE faith, is fully and fairly answered by its being re-established. And just where such a revival of "*the* faith" was due, viz. from the autumn of 1878, to the spring of 1882, what *we* claim to be the true gospel of the kingdom, viz. the good news of the true work of Christ, and his second *Adam* kingdom, has been revived; so that our ideas of the nature and work of Christ, and of the entire scheme of redemption have been greatly modified, and on most points entirely changed.

Now, either this is of God, and is what is claimed, or it has been a work of chance; viz. it *happens* that this three and a half years is the counterpart in the diagram of measurements, to that which followed the *ascension* of Jesus; and it happens that our faith, and which is the wedding garment, has been entirely re-arranged or renewed, at this particular time; and it happened to have been, not four, nor two, but just three and a half years, in being accomplished. And it happened that, according to the parable of the "ten virgins," a division came at just the right time, and in a way to fully meet the conditions of the one named in the parable, so that a new supply of "oil," was *due* just at that time. Now whether true, or false, these *facts* and *figures* have arranged and do arrange themselves in a way which sustains the position we have maintained from 1844 to the present time, that this movement is the one belonging to the closing up of "the times of the Gentiles," as we never supposed *any thing* short of actual realizatian *could.* And we would like to have those who sneer at these things, undertake to compute the chances of this arrangement of measurements and *order of events*, as represented in the diagram on the first page, having come out in this way by chance; or in *any* way, only in fulfilment of His word, who has declared the end from the beginning. *We are satisfied*, and would not walk in any other than this "shining pathway," (this movement beginning in that of 1843–4), for all the gold of Ophir. And have no fears, but that God's chosen number of overcomers, will keep his works to the end, and receive power over the nations.

The coming 3 1-2 years, are counterpart to those between the beginning and end of Christ's personal ministry, and which was a closing message to the Jewish church. And during that 3 1-2 years it was, that "He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God," (John 1: 10–12). And it is *this coming* 3 1-2 years, in which he is to be in the world, and the world know him not; for "as it was in the days of Noah, (when they ate, drank, married, and were given in marriage, and knew not), so shall it be also in the days of the Son of man." He was in the world at the first advent, and they knew him not, or believed not, because they believed not Moses, "For if ye had believed Moses, ye would have believed me; for he wrote of me"' (John 5: 46). And Philip findeth Nathanael, and said unto him, We have found him, of whom Moses, *in the law*, and [also] the prophets, did write." And it is by believing Moses, in the law, that we know any thing of the manner of the coming out of the High Priest; or can be prepared to believe, and thus receive power to become sons. Nor can we look for him, in accordance with the law, unless we recognise and believe the teaching of Moses; and to "them that *look* for him, will he appear," etc. The second coming is very different from the first, it is true; for he never will be on any lower plane at *this* advent, than he was when Mary met him on the morning of the resurrection. He was then the perfect spiritual *man*, but not a spirit, as he himself affirmed, "for a spirit hath not flesh and bones." And yet the order of events is the reverse from that at the first advent; he started there, from the condition of death and corruption, rose the

perfect *man*, and ascended to his High Priest glory. Now he comes in his High Priest glory, in which he is "as the lightning," as the first stage; and descends, in due time, to the perfect *man* condition, and stops at that, since he now comes "without sin," or, R. V. "apart from sin," viz. he does not now descend to the corruptible, or sin-offering condition.

Now if the Jews had believed Moses, they would have believed in the sin offering, or "man of sorrows," *before* he could be "the Son of God with power;" and also in his priestly glory. And if the church of to-day, believed Moses, they would know the manner of his second coming.

We have now entered the three and a half years which stand as the counterpart to the days of "the man of sorrows;" the time in which the sonship element was being taken out, or developed; the time in which the last message was given to the Jewish church, and which work was completed, by the washing of the High Priest's flesh. A time when he was in the world, and the world knew it not. And so it is to be in the days of the Son of man. But when the Son of man is *revealed*, "in *that* day," it will be as it was in the day Lot went out of Sodom and it rained fire and brimstone from heaven.

That "the days of the Son of man," began with the ecclesiastical year commencing in April 1882, or this present spring, is a position we are forced to accept, when we take into account the fact that the "times of restitution" began at that time. And the Jubilee argument supporting the position, rests first, on its own independent strength; and second, on the strength of the entire diagram, or system into which the chronological and prophetic measurements arrange themselves for the ending of the Gentile age. And the strength of this entire arrangement, is in its being the exact counterpart of the ending of the dispensation connected with the first advent; coupled with the fact that the law demands a reverse order of events, and that these measurements meet that demand with the most absolute accuracy; thus proving that in the shining pathway, we have at last reached the exact truth on all these measurements, since the testimony on which they rest is based on the absolute harmony existing between the LAW and the prophets. In which arrangement we have not imaginary *parallels*, but the solid foundation of the law and testimony. But on the *events*, or filling up of each of the divisions, or those yet future, we have much to learn, and must walk softly.

The experience of the past, with both its truths and its errors, is and should be to our advantage. When, in 1875, we first saw that "in the days of the Son of man," it was to be as it was in the days of Noah, or in other words, that, not before he comes, but *in the days* of the Son of man, the world will eat, drink, etc. and know not; and that he would be "as the lightning that shineth etc. so shall the Son of man be *in his day*," how could we help believing that his presence was to be invisible to the world; or in a manner which they would not or *could* not recognize? and if invisible to *them*, he would be seen of us, or the fact would be known to us, by some other method than physical vision, until the time when "we shall be like him, for we shall see him as he is." This was Scriptural and unanswerable, and is true, so far as it goes. Our mistake was in supposing this,—only the first stage of the advent—was the equivalent to the coming of "this same Jesus, in *like manner* as (the disciples) *saw him go*." In other words, our mistake was in having only a very small part of the truth, and building up out of it a plausible, but unscriptural system of *parallels*, to supply what truth was lacking. Remember, at that time we knew *nothing* of the going in, and coming out, of the high priest, and its beautiful relation to the two advents; hence, the law being the *only* pattern or guide, we could not help running wild, on some points. There was much that looked like a sort of parallelism between the ending of the Jewish and Gentile ages; and not having the *true* relation, determined by the order of the going in, and its reverse, in the coming out of the high priest, and yet seeing different stages in each of the advents; we, almost of necessity, arranged them into a system of parallels; and hence, placed the first stage, back in 1844, so as to have it 30 years before the supposed second stage, and for no *other* reason. And yet our system of parallels was deficient; for we then understood that *one* stage of the second advent was due when he should come "with all his saints," at the end of the times of the Gentiles; and for that there should have been a *fourth* stage of the first advent, at the destruction of Jerusalem. But notwithstanding this defect, the other parallel stages, with what light we then had, looked to us very beautiful.

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or first stage of the advent, for the second or third stages; not in the fact of failing to see that as high priest, he must lay off his priestly glory and "wash his flesh;" but in failing to see RESTITUTION, the great outcome of gospel salvation through a "second man Adam," and taking up with that "doctrine of devils," with which both papal and protestant theology is completely saturated, viz. that man passes direct from this corruptible fallen condition, into the spirit condition, without first experiencing RESTITUTION, the one sole work for which Christ came into the world, and of which he himself was the first-fruits. But, as "THE faith once given to the saints," had not then been restored, and we knew *nothing* about restitution, and nothing about the manner of the coming out of the High Priest; and had seen only the one fact, viz. that during the period called "the days of the Son of man," the *world* would be unconcious of his presence, we very naturally fell into the theory that his invisible presence was all there was or was to be of the advent until after the saints had passed into the *spirit* condition; out of which condition they would materialize, or at least *appear* to do so, while acting on earth as "kings and priests. Take away from us now all we have since learned from the law in reference to the coming out of the High Priest, the washing of his flesh, etc. and all knowledge of RESTITUTION through the "second man," and then show us that, "*in the days* of the Son of man," men would build, and plant, and marry, and know not; and believing that when we passed out of this corruptible condition, we should become spirits; and we could not *fail* of again falling into the snare of "spiritism," the materialization of the saints, etc.

When we learned the one fact, viz. that in the days of the Son of man, Jesus would remain invisible, (as we know he did make himself, even while washing "his flesh," when he would "vanish out of their sight,") and stopped with that one fact concerning his coming out, we necessarily failed of seeing much that was true concerning the manner of the advent. We had a little truth, but it was because we had so little, that we fell into the devil's snare of "spiritism." But with the new supply of "oil" to our lamps, it was only the "foolish virgins," who stopped at that stage of the movement, and became fatally entangled in the snare. We must be careful, however, in the still increasing light, not to reject what little light we then had. And nothing is more clearly revealed than is the fact that the days of the Son of man, and while he is "as the lightning," and men are eating and drinking and *know* not, and "the day when the Son of man is *revealed*," (compare Luke 17: 24, 26, and verse 30), are different phases of his presence. In the days of Noe, "they knew not *until* the flood came, and took them all away; so shall also the *parousia* (presence) of the Son of man be," (Matt. 24: 39). Thus we have the fact that in one phase of his coming, viz. the days of the Son of man, men will do as they did in the days of Noah, and know not; and in another phase, viz. in "the day when the Son of man is *revealed*, in that day," they will know. Hence, the days of the Son of man, the time referred to in Luke 17: 26, "And as it was in the days of Noe, so shall it be also in the days of the Son of man," is a time when he is to be "as the lightning," and a time in which he is *not* revealed, whatever that may mean. And it is here we are cautioned not to go here or there, to find him, "*For* as the lightning, etc. so shall also the Son of man be in his day," (verse 24).

Now, with the manner of the coming out of the high priest before us, this is all clear, and in perfect harmony with the law. The high priest came into the "tabernacle of the congregation," the place where he was to "wash his flesh," *in his high priest's robe of glory*, and it was *there* he laid off that glory, preparatory to the washing of his flesh. Hence Christ must come, in his high priest glory; and we know it was thus that Paul saw him; and yet he was thus seen of no one else; hence, in the days of the Son of man, and while he is "as the lightning," he may, or may not be seen "by them that look for him," for a considerable period of time; although the law seems to require that he should manifest himself, for a moment, in his glory, and before he lays it aside to wash his flesh. And it is *this* manifestation, or vision of the glorified High Priest, for which we are *now* looking. That "the days of the Son of man begin with "the times of restitution," when the heaven must give up our high priest, is certain. And that the times of restitution have commenced, we can not doubt; hence, the first stage of the coming of Jesus, and in which he is to be, not the same as during that forty days, and not come in like manner as they saw him go, but is "as the lightning," is already upon us; and yet during *this* phase, whatever the overcomers, or those who are to become such, may be per-

mitted to see, the *world* will build and plant and marry, and know not.

This view of the *first* stage of his coming out, is supported at every point, by the law and testimony; and what is to follow this first stage, viz. the putting off of his High Priest glory, and coming to *us*, not as a spirit, but the same Jesus, having flesh and bones, and in like *manner* as the disciples *saw* him go," when he shall again "wash his flesh with water by the word;" and the *third* stage, the entire CHRIST, head and body, coming forth as the "second MAN complete, takes every thing from it which savors of spiritism, or "doctrines of devils." Oh, how different is this, to what we had before the new supply of "oil." It is true, the light we had prior to 1878, was good, as far as it went; and we saw something of what "the days of the Son of man" imply; but instead of seeing it as the first stage of the advent, to make our parallels hold good, we had to assume that the *first* stage took place 30 years before, and that this being 'as the lightning,' etc. was what is meant in Acts 1: 11, or the coming of Jesus, in "like manner" as the disciples saw him go. Thus what little truth we had on the manner of Christ's coming, was misplaced; and truth misplaced is often, like the devil's application of Scripture, the worst form of error. But we must not repudiate any phase of the advent, because it was misapplied by us, before the new "oil" was put into our lamps; or because those who "went to buy," have made no advance beyond that misplaced application. And if the "foolish virgins" think this present position is, in any sense, a going back to our former position, and at which *they* stopped, (a position, as we have since learned, of the rankest spiritism,) it is because they do not comprehend these clear Scriptural positions. According to both the law and prophecy, our High Priest comes in his glory, viz. his high priest glory; and is "as the lightning." And yet the proof is conclusive, that he will not be seen by the world at this stage of his coming: First, because it was not lawful for the high priest to expose his garments, "made for glory and for beauty," and with which he was clothed, when entering into the presence of God, to any but the *representatives* of the people, viz. the princes of the people and priests who were commanded to wait at the door of the tabernacle, and there-

the door of the tabernacle," (see Lev. 8:1, to 5), And this representative number saw that glory only on the day of atonement, or at the time the high priest came out in connection with the scapegoat ceremony. After that he was to withdraw into the tabernacle of the congregation, (or holy place) and put off the holy garments, and leave them there, and wash his flesh, and come forth with other garments, (Lev. 16: 21–24).

Second, the high priest's glory is not to be seen, except by the few, because when he thus comes, and is "as the lightning," men are to plant, and build, and marry, and know not; even as in the days of Noah. But in this character, he does not come to *us*. *We* do not enter or partake of the glory of the *High Priest*, at least, not until the thousand years of the reign on earth are ended. He puts off that glorious condition, when the atonement is ended, and again washes his flesh, even as he washed it on going in, and before he put on his High Priest glory, viz. during that forty days, in which he "opened their understanding and expounded to them in all the Scriptures, the things concerning himself." Hence, in coming to the church, he comes the same (unglorified) Jesus, and in like manner as they saw him go.

If Aaron, in the pattern, had been commanded to come forth, from making the atonement, in all his high priest glory, and with which he had appeared in the presence of God, for them; and thus abide with, and show himself to the people; *then* we might expect our High Priest to come forth, and sit on David's throne, (or that of which David's was a type,—and we wish our Age to come readers to remember that "the letter kills), in *his* High Priest glory. But "Aaron shall put *off* the linen garments," (those with which he had appeared for them in the presence of God,) in the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments, viz. those he had on before he first washed his flesh, and come forth. Thus Jesus will not be here in his High Priest glory *after* the washing of his flesh; and yet he is thus glorified "in the days of the Son of man," and while he is "as the lightning." And as before remarked, the evidence is conclusive, that we are, since the beginning of the present Jewish year, "in the days of the Son of man," or first stage of the advent.

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eyond question that he will thus reveal his High priest glory, to those who are waiting at "the door of the tabernacle," before the "bearing away" of our sins, or what is the equivalent of that, before restitution begins with us. There are reasons, as given in last month's HERALD, why we should expect him to appear early; and we are "looking for him. But, as we have already shown, the 45 years of wating, from the sending of the spies, to the division of the land by lot, and which is nnquestionably a type of this 45 years from the end of the 1290 days, to the end of the 1335 days, when Daniel will stand in his lot; marks the crossing of Jordan, seeing the "Captain of the Lord's host, eating of the old corn of Canaan, etc. as *six* years, not seven years before the end. of the 45 years; and therefore next spring, instead of this present spring, as the most probable time for these events. (We do not claim, nor have we claimed any prophetic period, or other *positive* proof, as to the exact time when our High Priest is due to *appear;* but only see *probable* points, and resting only on inferential evidence. But that the compelling message, or last call, by which the house is to be filled, the counterpart to the 3 1-2 years of the personal ministry of Jesus, is due between this and the autnmn of 1885, rests on prophetic arguments, and is a prominent link in this grand diagram into which all the arguments have arranged themselves, is a positive fact. And as the revival of THE faith, during the past 3 1-2 years, has exactly met the requirements of the diagram, as the counterpart of the last half of the prophetic "week," or the 3 1-2 years *after* his ascension; so we expect this special work of the 3 1-2, before us will be as perfectly fulfilled, though it may come about in a widely different way from what we now expect. *If* the last compelling message, that his house may be full, with what *seems* like a renewal of commission, can be brought about in some other way than by this *appearing* of the High Priest, then the 3 1 2 years of "the days of the Son of man," into which we have now entered, may be the time spoken of in Luke 17: 22, in which we are to "desire to see one of the days of the Son of man, and shall not see it. And they shall say, See here; or, see there," etc. But the weight of evidence is, that we shall have the vision, at *about six years before* the end of the 45 years, and which end with the 1335 days. And that this vision will not be "*seeing* one of the days of the Son of man," and which can mean nothing more nor less than seeing him engaged in whatever he is doing, and which belongs to this stage of the advent; even as "seeing one of the days of the rebellion," would imply that one had seen something that was going on which pertained to the rebellion. One might have seen the leader of that rebellion, over in Canada, while it was in process, and yet *not* have seen one of the days of the rebellion. Hence, whether we have a vision of the High Priest, at this time or not, we shall not see Jesus engaged in the *work* which belongs to this *present stage* of the advent, no matter how much we may desire it. But, on the contrary, although knowing that he has come, and *desiring* to see one of the days of the Son of man, we shall have to resist the invitation of others, to "See here; or, see there," notwithstanding their claims may be supported by "great signs and wonders.,' *This,* we may certainly expect, within the next 3 1-2 years, no matter when we have the vision of the High Priest's glory. But as the *probable* time for that event, during the present year, has now passed, what *are* we to expect? and is our expectation in relation to seeing him, weakened by the disappointment? It certainly would be, if there were not *perfectly conclusive reasons* for *it*, and those which fully satisfy our judgment.

When we began to look for that event to take place during the spring or summer of the present year, the prophetic measurements had not been accurately adjusted in all their details; in other words, they had not then reached the condition of absolute harmony with the diagram of the ending of the Jewish dispensation. We were ignorant of the diagram at that time, it is true; but still each and every measurement was gradually coming nearer and nearer to that touch-stone or criterion of their perfection; and had been from the very first. And whatever expectations have been founded on any of these measurements before they were complete, would of necessity bring disappointment; and it is only a few months, since we supposed those 45 years, and the 7 years of what we thought would be the measure of the "harvest," would end in the autumn of 1888. And these looked-for events as coming early in the present year, were in harmony with *that* view. But if they end in the autumn of 1889, (a position we are just now beginning to see, and one which is in harmony with the diagram), then what we are looking for, or at least the "eating of the

old corn of the land," (Josh. 5 : 11), and which was only *six* years before the end of the 45 years of waiting for their inheritance, is not due until next summer, viz. about six years before Daniel stands "in his lot."

As the diagram of the ending of the Jewish age is the exact pattern of the ending of Gentile age, or dispensation, it follows, beyond all *question*, that we shall begin to *realize* our hopes only as they are in strict harmony with this God given test of perfection in the arrangement of the Scriptures on which they are based. And the *first* to meet this demand, viz. the counterpart to the 3 1-2 years of confirming "THE faith," we no quicker saw, than we saw it already realized. This truly is a good beginning; and gives a glorious promise for what is to follow. The next point to which we have come, and come in harmony with the diagram, marks the first stage of the advent, and during which 3 1-2 years many wonderful events are to be realized, the compelling message, the developing of the overcomers, or son-ship element, with the last trial and victory. Let us then gird up our loins for the struggle, so that having done all, we may be able to stand, in the evil day.

THE DISAPPOINTMENT.

A few weeks and months ago, we were expecting to see a vision of the High Priest's glory, and by which our faith that we were right, and on the right track, would be greatly confirmed. The 50th day, the last probable point to which we can look, during the present year, being passed, some are doubtless greatly disappointed. But in place of that, we have something which more than fills its place; I refer to the fact that just at the time when we were expecting the *vision*, viz between Apr. 17th, and June 23rd, we have realized the fact that THE FAITH once given to the saints, and *lost*, has been revived, in the past 3 1-2 years. Now if I could have my choice between the two, either to have had a *vision* of our High Priest, or a realization of the fact that THE faith had been restored, at the exact time and place required in the diagram of the ending of the Gentile age; under the circumstances, I would say, give me the latter. In the former we *might* be deceived; a vision, under, we know not what circumstances, (see Num. 12: 6), is or might be but a dream: and the devil can "appear as an angel of light," and they are to do great signs and wonders.

We would not belittle the vision of the High Priest, for it is a part of the plan, and when *due*, we shall certainly be in a condition to benefit by it; but if I could have only one, either the vision, or what we have learned in reference to the diagram, and the *fulfilment* of that part which belongs to the past 3 1-2 years, I would without hesitation say, give me the latter. This is from the law and testimony, and we know its value. And to realize the fulfilment of the first part of this diagram, *is walking by sight*, while the vision must have been brought to this test, before we could have rested on it with full asurance. But, as already shown, the vision is not yet due; while what has more than supplied its place, was due. Our anxiety to see the former, was mainly, to *prove* to us that we were right; what we have got *has* proved that we are on the right track, and in a way which will have more power to convince others, than to have told them we had seen a vision. Our FAITH must come by the word of God; while the vision of the High Priest, is for a very different purpose. As we now are, we are not ripe for the vision; hence, what we are getting, is better than what we expected.

As Jesus associates the flood, and his second coming, so repeatedly comparing the "days of the Son of man," to the "days of Noah," and his being *revealed*, (in flaming fire) to the flood; the former is, evidently, a type of the latter; and the seven days, typical of seven years. Now the evidence is that Christ will be revealed in flaming fire, taking vengeance, etc. when the "net" is drawn to land, and the "harvest" begins, viz. in the autumn of 1885; hence, it is but 3 1-2 years before the "destruction," and the day of the Lord, will come upon them; and all not then *in the ark*, i. e. the condition of safety, will be left to perish. Where then are the *seven* years, for going in? 3 1-2 years are already passed, I answer. Since THE faith has been being restored, we have been putting on that which is to be our shield and buckler, "*in the evil day.*"

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From the birth of Jesus, at the bottom of the diagram to the destruction of Jerusalem was 30, 3 1-2 and 3 1-2 and 34 years; or a total of 71 years.

The 70th week ending in the autumn of A. D. 36

Ascension of Jesus

crucifixion.

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

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ELSON H. BARBOUR.

Entered as second class mail matter at Rochester P. O. Rochester, N. Y.

"*All nations whom thou hast made, shall come and worship before thee,*"

VOL. 15. ROCHESTER, N. Y. AUGUST, 1882. No. 2.

DIAGRAM OF THE ENDING OF THE JEWISH AND GENTILE AGES.

The following shows the order of events from the birth of Jesus to the destruction of Jerusalem; and from the birth of the present movement in 1843-4, to the end of the "times of the Gentiles;" and the wonderful relation between the ending of the two AGES or dispensations.

As the events pertaining to the ending of the Jewish age were associated with the first advent, and those pertaining to the ending of the Gentile age to the second advent, and the one was the going IN of our high priest, and the other his coming OUT, the events are *necessarily* in the REVERSE ORDER.

The 1290 days.

The 2300 days.

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Times of the Gentiles.

From the birth of Jesus, at the bottom of the diagram to the destruction of Jerusalem was 30, 3 1-2 and 3 1-2 and 34 years; or a total of 71 years. The 70th week ending in the autumn of A. D. 36

Ascension of Jesus

CRUCIFIXION. ✝

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

A. D. 70. Jerusalem was destroyed after 34 YEARS OF TARRYING, beginning in the autumn of A. D. 36.	1844, end of 1290 days, after which 34 YEARS TARRYING TIME, ending in the autumn of 1878.
CONFIRMING "THE FAITH," (3 1-2 *years*) —A. D. 33—	RESTORING "THE FAITH," (3 1-2 *years*) —1882—
THE SON MADE PERFECT. (3 1-2 *years*)	THE SONS MADE PERFECT. (3 1-2 *years*)
baptism of Jesus. WAITING 30 YEARS for "the child Jesus," after "he took the form of a servant and was made flesh." BIRTH OF JESUS.	1885 WAITING 30 YEARS for the child or *servant* element of the kingdom, or until 1915, and birth OF THE "WIFE."

As the order of events in the first diagram is from the bottom towards the top; for the going in of the High Priest; the other is from the top to the bottom, or in the reverse order, for his coming out. The various dates being marked, like the first one, by prophetic measurements and *facts*.

THE DIAGRAM.

The fact that the events pertaining to the ending of the Jewish age were associated with the first advent; and those of the ending of the Gentile age with the second advent; and that there is a necessity for a reverse order of events between the going in, and coming out, of our High Priest; makes the present position, as shown in the diagram, exceedingly strong. It is not a supposed arrangement, or one on which a difference of opinion between Bible students can exist. We *know* the *idea* contained in the diagram is Scriptural, and that none can dissent from its leading points. Beginning at the birth of Jesus, his childhood was first in order, then at thirty, he began his manhood work; making the "sacrifice and oblation to cease, in the half of the week," by completing that to which the sin offering pointed, and "nailing the ordinances to the cross;" he arose the perfect man, "made perfect through suffering;" and entering into his priestly office, he passed on into "the true tabernacle which the Lord pitched and not man," and "unto them that look for him, will he appear the second time without sin, unto salvation." We also know that in coming out, the law demands that the order of events, so far as they refer to the high priest and his body, or "flesh," should be exactly the reverse to that of his going in. He took the form of a servant, and developed into the *perfect* man and the priest. While in his mystical body, the perfect man and priestly element, are to be developed first; and after that the servant class.

That the above is the order in the development of the mystical body, does not lack abundance of proof: the overcomers, and who are to sit with him in his throne, are the ones who are to "dash the nations in pieces," and with Christ, subdue "the ten kings," or fourth universal Gentile kingdom, (see Rev. 2: 26, 17: 14, Dan. 2: 44,etc), while the resurrection of the "great multitude," does not take place until the times of the Gentiles are ended, or "until his wrath is passed." And as the "fulness of the Gentiles," will have come in, by the autumn of 1885, it leaves 30 years from that to the end of the *times* of the Gentiles, as a counterpart to the 30 years of *waiting* for the "child Jesus. And I will just say here, that all of these arguments, "The times of restitution," "The fulness of the Gentiles," and "Times of the Gentiles," and which mark the three stages of the advent, have come to their present position, viz. the spring of 1882, the autumn of 1885, and the autumn of 1915, entirely independent of this reverse order in the diagram; and that each one stands exclusively on its own merit, and entirely independent, one of the other, so completely that our faith can rest and has rested solely on each separate argument, for that to which they point, without regard to their relation one to the other, or to their place in the diagram. Nor is there any difference between them as to strength or clearness; each one by itself seems as firm as the Rock on which we build. And as to the two years, 1843 and 4, marking the beginning of this movement, as truly as did the two years of the conception and birth of Jesus, the beginning of the other, there *can* be no question; for, even if this whole movement is a mistake, the *facts* as to its beginning, and that, like the other, two years are linked together, for that starting, remain the same. And the *measurement* of the two being equal, is not affected by the latter being from heaven, or of men. Now we will compare the two.

The work of the first advent ended at the ascension of Jesus, and *third* stage of his advent. He came as a sacrifice, at his birth, "sacrifices and offerings thou wouldest not, but a body hast thou prepared me." This stage, as "the child Jesus," remained without change for 30 years; then, after John's baptism he came in a new character, "And when John had baptised all the people, *before his coming*," etc. (Acts 13: 24). This was in the character of the anointed *Prince*, Messiah, meaning *anointed*, and so at the end of the sixty-nine weeks, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the *Anointed Prince*, shall be seven weeks and threescore and two weeks," (Dan 9: 25). And he became the "*anointed*," at his baptism, (Acts 10: 38). This stage, as "the *Anointed*, the Prince," or "king of the Jews," remained unchanged for 3 1-2 years, and terminated only when he rode into Jerusalem, and was rejected of them, as king, "saying, away with him; we have no king but Cæser." The third and last stage was on the day of his resurrection, when he came in the character of a Priest, "after the order of an endless life." And the Gentile church are stumbling, and for the same reason that the Jews stumbled, viz. because they do not believe Moses; and so

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fail to understand the *manner* of his coming. This stage or phase of the first advent, terminated at his ascension; and yet there was a sense in which his work belonging to that advent did not end until 3 1-2 years after, viz. "He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease," (Dan. 9: 27). (The word rendered "covenant," and "testament," is the same word; and there are but "two," (Gal. 4: 24, see also in the margin). (And the one covenant was confirmed, or established, by "the blood of calves and goats," (read Heb. 9: 16–19); and the other was "confirmed before God, in Christ," (Gal. 3: 17), and by "a better sacrifice." And the *Advent* idea that the "covenant confirmed with many, for one week," here spoken of, was confirmed by Titus at the destruction of Jerusalem, is simply sickning, in its shallowness).

As the New Testament, or covenant, and which is by faith, as the other was by works, and "THE faith as it is in Jesus," "was confirmed with many for "one week," "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him," was a work belonging to the first advent, and was fully consummated only at the end of the last half of the "week," it follows that the work belonging to the first advent, was not fully consummated until 3 1-2 years *after* the ascension of Jesus. And as we shall show, the work belonging to the second coming *begins* 3 1-2 years before the first stage or phase of his return.

Jesus came the first time, to bring about the harvest, or consummation of the Jewish age; hence, he "was the end of the law, to every one that believeth;" but so far as the termination of their national existence was concerned, when the *work* belonging to the first advent ended, viz, with the last half of that "one week," there was a *tarrying* of 34 years. And as that was a pattern age and people, we may now see why God did not permit their nationality to be destroyed for so many years after their "house was left unto them desolate;" and after He had "turned to the Gentiles." Jerusalem was not destroyed at that exact date, as a matter of chance, for God made them a *pattern*, clear to the end.

As there was a tarrying of 34 years, viz. from the autumn of A. D. 36, to that of A. D. 70, after the *work* belonging to the first advent ended; so there was to be a tarrying of 34 years, in the movement pertaining to his return, before the *work* associated with the second coming, could begin.

That 34 years of tarrying, in the work of the consummation of the Jewish age, began when the direct work with that people, and which belonged to the consummation of the age, ceased; and therefore not until the special favor to them as the literal seed ended. He might be said to have tarried in their national destruction, from the beginning of their national existence, in one sense; but the tarrying in this special sense, was only from the time he had finished all other work with them except their national destruction.

So the tarrying of the Bridegroom, (Matt. 25:), might in one sense be said to be from the time he went away, until he returns; but in that parable, the tarrying is only after the first part of the movement, in which both the "wise and foolish virgins," take their lamps and go forth to meet the Bridegroom, and *before* the second "going out," in response to the midnight cry, and to which only the "wise" are able to respond. For "*while* the Bridegroom tarried *they all* slumbered and slept," the wise as well as the foolish. And they slumber and sleep only between the two parts of the movement; hence, the *tarrying* of the Bridegroom, (in the parable), is only while the movement to meet him is delayed; or from the end of the first going forth, until the *work* associated with his coming begins, in the second going out. As much as to say, that when He starts to meet them, they respond by starting to meet him; but while *He* tarries, *they* all, "slumber and sleep." Hence, the tarrying is only until, with the new supply of "oil," they again "go out to meet him; and therefore (as it has actualy transpired) from the autumn of 1844, to the autumn of 1878, or 34 years.

Of course we must understand that the "going out to meet him," simply means to walk in the true light concerning his coming. And the slumbering and sleeping is, to be in darkness on that subject. And the trimming of their lamps, that which determined with each one, whether they could see, or appropriate the truth belonging to the *new supply* of "oil."

As the tarrying in the work of bringing the Jewish system of things to an end, was after the work associated with the first advent ended, so it is all in character that the tarrying with the ending of the Gentile system of things, should precede the special

work associated with the return of Jesus. And as the confirming of THE faith, or the *new* covenant, was after his ascension, and before the tarrying time, in *that* work; so the restoring of THE faith, *should* be the reverse, viz. after the tarrying time, and *before* his return. And such has been the fact.

As the birth, baptism, and resurrection of Jesus, (the beginning of each of the three stages or phases of his advent), are clearly defined; while the New Testament is silent as to the end of the last half of the "week" of confirming the covenant; *that* point is less clearly defined than is either of the others. We only know that it must have ended 3 1-2 years after the crucifixion, because *seventy* weeks,—not sixty-nine and a half,—were determined on them; while Jesus, as "the Anointed the Prince," came at the end of "seven weeks and threescore and two weeks; hence, from his anointing, to the end of that 70th week, *must* have been 7 years. And we *know* that a period of time transpired, after Pentecost, and yet before the gospel was given to the Gentiles; and that up to that time, special favor was granted to the Jew. And the tarrying, of the 34 years before their destruction, did not begin until such favor to them, and that special work with them, had ended. So the beginning of the 3 1-2 years *after* the tarrying, and *before* his return, in the ending of the Gentile age, is less clearly marked than is either of the following three, and which determine the beginning of the three phases of the second advent. There was a change in the order of work, at the end of the 70th week, and by which the field was enlarged; while the reverse was true at the beginning of this 3 1-2 years, in the autumn of 1878. Before that, both wise and foolish, had been in the movement; at that point the field was reduced, and only "the wise virgins," could participate. Thus at the *exact* point where in the opposite diagram, the field was enlarged, we find that here, it was reduced. And did we not *see its fulfilment*, at the right time and place? (I would not for all the gold and silver of the earth, be foumd in their ranks. Nor would I dare to bid any one of them "Godspeed," as *some* are inclined to do. If they confess not *that Jesus Christ cometh in the flesh*, they are of antichrist; and have not THE faith. "Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward," (2 John 7, 8, R. V.). Apply this inspired test; and if they equivocate, no matter how *sweet* they are, or how much they agree with you on nonessential points, follow the *command* as given in verse 10; and remember "obedience is better than sacrifice;" also treat their papers in like manner.)

That the commencement in 1878, of this work associated with the return of Jesus, was due, is proven, first, by the fact that the 34 years of tarrying, ended there; and second, by the fact that, in the actual fulfilment of the parable of the "ten virgins," the new supply of "oil" was due at that time, all the conditions of the parable, from the first "going forth to meet the Bridegroom, until that, having been previously fulfilled. And third, the actual realization of the new supply of "oil," and which has proven to be a revival of THE faith, or gospel of the true second Adam dominion, or kingdom of God; and the restoring of which, in the 3 1-2 years between the autumn of 1878, and the spring of 1882, is the exact counterpart to the confirming of THE faith, during the last half of "the week" which followed the ascension of Jesus. (We have always, from 1843 to the present time, claimed to be a prophetic people; and in all these things, that claim is being constantly verified, and becoming to us more and more a recognizable fact).

Thus the beginning of this 3 1-2 years, like the ending of its counterpart at the first advent, although less definitely marked than is the beginning of either of the three phases of the first or second advent, is, nevertheless, as clearly supported as events of such comparatively minor importance demand.

Of the remaining divisions of the diagram we need in the present article, to say but little; that the beginning of the "Times of RESTITUTION," and re rn of Jesus, is the counterpart to his ascension, and the beginning of the gospel introduced at Pentecost, is plain enough. And that the work and *circumstances*, of the 3 1-2 years *before* his ascension, and this 3 1-2, *after* his return, are perfect counterparts, is marvelously sustained by direct Scripture. In both alike, his presence is unrecognized by the world. "He was in the world, and the world was made by him, and the world knew him not," (John 1: 10). "And as it was in the days of Noe, so shall it be also in the days of the Son of man," (Luke 17: 26). And in the days of Noah, they ate, they drank, they married, and knew not *until* the flood came. The "days of Noah," preceded the flood, Peter 3: 20. When the *flood* came, they knew: "Even thus shall it be in the d

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when the Son of man is *revealed*," (Luke 17 : 30). But his being "revealed in flaming fire taking vengeance," etc. is at a later stage of development, and follows the period called "the days of the Son of man," even as the flood followed the period spoken of as "the days of Noah;" and yet "Noah lived after the flood three hundred and fifty years." Again, it was during this 3 1-2 years before his ascension, that he himself was made perfect; and it was also the time in which "as many as received him," received power to become sons, as distinct from servants; and it is certain that no others, out of that generation excepting Paul, and he was born out of due time, was at the washing of the High Priest's flesh, as he was "going in to make the atonement." And again, that was the time of the closing message to the Jewish church before their "house was left unto them desolate." And the reader knows how conclusive the evidence is, that the counterpart to all this, is due in the coming 3 1-2 years upon which we have now entered. And how appropriate that the presence of Jesus, the period of his *parousia*, in which they are to "know not," should obtain now, as it did then. That last message to that nation, required the presence of Jesus; and was a compelling work, since they did not choose him, but he chose them. And as during this last *compelling* message, he is to be present, and yet the world know it not; that presence *must be* in some way, the origin of the compelling power. Hence, we look with far more certainty than ever before, for the manifestation of the High Priest glory; and according to the Joshua type, it is due *six* years, (not seven), before we stand in our lot.

The counterpart to the 30 years of waiting for the development of "the child Jesus," as found in the 30 years between 1885, and 1915, the ordeal by which the builders with hay, wood, and stubble, are to be saved so as by fire; and the proof for the measurements, are familiar to our readers. And as to the strength of such a system and combination, we can add nothing to what has already appeared. We *know* the first advent belonged to the consummation of the Jewish age, and the second advent, to the consummation of the Gentile age; we know that the events of the one, belonged to the going in of the High Priest to make the atonement; and the other to his coming out. And we *know* the order of events must, according to the law, be the reverse, in the coming out, from that of the going in. And here is the diagram of the events as they occurred at the ending of the Jewish age; and the facts, in part, and the chronological and prophetic measurements for the ending of the Gentile age, being as all can see, in absolute mathematical harmony. How they may impress the reader we know not; they are to us as strong as the Everlasting Arms; for "it is *easier* for heaven and earth to pass, than one jot of the law, till all be fulfilled."

OUR MISTAKES.

In the beginning of this movement the only advanced light was in the one fact that the prophetic and chronological measurements reaching to the coming of Christ, were about to terminate. We had no idea whatever of the true Scriptural manner of his coming, or that it was in any sense, a coming, or development, of the entire mystical body of THE CHRIST; and would therefore, require a period of time, instead of being a momentary event. Hence, though we were *right* in the one idea, even at the beginning, or in 1843–4, viz. that the periods reaching to the advent were about to terminate; still from the necessity of the case, mistakes and disappointments were before us. We were at the *beginning* of the end, on reaching the beginning of this seventy-one years, just as truly as were the Jewish church and nation, at the conception and birth of Jesus. Not that the '43 and 4 movement was a *parallel* to the birth of Jesus, the final birth of the child or servant element of the mystical body at the *end* of this seventy-one years, being the parallel event to his birth; but it was the beginning of the reverse order of events, in the ending of the Gentile age, and therefore must be marked by a movement looking to that end. It was the beginning of the end, as forshadowed by the 1290 days:—"And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; Blessed is he that *waiteth* and cometh," etc. How plain that this 1290 prophetic "days," were given to mark the beginning of this *waiting;* from a given event, there shall be so many days, and then a blessing on him "that *waiteth* and cometh to" the end of a still longer period. And would not the fulfilment of such a prophecy require some kind of a movement or an awakened expectation, involving more or less of a disappointment, if it was to be

followed by a special waiting? If you go to the depot to take the train, and find that you are too early, and *wait* for it; that is one thing; but if you say, I shall go home and give up going, or come again; that would be quite another course; "Blessed is he that *waiteth* and cometh to THE thousand *three* hundred and five and thirty days."

The idea of waiting, also implies a more or less constant expectation; if on arriving at the depot you had learned that the train was not due for a long time, for many days, you would not wait for it, but would come again. While if it was expected in half an hour, you would wait; and when the time was up, if the train reporter told you what had caused the delay, and that it would probably arrive in fifteen minutes, you would continue to wait. Now supposing in 1844, we could have seen that he would not come for *thirty-nine* years; the waiting, in that case, instead of being an eager search after truth, would have been more like the passenger who should return home with the purpose of coming again. But in *this* waiting, "he that draweth back, my soul shall have no pleasure in him."

Now think of our "going forth to meet the Bridegroom" in the 1843–4 movement, a movement foretold in prophecy, and marking the termination of the 1290 days and beginning of the *waiting* time; a movement based on the true interpretation of Scripture concerning his coming, as far as the truth was due at that time; and coming up to the *beginning* of this 71 years, with the idea that all the events of this "time of the end," were to be realized, as it were, in a moment; that the coming of Christ, and all the events belonging to the closing up of the Gentile age meant one universal crash, and destruction of all earthly things. And yet we were to *wait* and search, until all this confusion of ideas was untangled, and "THE faith once given to the saints" should be restored. And the *waiting* implies a more or less constant expectation, and based on evidence; for one cannot expect, unless his expectation has some foundation. And those who have shared in the movement, either by a prolonged personal experience, or reviewing that of others, know how gradual has been the unfolding of the truth concerning these grand events.

There was a long avenue of darkness before us, because of the immense amount of error by which we were entangled. At the time this movement began, "THE faith" was almost extinct, and in its place the churches were fairly saturated with "doctrines of devils." The movement commencing with the "seventh trumpet," in August, 1840; was a sort of coming out of idolatrous Egypt; and "a three days' journey into the wilderness." Then from the autumn of 1843, to that of 1844, a tarrying at Sinai before sending the spies, who brought back an evil report, (for surely the destruction of the entire race, as we entered Canaan, was an evil report.) *Then* began the wanderings in the wilderness until the rebel *element*,—not individuals, but these doctrines of devils, and false ideas of Canaan—should be purged out. And the two men, Joshua and Caleb, who "had another spirit in them," is about the proportion, compared with the other ten, of "the spirit of truth, and the spirit of error," by which we were then represented.

The process of becoming free from all the error, or the cleansing of the sanctuary, has been slow and tedious; and the very fact of waiting and *expecting*, has necessarily been attended by disappointment, and the getting rid of error, has made it necessary to continually change our views. And yet with every change, there has been a steady progression in all these arguments, from their first crude condition to their present status, viz. from an arrangement by which they were all made to end in the one year 1843, to the one which now makes them cover, in the ending, this 71 years, and thus form a complete counterpart to the ending of the Jewish age. And the light has increased somewhat in proportion to the expansion of the "*time* of the end." In 1843, we thought the Gentile age was to end by a momentary crash, as it were, of all things; with about as much system and order, as there is in a smash up on a railroad train collision; and in harmony with that, all these periods, from the 2300 days, to the end of the "times of the Gentiles," were supposed to terminate at one and the same time. But as light on the plan of the ages increased, this chaos of ideas "without form and void," began to assume shape and order in our minds. At first we only saw "men as trees walking;" and our ideas were modified, and the arguments presented from *that* standpoint. Then as the light on the pathway shone brighter, many of our views had to undergo further modification; and, all unknown to us, were getting by each change, nearer into harmony with the pattern, or ending of the Jewish age, and the going in of the High Priest

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Now is not this the Scriptural way to walk in a pathway that is to shine more and more? Is it not God's way of leading into truth, to give "here a little and there a little"? or should we rather expect to have it all at once, with no effort to *search* it out? One of two things is true in this movement; in starting where it did, and with the little light then shining, we must follow that vein of truth and as it enlarged, continually modify our views, and thus pass through just such an experience as those who have followed in this movement have had; or they have not participated in the *waiting*, but have drawn back. Every argument belonging to the beginning of this movement, more or less modified, is still a feature of it, and helps to complete this diagram. While no other body, or sect, or party, have followed out and developed that by which this movement was originated. And we are now about to pass out of the wilderness and cross over.

THE SPIES SENT THE SECOND TIME.

"Prepare you victuals, for within (or *in*) three days ye shall pass over this Jordan, to go in to possess the land," (Josh. 1: 11).

"And Joshua sent (or margin, *had sent*) out of Shittim two men to spy," etc. (chap. 2: 1). "And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan and lodged there before they passed over. And it came to pass after three days," etc. (chap. 3: 1, 2). This three days is necessarily the three spoken of in chap. 1, and the three during which the spies were absent, since they do not pass over until the "three days" of chap. 3: 2 were accomplished. The idea is, they were given three days in which to prepare victuals; Joshua having sent the spies. And during the absence of the spies, (apparently "early in the morning" of the third day), they "removed and came to Jordan, and lodged there before they passed over," chap. 3: 1. Jesus had three days' notice, though he did not need a preparation; and he crossed over "early in the morning" of the *third* day; thus going before. But though they came to the Jordan "within the three days," they did not pass over, until "*after* three days." (The word "*within*," of chap. 1: 11, has some peculiarity about it; it is not found in any of my Hebrew concordances, and probably is of doubtful import.) They came to the Jordan within the three days, and lodged there, and did not pass over until the morrow after the "three days," chap. 3: 5.

Though this had a partial fulfilment in the person of Jesus, it also has an application at this crossing over of the body of Christ.

Now observe how strangely events have come about, in exact fulfilment of this sending the spies, preparing victuals, encamping by Jordan, etc. If this is a mere human theory, it is marvelous, even as with the diagram, how every thing does work in, and fit the right place. In coming to the beginning of the "times of restitution," we come to Jordan; this is not a new thought, but one we have talked about for a long time. And on this basis, we have just arrived, and "early in the morning," or at the *beginning* of the present Jewish year. And as they "lodged there before they passed over," they must have remained until the *next* morning. So far then, it agrees with our expectation for next spring. Sending the spies, and three days' victuals, also come in with the same accuracy with which every thing is now coming into line. If restitution, and the Eden condition is the antitypical Canaan, the sending the spies is that by which we acquire the knowledge concerning it, which is necessary before crossing over. When did the subject of restitution come up? or when did we begin to investigate in relation to this land of promise? To agree with this type, it *should* have been three years before we cross over. (I will just say here, the *days* of spying out the land, is the first example in the Bible where God uses a day to prefigure a year, Num. 14: 34. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years,").

There was so much error mixed with the first report, that it was "evil;" while the second report was honored of God, by permitting them to enter in and take possesion.

On looking over the back numbers to see when this subject of restitution began to be investigated, my first thought was, it will be found not long after the spring of 1878; and therefore too early to agree with this type. But I found the first reference to the subject of restitution, was in Vol. 10, No. 4, April, p. 1880; in the article, "Touch me not;" in which the subject is completely set forth.

From April 1880, to next spring, is *three* years; and if this investigation of *what* our inheritance, lost in the first Adam, restored in the second Adam, is to be; is not the antitype of that "three days'" spying out the land, I fail of seeing how else it *could* be fulfilled. Nor is it dificult to see what the

preparation of "victuals," for the crossing over means:—"Thy words were found, and I did eat them; and thy word was the joy and rejoicing of my heart."

On finding that the subject of RESTITUTION was first brought out in the spring of 1880, and that we are looking to the crossing over in the spring of 1883; I could not help believing in my very heart that God's hand was in all these things. If it were not so, how is it that every thing fits so nicely? The 3 1-2 years for restoring THE FAITH, was another case in point; if the new supply of "oil," or in other words, the restoring of THE FAITH, due in the 3 1-2 years previous to the beginning of "the times of restitution of all things," had begun in the *spring* of 1878, when the division began, instead of the *autumn* of that year, it would have been 4 years, and would have more than filled its place as the counterpart to the last half of the 70th "week." But on examination we find that the very first step in that direction, was on the subject of the atonement, and that the first article on that subject did not appear until August 1878; and *then* the trimming "of their lamps," began. But this is not all; "they rose early in the morning," and removed to Jordan, "and lodged there before they passed over." How does it *happen* that we understood that when we reached the spring of 1882, we had come to "Jordan"? and that the *arguments* show that we do not cross over until the *next* year? I do not believe that *chance* has arranged every thing, yes *every thing* from the signs of the times down to the most minute detail in this diagram and reverse order of events, and every feature of the types, on purpose to sustain a visionary theory. And yet here are the facts; from the division between the "wise and foolish virgins," to the present time, every step in this movement has been, both in time and character, just what it *should* have been, *if this is* the prophetic movement it purports to be, and one in which all these Scriptures must be fulfilled. And as chance could not arrange every thing, how can we fail of seeing that it is God who is ordering each and every step of the movement? So thoroughly satisfied am I, that not one doubt remains. It seems to me that *nothing*, not even a revelation from beyond the vail, could increase my faith. I believe Moses and the prophets, and this is better than if one should rise from the dead. "Let not your hearts be troubled;" "be strong and of good courage," our God is leading us.

CIRCUMCISION.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is of the heart, in the spirit, not in the letter." (Rom. 2: 29). "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised *him* from the dead," (Col. 2: 11).

Here we learn that circumcision of the heart, is the putting off the body of the *sins* of the flesh; and although this is spoken of as *now* accomplished (by faith), we know that the putting off the body of the sins of the flesh, is to be "delivered from the body of this death," or, margin, "this body of death;" and is neither more nor less than the putting off of corruption and all that sin has brought upon us. Hence, circumcision, (and baptism) are figures of RESTITUTION.

In the Joshua type they cross the Jordan and are circumcised, and then, and not till then, was the reproach of Egypt rolled away, (Josh. 5: 9). Egypt was the place of bondage, Canaan their objective point, and the road to that inheritance was through the wilderness. Man is in bondage, the servant of sin; RESTITUTION is the promised land, and the road to it is through the wilderness. So when Jesus "took the form of a servant," he entered the condition of corruption, or "took upon him our nature," "made sin for us." And of this there is a type, "Out of Egype have I called my Son," Matt. 2: 15. So in the christian's starting for the promised land, he is called out from Egypt, as a "babe in Christ." His experience is the wilderness condition or the road, and the crossing of Jordan and restitution, or deliverance from corruption, is the goal. And this is circumcision in its completion, or the "putting off the body of the sins of the flesh, by the circumcision of Christ;" (and not by faith, merely, as now, but in actual fact).

Israel was called out of Egypt, and which is typical, (1 Cor. 10: 11, see margin), and Jesus was called out of Egypt, and crossed into the promised land, in the true spiritual sense. And the "circumcision of Christ," in the above text, really *means* his passing from the corruptible, into the incorruptible condition, when he arose "no more to re-

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turn to corruption." Jesus began, as a literal Jew, with the letter, or literal Egypt, and literal circumcision, born under the law circumcised the eighth day, and ended with the *real* birth and real circumcision which makes the inward Jew, or spiritual man. Hence *his* experience covers the whole experience of fallen man, from the very letter, up to the true spiritual or *perfect* man, made perfect through suffering. And in Col. 2: 11, 12; baptism "Buried with him in baptism, and being risen with him, is made to teach precisely the same thing which was taught by circumcision, viz. both alike point to the "putting off the body of the sins of the flesh," and therefore point to the new life, or new man. Hence, what circumcision was to the Jew, baptism is to the Gentile. And each one is a figure of RESTITUTION, or the actual putting off of this body of death, when "this corruption shall put on incorruption.'

As the 45 years of waiting, from sending the spies, to the division of the land, is typical of the 45 years of waiting, from the end of the 1290, to the end of the 1335 days, (as is so unmistakably sustained by Scripture,) the crossing of Jordan,—whatever it means in the antitype,—is due about six years before Daniel will stand in his lot; and our readers know what the argument is, and how strongly it is supported by the diagram, that the "waiting time" began in 1844; and that the last six years will therefore begin next spring. And that from this, as well as from other sources, the evidence is strong that we shall cross over on the tenth day of the first month; and that spiritual circumcision, seeing the "Captain of the Lord's host," eating of "the old corn of the land," etc. will immediately follow. And the light connected with these things, and therefore with the second 3 1-2 years, is beginning to shine out.

RESTITUTION.

That circumcision, or "putting off the body of the sins of the flesh," is the bearing away of our sins, not merely by faith or hope, but in fact, when borne away by the scapegoat in the *finished* work of Christ, no one will question. Hence, in the type, after entering the promised land, and being circumcised "again, the second time,' by which the reproach of Egypt was "rolled away," (see verses 2, and 9), they were set entirely free, not only from actual bondage, but from the effects, or stain which the bondage of Egypt had brought upon them; and were restored to the land which God had given to their father, (see Gen. 15:7–16). (At the time this promise was made to Abram, he was in the inheritance, but it was not his; there was "a horror of great darkness," between him and restitution, "Know of a surety thy seed shall be strangers, afflicted, etc. but *they shall come hither again.*" And the crossing of Jordan which we are considering, was the fulfilment of the promise. So when the promise was made to our father, (Gen. 3:15), he was in Paradise, but it was not his then, and a horror of great darkness, a long night of affliction and bondage to sin, must be passed before his seed could be restored to Eden again. Thus God hath spoken of "the restitution of all things," in various ways; but always "in dark sayings and parables."

According to this 45 years' type and prophetic measurement, next spring is the time we should realize the passing over, the appearing of the "Prince of the Lord's host, spiritual circumcision, etc. And now let us inquire just what RESTITUTION means. With them, it meant not only a return to Canaan, but associated with it, was the removal of all the reproach their long bondage had brought upon them. Hence, it must mean the same with us. [But restitution is prior to eating of "the tree of life," and has no immediate relation to it; since restitution with us, must be accomplished, and the "body of the sins of the flesh" put off, *before* we can have the "right to the tree of life." For us to eat, while the effects of sin are upon us, would be as if Adam had eaten. The tree of life was free to man before he had a fallen nature, but corruption cannot inherit incorruption, neither do men put new wine into old bottles. God said if the man put forth his hand and take "*also* of the tree of life, and eat," he would live for ever. The idea is not to be found in the text, that in order to live, he must continue to eat of it; any more than that in order to die, he must continue to eat of the other tree. So far as any thing found in Scripture, to eat of the one, was to experience spiritual death, and to eat of the other, to obtain indestructible physical life, even though a sinner. Hence, Adam did not partake, nor had he partaken of the tree of life, even before his fall, although, as a sinless being he had the right to do so. And RESTITUTION, is to bring man back to the condition he was in when God created him, and before he had eaten of either; and where he will again be free to choose life or death.

Any thing more or less than this, would be more or less than *restitution*. And it is at this point the work of Christ is finished. "And the manna ceased on the morrow after they had eaten of the old corn of the land." And which old corn, evidently represents that which Adam had before he sinned, and which was not such food as imparts a life that *could* not be destroyed, even by sin; and which we know the tree of life imparts; but rather a life which could not perish *except* by the poison of sin. There were many trees in Eden, for food, besides these.

THE OVERCOMERS.

"He that overcometh, to him will I give to eat of the tree of life which is in the midst of the paradise of God." But what is it to overcome? In the New Testament we are taught that although good works are both the fruit and the *proof* of a living faith, still they *count* for nothing, in the way of winning salvation or life. Again, we do not live, by our own faith, but "the life I now live I live by the faith of the Son of God." Hence it is neither our works nor our faith, but "by grace are ye saved through faith; and that not of yourselves, it is the gift of God." How then are *we* to overcome?

The answer to this has never been clear until now. In the first place, this idea of overcoming is always associated with the end of the race. And we have to believe that one who falls in death, is not an overcomer, in the full sense, at that time; for it is the devil who has the power of death. True they may have fallen under circumstances which will assure their victory in the end, but there is no victory in death, only by the grave, and that victory is to end.

Man was met in Eden, a sinless being, and overcome. Christ restores him by spiritual circumcision, and again he meets his foe on precisely the same ground as before; and not until he has overcome, is he permitted to "eat of the tree of life." Although the tree of life was freely offered to man as a sinless being; it was never designed that he should partake, and thus become deathless, sin or no sin. But he must first be made perfect through suffering, and then prove that he cannot be again overcome by evil, before receiving that deathless boon. "He that overcometh, to him will I give to eat," etc. And so long as we are under the penalty of sin, or have this body of death, we are overcome of evil, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death"? This is the experience of every true christian; and the more the inward man "*delights* in the law of God," the more this "*captivity* to the law of sin," is realized and deplored. And deliverance only comes with spiritual circumcision; and then, and not till then, is the reproach of Egypt "rolled away," by the putting off the body of the sins of the flesh, by the circumcision of Christ, viz. the circumcision which comes by Christ.

This is RESTITUTION, a complete deliverance from the thraldom of sin. And then we shall be just where man was before sin entered the world. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord;" and it is by the circumcision of Christ.

After they had come out of Egypt, and recrossed the Jordan, and the reproach of Egypt was rolled away, they were then to overcome their enemies. This, in the antitype, is equivalent to restoring us to the condition from which Adam fell, so that we are delivered from this body of death, (or corruption), and then we are to meet the enemy, face to face, in Eden, even as at the first. And as Satan then overcame (before man had the experience of evil,) *we* shall now be the overcomers; "and he that overcometh, to him will I give to eat of the tree of life which is in the midst of the paradise of God."

In the temptation of Jesus, the same order is maintained; He was tempted of the devil in the wilderness, even as we are; and when the forty days were ended, he seems to be in Palestine, for he is brought to Jerusalem, and set on a pinnacle of the temple. The wilderness was on the opposite side of Jordan; his personal victory over the devil was therefore, after he had recrossed Jordan.

THE ORDER OF EVENTS.

They crossed over on the tenth day of the first month, and encamped in Gilgal in the east border of Jericho. And it came to pass when Joshua was by Jericho, that the captain of the host of the Lord appears, (see Josh. 4: 19, and 5: 13). The account of the events between these verses, by no means proves that they occurred in any such order. From verse 20, to verse 1 of chap. 5: the subject is completely changed. Then

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lows an account of the circumcision to verse 10; then the subject is changed again, by saying that they "encamped in Gilgal," as stated in chap 4: 19, and kept the passover on the fourteenth day of the month, and did eat of the old corn of the land on the morrow after the passover. And Joshua might have been "by Jericho," on the day they crossed over, or on any subsequent day; so far as can be determined by any thing in the text. Hence, we could not tell whether the captain of the host of the Lord, appeared before or after they were circumcised, only by other Scripture. But the law as to the appearing of the high priest makes it due before the bearing away of our sins.

From the above we are warranted in the expectation of great events to the household next spring. And with such marvelous expectations realized, the character of the compelling message and new commission, can be easily understood. This view of restitution seems not only Scriptural, but it reconciles many other Scriptures, and commends itself to our judgment. All that pertains to our salvation, is entirely by God, and through Christ; and not of ourselves; all that we do or can do, is simply to act in harmony with, or acquiesce in their gracious purposes. And yet we are taught that in the end *we* must overcome, even as Christ overcame. He does not overcome for us; but if we sit with him in his throne we must overcome, "even as he overcame." He had no Christ to do the work for him; and his work for us, ends with RESTITUTION. Adam was tried while free from sin and all its effects, and failed. He is to be restored, made every whit whole, and once again brought face to face with the enemy of all righteousness; and having overcome, the way to the tree of life will be made known to him.

The "enemy" we are to overcome, before entering into possession of our inheritance, is not therefore our own corruptible nature; this is equivalent to having our sins borne away, and is the work of the scapegoat; and we can no more accomplish such a work, than we could have redeemed ourselves. But when we cross over, and experience "the circumcision of Christ," or in other words, are "delivered from the body of this death," then we shall be able, as was Israel, in the type, to "go up and possess the goodly land. ☞ (NOTICE! The last removal was from *Shittim*, which means "*that turn away*, or *divert*," hence, this should be the final sifting out of all who are to turn back.

THE COMPELLING MESSAGE.

Adams

It seems clear that the special work of the next three years and a half is the compelling message. If the parable of Luke 14: 15-24 means any thing, it certainly teaches that the closing work of the gospel age is a message that shall go forth to a certain class with compelling power. If the first part of the parable is to be interpreted, as all Bible expositors agree, as referring first to the Jews who rejected the invitation, and then the general work of the gospel age, calling in the poor, the maimed, the halt, and blind; then this last part, after the main work is "done," (v. 22), must refer to the closing work of the age, a compelling message. Before this dispensation ends, whatever that may be, this feature of the parable must be fulfilled; as surely as has the rest of the parable had a fulfilment.

The message in each case is to a certain class; first, to the specialily invited guests, who make light of the invitation and reject it. This was plainly fulfilled by the natural seed in rejecting their Messiah. Then the message went forth to the poor, the maimed, the halt and the blind, in the streets and lanes of the city, v. 21; or a better translation, the broadways and streets of the city, (Emp. Diaglott). The "city," here referred to is the nominal church, Babylon, "that great city." It must be remembered that Babylon is a civil, as well as an ecclesiastical system; and herein consists its Babylonish character, church and state, the woman and the beast, confusion, (com. Lev. 18: 23). Now it is out of this "abomination," the chosen ones are taken—those called to the marriage supper, "come out of her, my people," is an exhortation that has been in process of fulfilment all through this gospel age; the church, which is his body, has been coming out of Babylon all through the age, but this process could not be complete until the consummation of the age, when the overcomers will be gathered on as it were a sea of glass, having come off *victorious* from (*ek*, out of) Babylon. Several times little companies of christians have thought they had escaped from that great city, only to have it afterwards demonstrated that they were still within its limits. The truth is that this prophetic call "come out of her my people," is to be fulfilled, not in its individuals, but by the one body; hence it could not be fulfilled until the church had got rid of the last vestige of Babylonish error, and the lost faith had been

fully restored; then it will be gathered, on "as it were a sea of glass," having *gotten* the victory.

The main work of the Gentile age is to gather the poor, the maimed, the halt, and the blind, (com. 1 Cor 1: 26–29), out of the broadways and streets of this great city; *i. e.* in the past the chosen ones, (many are called and few are chosen) have been gathered out of the bosom of the nominal church; those who have walked in the light of advanced truth; these have been active members of the nominal church; and thus has this part of the parable been about fulfilled. But the compelling message is to go to another class —out in the "roads and hedges," (Emphatic Diaglott); *i. e.* in the outskirts of the city, or outside the nominal church. There is a class of christians outside the visible church, though many of them may be nominally counted with it, who are all ready to receive the truth as soon as it shall be brought to their notice. Most of them have been active members in the churches, but they have seen its worldiness and pride, they have no sympathy with the doctrines preached, and have finally been *starved out*, and are now in the "roads and hedges" of the great city (the suburbs), hardly knowing what to believe or where to go. There is a good reason why this should be so. Ever since the Laodicean phase of the church, (of which nothing good is said), began, those only who were spiritually blind, could remain in sympathy with the visible church, and hence, those who have any spiritual life must be more or less separate from it. And as time has passed by these spiritual ones have been separated more and more until now about all the spiritual power and life among christians is virtually outside of the visible church, with those who are out in the "roads and hedges." To *this* class the compelling message is to go, to gather them in, in this eleventh hour of the gospel age, "that the house may be full," (com. Heb. 3: 4–7).

In my own experience I have seen illustrated the readiness with which persons of this class will accept the truth when presented, even though it may be almost entirely new to them; and it seems to me that the way will be open more and more during the coming three years for the truth to reach this class, and go to them with compelling power that the house may be full at the appointed time (1885) for the fulness of the Gentiles to be "come in." And I think we have a type of this class in the person of Lot. Christ especially refers to Noah and Lot, in connection with his second coming, "As it was in the days of Noah, so shall it be also in the days of the Son of man." "As it was in the days of Lot so shall it be," &c. (Luke 17:). It sems very plain that Noah typifies that class at the second advent who "escape all these things coming on the earth and stand before the Son of man," viz. the overcomers. Noah was in the light, many years before the flood, he knew that it was coming, and had plenty of time to prepare; and deliberately, at God's command, he entered into the ark, God shut him in, and he was safe! there was storm and tempest, destruction and death without, but within the ark there was security and peace. Surely all this is a perfect type of those who, at the second advent, walk in the light—upon whom "that day" does not come unawares, who are established in the "present truth," and are the Lord's "friends," knowing what he is doing. Though God's judgments devastate, and the "whole earth be devoured by the fire of his jealousy," yet "there shall no evil befall them, neither shall any plague come nigh their dwelling, for he shall give his angels charge over them to keep them in all their ways."

But if Noah typifies this class, what class does Lot typify? Those who come in at the last moment, as it were, and come in response to the compelling message, I answer Lot did not typify the class who go through the fire, and suffer loss, as I once thought, since he does not go through the fire, but escaped the fire, as truly as Noah escaped the flood, "haste thee; for I cannot do anything till thou be come thither." Lot knew of the destruction only a few hours, and was almost dragged away, and it was by compulsion he came out of Babylon, (that great city "spiritually called Sodom and Egypt," Rev. 11: 8), while Noah had time to prepare. Lot found safety in Zoar, the "little" flock, see Gen. 19: 22, margin.

Thus it seems to me that Lot is a type of those who come in at the very last moment, they are hurried out of Babylon by a compelling message, that the house may be full.

Just how this compelling message will be given, and just who will be brought in, of course we cannot say. As Lot was saved for Abraham's sake (Gen. 19: 29), it may be that the class he typifies may be composed of some whom we have hoped would come into the light, but who thus far have held aloof. At any rate this work is

future, and ~~belongs to the 3 1~~ ~~which we have now entered;~~ that the door is not yet shut.

THE MIDNIGHT

"And at midnight there wa Behold, the Bridegroom come to meet him." (Matt. 25: 6).

The parables of Jesus will b accuracy of detail, in their app must therefore differ from the logical idea that his parables teach one leading idea, and sh applied in detail; or as so "should not be made to go o

The rule for applying para Mark 4th chap. See verse the parable, and its explanati ery detail is fully applied; a time bear in mind that Jesus explanation of it, the guide parables' are to be explained no one will feel that the par virgins," can have a less co tion or fulfilment.

This cry was not made w were asleep; and while he ta slumbered and slept;" there not made during the time the ried; but at the time of their they awake at (or) during the being made. This is certai interpretation, but the easy port of the language. And show that this "cry" has b the past 3 1-2 years, or be 1882.

In the first place, that "midnight;" and this thre four years, is the exact mid ty one years, viz. from the to the spring of 1878, is th half years; and from the sp the autumn of 1915, is th half years. But this is on reasons for the present app are foretold, not that we n about their fulfilment, bu speak these words that wh pass, ye might believe." understand a prophecy un and none but Jesus himself undertake its fulfilment. that the Scriptures migh (*See notice of W. C. T. a*

Past applications of thi

ture, and belongs to the 3 1-2 years into which we have now entered; and I am glad that the door is not yet shut.

A. P. Adams.

THE MIDNIGHT CRY.

"And at midnight there was a cry made, Behold, the Bridegroom cometh, Go ye out to meet him." (Matt. 25: 6).

The parables of Jesus will bear the utmost accuracy of detail, in their application. We must therefore differ from the modern theological idea that his parables are designed to teach one leading idea, and should never be applied in detail; or as some express it, "should not be made to go on all fours."

The rule for applying parables is found in Mark 4th chap. See verse 13, then read the parable, and its explanation in which every detail is fully applied; and at the same time bear in mind that Jesus makes his own explanation of it, the guide by which "all parables' are to be explained; and we think no one will feel that the parable of the "ten virgins," can have a less complete application or fulfilment.

This cry was not made while the virgins were asleep; and while he tarried, "they *all* slumbered and slept;" therefore the cry was *not* made during the time the bridegroom tarried; but at the time of their waking up, viz. they awake at or during the time the cry is being made. This is certainly not a forced interpretation, but the easy and natural import of the language. And we expect to show that this "cry" has been made during the past 3 1-2 years, or between 1878 and 1882.

In the first place, that cry was made at "midnight;" and this three and a half or four years, is the exact middle of the seventy one years, viz. from the autumn of 1844 to the spring of 1878, is thirty-three and a half years; and from the spring of 1882, to the autumn of 1915, is thirty-three and a half years. But this is only one of *many* reasons for the present application. Events are foretold, not that we may set ourselves about their fulfilment, but Jesus says, "I speak these words that when they come to pass, ye might believe." Hence, we never understand a prophecy until it is fulfilled, and none but Jesus himself could deliberately undertake its fulfilment. *He* could do things "that the Scriptures might be fulfilled.

(See notice of W. C. T. at the end of this).

Past applications of this part of the parable have had this one objection, that at the time we supposed the cry was being made, we were *claiming* that it was being fulfilled. And also that it was being made, and that the virgins were trimming their lamps, and responding to the "cry" while he tarried; and therefore, (as the parable reads), while "they *all* slumbered and slept." We had a way of explaining this little variation from the strict text, it is true; but *events* have proven such variations from the text to be uncalled for.

The cry, "Behold, the Bridegroom cometh, Go ye out to meet him," was the true cry, at which he came; and hence could not have been that which we once claimed as the midnight cry, even were these other objections not in the way. *Then* all those virgins arose and trimmed their lamps; and the foolish said unto the wise, etc. looks at first sight as if the cry was completed, before the virgins trimmed their lamps, and the "wise virgins," go out to meet him. The "then," in this verse, is the same word as that in the first verse, "*Then* shall the kingdom of heaven be likened," etc. and here the "then," *necessarily* covers the whole movement, in both of its parts, for it is thus "likened," until the movement is ended. And so here, "At midnight there was a cry made, *then*, when that cry was being made, all those virgins arose, etc. is the most natural interpretation of the words; as it is the necessary interpretation of the "then," of verse one.

The tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, is distinctly located, (according to the conditions of the parable,) between the two parts of the movement; since they are not represented as slumbering and sleeping, while the first "going forth to meet him," was in process; nor after the midnight cry began. Nor is there any propriety in insisting that the tarrying, belonging to the conditions of the parable, must continue until he actually comes in person; unless you insist that the tarrying was also during the "going out to meet him" the first time; which would set aside one of the leading features of the parable, and make him say they were sleeping when they first took their lamps and went forth to meet him. But as the tarrying, belonging to the work of ending the Jewish nationality, was after the work associated with them was finished, *i. e.* after the "seventy weeks, determined on them" were accomplished, and all the work pertaining to the first advent, even to the confirming the

covenant (or testament) with them, during the half week after the ascension of Jesus, was ended; so here, the tarrying, is *until* the work associated with the second advent begins. And it began 3 1-2 years *before* his return, by the restoring of THE faith, once delivered to the saints; the faith that was confirmed, during the 3 1-2 years after his ascension.

"Go ye out to meet him." This is simply to walk in the light of the truth concerning his coming; and only the "wise virgins" can have this light. It is THE faith, which is "counted for righteousness," the "crown of righteousness." And the wise virgins *cannot* give this "oil" to "the foolish;" only One can supply it; and no man can come to Him, "except the Father which sent me draw him," said Jesus.

The wise virgins *had* this oil in their vessels, and could not give it to another, there are no *crowns* to spare.

"Then," when the cry was being made, "all those virgins arose and trimmed their lamps." In 1878, when this trimming of lamps began, what a busy time we had! Every doctrine, and every thing pertaining to the coming of the Bridegroom, or plan of redemption, in both the law and testimony, has been searched out, and made to shine, during this midnight hour; who among us, (of either party) have not had a hand in the work of trimming "their lamps?" And the "going out to meet the bridegroom," is by those who have had the *new* supply of light on the *one subject* of the parable, viz. the coming of the Bridegroom, and have *walked in that light.*

The asking for oil, is not in words; every advanced point brought out, which made *our* lamps to shine, was *followed up*, and questioned by them. How can one ask for light, only to investigate that from which light is obtained? And how could they ask the other virgins for *their* light, only by investigating that which the wise virgins had? And during those years, they did investigate each and every feature of THE faith, one by one, as they were brought out; and yet *failed* to make them,their own. This was true with some of them for only a brief time, while with many, it was a long and earnest investigation. And if such a course, making every effort to get truth, is not asking for it, in the way implied in that parable, then nothing but a literal asking in *words*, could be. And even *this*, the asking literally, was true of their two or three leaders.

"And the Bridegroom came (in accordance with that cry) and they that were ready went in with him to the marriage feast and the door was shut." This, being only in process of fulfilment, cannot be fully understood; we believe however, that the going in, will begin immediately after the manifestation of Jesus in his High Priest glory.

☞ A paper was just received from William C. Thurman, in which he graciously informs the public that the midnight cry is *about* to be made; it will probably begin in less than a year, but we copy, "For the information of those who wish to know what we intend during the next twelve months to give in this paper, etc. 1st, *To lay the foundation on which to build*, etc. 2nd, *To Awake Those* of whom it is truly said "they all slumbered and slept," we intend," etc. (It is certainly thoughtful in him to give due notice that *he intends*, presently, to "awaken the virgins;" even the Master did not give so liberal a notice of his intentions). But for the benefit of the afflicted, he says, "I do not ask you, are you white or black; but are you sick? . . Then send for William C. Thurman," He further adds, "If you have not faith, you can call on Dr. Osgood. Or if you prefer "the prayer of faith *combined* with medicine, call on Dr. C. Johnson," of Boston Mass. (But for the genuine article, unadulterated, send for William C. Thurman.) Again they are ahead of the Master, *He* had no paper with which to advertise his healing ability.

For light on *trine* immersion, send for his book "The way to God," price one dollar.

About seven years ago he made the discovery that he was the man who was to "seal the servants of God in their foreheads," and issued *one* number of a "monthly, paper to set forth his claims. But his last discovery is in advance of all others, the only genuine way to be saved, or washed in the blood of Christ, is by *trine* immersion, and to be baptised *in wine*. The "mother of harlots," in her transubstantiation, never reached a more gross application of the "letter that kills," than this; but hear him, "We have this clear and positive proof that the way men were cleansed from sin before the truth was cast down, (Dan. 8: 12), was by being washed in the blood of grapes, (Gen. 49: 11), for no man washed in Christ's literal blood. But see this made clear in our book called The way to God."

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COMMUNICATION. EAST VASSALBORO, ME. JULY 4th, 1882. Dearly beloved: I was made glad this morning, early, by the announcement of the HERALD's arrival.

I had got to be quite patient; having had a joyful acquiesence in the Lord's manner of unfolding truth. Had thought over some of the events of Christ's life before he commenced preaching, "Repent ye:" His anointing at his baptism, his forty days' temptation, his working miracles, and making and baptising more disciples than John, (though Jesus baptised not, but his disciples). He afterward came into Galilee, and when he heard John was cast into prison, preached, "the time is fulfilled." Can this, I thought, have any bearing on the compelling message, or the time of its fulfilment? I am satisfied with having the 7 years of going into the ark placed between 1878 and 1885, no matter if they are not called the harvest, since in the Noah type, that which was saved was mainly animal life, and there is no idea of a harvest, or a ripening of Noah or his family, or any thing that was saved; only the one idea of escaping destruction being presented, without either physical or spiritual development. The restoring THE FAITH we know has taken place, in the 3 1-2 years now passed. Henceforth you shall know that your expectations shall not be cut off.

Again I say, I am satisfied. We have believed God's word, time arguments and all: He that honoreth God, him will God honor; and what greater dishonor could we cast upon him, than to discredit or ignore any part of his word? Words fail to express the feelings produced by reading the July number; surely we have not sought the Lord in vain. How wonderful has the searching for truth been rewarded by seeing it as presented in the diagram. Surely nothing but the finger of God could arrange and guide to such results. And in the June number, nothing filled my heart with such assurance as seeing the location and nature of the work of that 3 1-2 years. This wonderful arrangement of events, in time and character, during these waiting years, so as to form an exact counterpart to those at the closing of the Jewish age, should, and I believe will give to every true believer of the Bible, a positive assurance that we are not only on the right track, but that the same Fatherly hand is able and will take us safely through all the dark waters that lie between us and the new world.

I hope all the dear aged and infirm ones, will have their spiritual strength so renewed by the truth of our position as seen in the diagram, that they will take fresh courage and lay hold of eternal life with a still firmer grasp. I feel impressed that as we are in "the days of the Son of man," even a year previous to crossing the Jordan, we shall have demonstrations of his lightning power, and go on rapidly from strength to strength till we cross the Jordan.

As the diagram of the ending of the Jewish age is the exact pattern of the ending of the Gentile age, it follows beyond all question that we shall begin to realize our hopes only as they are in strict harmony with this God-given test of perfection in the arrangement of the Scriptures on which they are based. And I most heartily endorse the statement, that "what has been accomplished in this good beginning, is a glorious promise for what is to follow." To realize the fulfilment of the first part of the diagram, as we have in seeing the work of the restoring of THE faith accomplished, is indeed, walking by sight; and better than if things had come round according to our imperfect calculations. E. J. MARDEN.

(*From the same, four days later.*)

E. VASSALBORO, ME. JULY 8th.

Four days since the HERALD came. Have reread every sentence, that no idea should be unrecognized. To-day I call on all who see and love the truth to praise the Lord for this wonderful work that so distinctly bears the divine impress. It richly rewards for the labor of searching and stemming the tide of conceited superiority of judgment and cruel hate from opposers. Our Father has known it all, and it has pleased him to give us the startling and positive test of perfection in the arrangement of Scripture. I bow my head in wonder, love, and praise; I would let my voice go out to all the household, Let no *amount* of diligence be wanting to secure a *complete apprehension of all the power* of this God-given test. Why it seems to me when we take in the depth of meaning of the great work of the 3 1-2 years now past, with a knowledge of the pattern and the law as to how to apply that pattern, we shall have the weapon, when wielded by the Spirit, to compel them, all whose hearts have had some previous preparation, to receive the word, to "come in," and partake of the richness of the feast, and receive power to "become the sons of God," by the "washing with water by the word," when we meet Jesus, in the "holy place." in the air — 1 Thess. 4:17.

It is a solemn yet delightful thought, that we are "in the days of the Son of man," the counterpart in time, and work, to that of the ministry of Jesus; and it certainly is based on the fact that the God of heaven is the designer of this glorious plan of making known to *his friends* the certain fulfilment of his law given to Moses. A judicious loving mother does not withhold a greatly desired object, from an obedient child, without giving something as good, or better for the child; "As a mother comforteth her children," so the Lord has comforted us, who are so intently looking for his Son.

The simplicity of God's manner of working is contrary to worldly wisdom, therefore many are blinded to what he has done, and reject his future work, or make it out to be beyond our comprehension. By their wisdom they will never find out God. It is no guess work, we *know* we have the light the sure word gives in this dark place—dark to those who have given no heed—the glorious light by which we can see clearly the outline of the events of the 71 years of the ending of this Gentile age, the counterpart of the 71 years of the ending of the Jewish age; and which is in such perfect harmony with the periods af Daniel:—45 years of waiting for our lot in the organized kingdom, and 26, for the work of that kingdom in subduing the Gentile kingdoms.

All the gold of Ophir, is as the small dust of the balance, in comparison with the benefit of walking in this shining pathway, with the *more abundant* light of his *parousia*. "The *good beginning*" we have had, is truly a "glorious promise" of what is to follow.

E. J. MARDEN.

NEENAH WIS. JULY 11to 1882.

Dear Bro. I prize the HERALD highly,—it has helped me in understanding the Scriptures, and in coming out of the confusion of Babylon. And as its own mistakes are being sifted out and confessed, I like it all the better. If the nominal church would do likewise, there would be some hope for her; but this they will not do. So for one, I have left them, having been a Baptist deacon for more than twenty years. May God guide you into his truth, so that you may teach that only. Please read Jer. 9: 23, 24.

HIRAM SHOEMAKER.

☞ NOTICE! We do not want to send the paper where it is not wanted, not because of the expense, but for other reasons. Nor have we used any of the ordinary means adopted by other papers to increase the circulation; and as we are never standing still, but continually advancing, it is not to be expected that all who are interested at any given time, will continue to be so through all these changes; and I have always felt more eagerness to drop the names of such as had ceased to be interested, than to increase the circulation of the paper; believing that God was leading, and that *every one* chosen of Him to see this present truth, would be led into it, and that no others *could* appropriate it; we have necessarily carried no burdens as to who accepted or rejected it. But have always felt that Matt. 7: 6, was especially binding in the distribution of these things. And feeling particularly desirous at the present advanced stage of the movement to obey this injunction, we have concluded to ask every one who is receiving the paper, and whose time of subscription has expired; or who have been receiving it free, to send at least a postal card, if they want the paper continued. And to ensure this, I shall mark all such papers, on the margin against this mark with a *blue* mark.

This will be on *all* the papers; but the *blue* mark on the margin by the side of this, will only be on the paper of those from whom we desire to hear. And *no more papers* will be sent to any one on whose paper the *blue* mark is made, *unless* we hear from them. Mistakes may occur, hence, if your time has not expired, and yet you find the *blue* mark, at the side of this printed one, write a card to that effect, and the mistake will be corrected.

This is not to hurry you up in *paying* for the paper; take your own time for that; I have no fear that the means to publish it will fail, so long as it is God's purpose for it to continue; but I want to get rid of ALL on my mailing list who are opposed to these things, or who are indifferent to them; and as *they* will not tell me to stop sending it, I mean to find them in this way.

☞ An italic (*j* or *i*) after the *month* on your wrapper, *means* paid to that month of 1882; and an italic (*n*) means to 1883.

☞ NOTICE!—"BIBLE THEOLOGY," by A. P. ADAMS,—*Minister*,—BEVERLY Mass. address A. P. ADAMS, as above. Price 25cts. Also "ENDLESS TORMENTS, *not scriptural*," price 15 cts. by same author.

HERALD OF THE MORNING. 50 cts. ADDRESS, NELSON H. BARBOUR.

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ELSON H. BARBOUR.

Entered as second class mail matter at Rochester P. O. Rochester, N. Y.

HERALD OF THE MORNING
GOD'S WORK

"All nations whom thou hast made, shall come and worship before thee,"

VOL. 15. ROCHESTER, N. Y. SEPTEMBER, 1882. No. 3.

DIAGRAM OF THE ENDING OF THE JEWISH AND GENTILE AGES.

The following shows the order of events from the birth of Jesus to the destruction of Jerusalem; and from the birth of the present movement in 1843–4, to the end of the "times of the Gentiles;" and the wonderful relation between the ending of the two AGES or dispensations.

As the events pertaining to the ending of the Jewish age were associated with the first advent, and those pertaining to the ending of the Gentile age to the second advent, and the one was the going IN of our high priest, and the other his coming OUT, the events are *necessarily* in the REVERSE ORDER.

From the birth of Jesus, at the bottom of the diagram to the destruction of Jerusalem was 30, 3 1-2 and 3 1-2 and 34 years; or a total of 71 years.

The 70th week ending in the autumn of A. D. 36

Ascension of Jesus

CRUCIFIXION.

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

A. D. 70. Jerusalem was destroyed after 34 YEARS OF TARRYING, beginning in the autumn of A. D. 36.	1844, end of 1290 days, after which 34 YEARS TARRYING TIME, ending in the autumn of 1878.
CONFIRMING "THE FAITH," (3 1-2 *years*)	RESTORING "THE FAITH," (3 1-2 *years*)
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baptism of Jesus. WAITING 30 YEARS for "the child Jesus," after "he took the form of a servant and was made flesh." BIRTH OF JESUS.	1885 WAITING 30 YEARS for the child or *servant* element of the kingdom, or until 1915, and birth OF THE "WIFE."

As the order of events in the first diagram is from the bottom towards the top; for the going in of the High Priest; the other is from the top to the bottom, or in the reverse order, for his coming out. The various dates being marked, like the first one, by prophetic measurements and *facts*.

The 1290 days.

The 2300 days.

Return of Jesus. and Times of restitution,

Fulness of the Gentiles.

Times of the Gentiles.

An article by S BONHOMME, in "Prophetic Times," and copied in "The Restitution," commencing thus:—"Have we overstated the title of the Jews to the land of Canaan, or too highly exalted the Covenant of the God of Israel with Abraham"? is a question the answer to which may be found in the following article. And which answer we most respectfully dedicate to the writer of the question, and also to each of the two papers above named; and all others who interpret "the Covenant of the God of Israel with Abraham," as having *any bearing* on the title of the so called "Jews, to the land of Canaan." And after stating some points of exegesis, "I counsel you, (one and all), to anoint your eyes with eyesalve, that you may see." The so called Jews, *are not* heirs according to the promise made to Abraham; nor was the promise ever designed for the children after the flesh. They are not Israel, neither are they Jews. And any man that builds on that assumption, is building on the letter that kills. What Ishmael was to Isaac, the Jerusalem that now is, and her children, are to the *true* Israel, the *true* circumcision, and the *true* heirs. Do you want to share with the bondwoman and her son? go to Jerusalem "that is in bondage with her children,"—as one *Mrs. A. E. Davis*, has done, and like her, "pray that you may be numbered among them." But remember, the son of the bondwoman shall not be heir with the son of the free woman.—

The literal Jew is to have great blessings, the choicest which God has to bestow on the children of the flesh, or the creature, while subject to the bondage of corruption; but he differs as widely from the true Israel, and the true heir, as Sarah's son differs from the Son of God; or as corruption differs from incorruption. And even Jesus, so long as he was of the seed of David, according to the flesh, was only a typical Jew. Nor will becoming christians, after their return to Palestine, make them *Jews;* not till they shall be "born from the dead," do they become sons, "and if sons, then heirs;" "children of God, being children of the resurrection." "They which are the children of the flesh, these *are not* the children of God." And nothing short of the circumcision of Christ, and which is the "putting off the body of the sins of the flesh," or being "delivered from the bondage of corruption, into the glorious liberty of the sons of God," can make them heirs; "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." If you would know what blessings are in store for the children of the flesh, look to Gen. 17: 20; for all the promises to *Isaac*, or the "seed," will be fulfilled only in CHRIST and the RESTITUTION. And you must grope in darkness, until you learn to read the "allegory." For there are but *two* kinds of Jew, the typical, and the spiritual; and these Russian, or German Jews, will never become a *third* order, but will remain children of the bondwoman, until "delivered from the bondage of corruption into the glorious liberty of the sons of God."

A SPIRITUAL JEW.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter," (Rom. 2: 28).

Will the *Jews* be restored? and who are they? "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called.—*That is*, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed," (Rom. 9: 8). "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman; but he of the bondwoman was born after the flesh; but he of the free woman by promise. Which things are an allegory; for these are the two covenants, (or margin, testaments) and answer to the two Jerusalems, . . now we, brethren, as Isaac was, are the children of promise," (Gal. 4: 22–31).

What Ishmael was to Isaac, in the allegory, the literal Jews, or the "children after the flesh," are to "the children of promise," "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And he is not a Jew, who is one outwardly; and circumcision is of the heart, and not of the flesh. And the true circumcision of Christ, is, "putting off the body of the sins of the flesh," Col. 2: 11), or in a word it is RESTITUTION; the being delivered from "the body of this death;" and *this* is "the circumcision of Christ," and this, and this alone, will constitute the true spiritual Jew and heir (of the world) "according to the promise." And any Israel, or Jew, or he

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"according to the promise," which is short of this is only in letter and not in the spirit. And those who build on the letter, will find that they have built on the sand. According to the Scriptures, the literal children of fleshly Israel are no more "heirs of God, joint heirs with Jesus Christ," to the inheritance, than was the "son of the bondwoman" heir of Abraham, and joint heir with Isaac. "And what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free," (Gal. 4: 30, 31); and fleshly Israel or the Jews of Russia, America, and other parts of the world, and the old Jerusalem of Palestine, answer to the bondwoman and her son. Hence, those who go to Jerusalem, or expect, in *any* way, to be with, or to share with them in *their* blessings, will share with Hagar and the children of the flesh, instead of with the true heir and "the children of God. And Palestine or literal Canaan, is no more the Canaan of promise, than was *Isaac* the promised seed, or the Jerusalem north of the Dead Sea, the "city which hath foundations."

Most Bible readers can understand that the tabernacle and sanctuary of which Moses was minister, was only a "figure for the time then present," while "the true tabernacle which the Lord pitched and not man," and of which our High Priest is "the minister," is quite another order of building, and on another plane. They can see that "the house of Christ," with its living stones, is of a different order from that which Solomon built. They can see that *Isaac* was only a type of Christ; and that the promise to Abraham was "unto thy seed, which is Christ." They see that all else belonging to that typical age are only shadows of heavenly things. And yet they cannot see that the outward Jew, or "children of the flesh," are also typical, and no more the *real* Jew, than was Isaac the *real* seed of promise; and the New Testament teaching is just as explicit in relation to the one, as to the other:—"*He is not a Jew* which is one outwardly; neither is that circumcision, which is outward in the flesh. Circumcision is in the spirit, and not in the letter;" and those who believe that the circumcised in flesh, or "the Jerusalem that now is, and is in bondage with her children," are to be restored, so as in *any sense whatever*, to constitute "the kingdom of God," are building on the "letter," and "know nothing yet as they ought to know." That the literal Jew will be restored to Palestine, and will be subject to the kingdom of God, is true; and so will Egypt, and Syria, and Ethiopia; for "*All* kingdoms shall serve and obey him." But "the son of the bondwoman shall not be heir with the son of the free woman," for "corruption cannot inherit incorruption," neither do men put new wine into old bottles. And Jesus himself, affirms "that the kingdom of God should be taken from them, and given to another people." And nowhere is it said, that it shall be taken away from that "other people," and given back to the circumcision of the flesh, and which "is not circumcision," but only a figure of the circumcision of Christ, or the *true* circumcision.

The children of Abraham according to the flesh, or the literal twelve tribes, "these are not the children of God; but the children of the promise are counted for the seed;" and the promise was, "Unto thy seed, which is Christ; . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Not "ye *also* are heirs *with* them," but the children born after the flesh, or children of the bondwoman, are *not heirs* of the promise, and never will be, until "delivered from the bondage of corruption into the glorious liberty of the children of God." And *true* circumcision, belongs to no nationality or sex; it recognizes no difference between "Jew or Greek, bond or free, male or female;" for it is the "putting off the body of the sins of the flesh, by the circumcision of Christ," viz. the circumcision which is by Christ. Hence "in Christ," there is no difference; for all nationalities and both sexes, must experience *this* circumcision of Christ, in order to be delivered from the bondage of corruption; or "the body of this death," and become *sons* and heirs, "for the son of the bondwoman shall not be heir," etc.

Who then is the true *spiritual* Jew? or who has been born of the "free woman"? and circumcised by the true circumcision? No one but Christ, I answer: he is the first-born, of the *new* system of things, or NEW Jerusalem, "the free woman," and "mother of us all." And the dead in Christ, when raised, will be "children of God, being children of the resurrection;" and Jesus became "the Son of God (with power, according to the Spirit of holiness), by the resurrection," (Rom. 1: 4). He was the son of David, "*according to the flesh*, and declared the Son of God, *according to the Spirit*," *i. e.* in his

birth of the flesh, he was the son of David; and in his birth of the Spirit, he became the Son of God, with power. And the second birth was at his resurrection, or the "quickening of his mortal body," by the Spirit of God, (Rom. 8: 11). Hence Christ is, thus far, the only *real* Jew; *i. e.* he alone has experienced spiritual circumcision; by the putting off "the body of this death;" viz. he alone has as yet, put off this corruptible nature, and experienced RESTITUTION.

No one who accepts the Bible as the standard for his faith, can take issue with this, for "he *is not a Jew*, which is one outwardly; *neither is that circumcision*, which is outward in the flesh." And only the one who has put off "the body of the sins of the flesh, (or the body of this death,) by the circumcision of Christ," not typically, but in actual *fact*, is A JEW, according to the scriptural testimony; and nothing short of that, is *circumcision*. Hence, the "children according to the flesh," (and what Jesus was, as the son of *David*, or before his resurrection, are only *typical*, but not *real* Jews, according to the Bible meaning of that word. In the "allegory," Abraham *represents* God the Father; Isaac represents Christ; and Ishmael represents the *natural* seed, or "son of the bondwoman." "Now that which is spiritual is not first, but that which is natural; and afterward that which is spiritual." Hence the one representing the "natural seed," was born first; and was the recognized *son* and heir, *until* the seed of promise was born; after which, Ishmael being disinherited, Isaac is called the "only son," Gen. 22: 2). So Israel, the natural seed, were called a son, "when Israel was a child, then I loved him, and called my son out of Egypt," (Hosea 11: 1). But "the children of the flesh, these are not the children of God, but the children of promise are counted for the seed." Hence, when the seed of promise came, this prophecy was applied to him, see Matt. 2: 15; in whom it had a double fulfilment, *i. e.* literal, as the child Jesus; and spiritually, at his resurrection, when he passed out of "the bondage of corruption, into the glorious liberty of the (Son) of God." And when *he* came, the other son "according to the flesh," was cast out, and He is an *only* Son, and the "firstborn among many brethren; "and if sons then *heirs*, heirs of God, joint heirs with Jesus Christ." This principle of "the natural first," (1 Cor 15: 46), holds true all through the Bible. Adam "was the son of God;" but lost his inheritance, and it is restored in the "second man." So Esau sold his birthright for a mess of pottage. And Ephraim was elected before Manassah.

The natural seed are beyond question to be restored to their former estate, and blessed above other nations, with the blessings belonging to corruptible fallen humanity, or "the son of the bondwoman;" but that they only *represent* the real Israel of God, "and heirs according to the promise," and are not the true Israel, or true circumcision, only in "the letter," is a positive statement of New Testament Scripture, and which interpretation of the Old Testament promises and allegories must, of course, be accepted. And that the real Israel, and real heirs, and real seed, refer to the "new man," in whom the old distinction of Jew and Greek is blotted out, and that true circumcision is "the circumcision of Christ," or in plain words *restitution*, the "putting off the body of the sins of the flesh," is also a plain scripture statement. "When Israel was a child, I loved him, and called my son out of Egypt," belongs first, to the *natural* seed, as all are aware; but "the natural is first, and afterward that which is spiritual," is God's plan of fulfilling Scripture; and, according to the New Testament, the real fulfilment of the prophecy began in the *real* Israel, or *real* seed of promise." Hence, to the natural seed, or natural Israel, no matter how glorious their future, as such, may be, it is only the fulfilment in "the letter and not in the spirit" of its meaning, which belongs to the. And the difference is as wide as that between Isaac and Christ, natural circumcision and "the circumcision of Christ," shadow and substance. And those who are so absorbed in the future glory of the circumcision, or literal Israel, and mix it in their minds, with the future of the true Israel, the true circumcision, are certainly looking to the letter that kills, as they will eventually learn, though they do not, and perhaps cannot *now* see. "Corruption cannot inherit incorruption," viz. corruptible man cannot enter into, or appreciate the condition of the one who is beyond the reach of corruption and death, no more than could the disciples comprehend or enter into the inner life and feelings of the resurrected Jesus. There is a gulf between them, as wide as the condition between life and death, or Canaan of the literal Jew, and RESTITUTION or the Canaan to which we journey.

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A NEW COMMISSION.

That the parable of Luke 14: 16–24, refers, first, to the Jews, next, to the general gospel call, and last, to a special closing work by which the house was to be filled, is plainly evident. And the three are entirely distinct one from the other. The servant is sent out to make the first call, "Come; for all things are ready," (verse 17). And the servant having done as he was commanded, and failed, returns with his report, "So that servant came, and shewed his lord these things," (verse 21). Then the servant is sent out again, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." That the first sending, to say to them that were bidden, Come, "and they all with one consent began to make excuse," one having bought a piece of ground, another a yoke of oxen, etc. refers to the Jews, is evident from Matt. 22: "A certain king made a marriage for his son; and sent forth his servants to call them that were bidden, Come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant slew his servants. And the king was wroth, and sent forth his armies and destroyed those murderers, and burned up their city. Then saith he to his servants, Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Here, all will see two distinct commissions, one to the Jew, and the other to the Gentile. While in the parable of Luke 14: a *third* commission, a sort of finishing work, is set forth. And this last, is accompanied by conditions belonging to neither of the other two; "Go out and compel them to come in, that my house may be filled." And this is not until after the second commission is ended; for with the second one, the servant said, "Lord, it is done as thou hast commanded, and yet there is room." Now we submit, that the explanation of the parables of Jesus must have a full and perfect application of each and every part, in order to get the full truth, as he himself distinctly teaches in his parable of the sower, (Mark 4: 3–20). There is the sower, the way side, the fowls of the air, the stony ground, the lack of earth, the rapid springing up, the scorching of the sun, the thorns, the good ground, its various degrees of richness, etc. And the twelve asked him privately, of the parable; "And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the *word*," and so on until, in his explanation, every feature of the parable is made to convey its own separate and independent truth. And *this* is made an example, as to the knowing of "all parables."

When was the general commission to the "poor, the maimed, the halt, and the blind," finished? so that it could be said, "Lord, what thou didst command *is done*." (R. V.) And when were they sent out again, with compelling power? I know men have applied this, without regard to time or order; as they have all Scripture; and have thus failed of rightly dividing the word. But *we* know there has as yet, been no *renewal* of commission answering to the above, "Go out into the highways and hedges and compel them to come in, that my house may be full. For I say unto you, That none of those men which were bidden shall taste of my supper."

It is very convenient to have the Jews, on whom to apply this 24th verse; but as the Laodicean church are to be spued out of his mouth, it looks very much as if those who "draw back," will not have a second invitation *now*, any more than at the first advent; and that these who are to come in at this last call, may be from a new class.

There is no *measure* for the duration of this last and compelling work; no reason, as far as I can see, for its continuance either one, two, or three years; only that it *ends* in the autumn of 1885, when "the fulness of the Gentiles" will have come in. But it seems probable that it may begin some time in 1883. And the origin of the compelling power, seems plain enough. The evidence that we are to cross the Jordan next spring, is perfectly conclusive, (see August HERALD), and with seeing the High Priest, spiritual circumcision, or restitution, an accomplished fact, a new and wonderful power would of necessity accompany so great a change, power adequate to the work before us, and to a renewal of commission.

RESTITUTION.

Restitution is not the full fruition, or *possession* of "Canaan." Six years of conquest will still be between us and the *possession* of our inheritance; even as with Israel in the type. Spiritual circumcision, or "the putting off the body of the sins of the flesh," is restoring us to that freedom from sin and corruption which man enjoyed before he fell,

x we overcome by faith now, but in reality later.

or to just what he was when God made him and pronounced him good, and *before* he was tried, or had developed *any* character. The overcoming, "he that overcometh, to him will I give to eat of the tree of life," is after restitution, and before the subduing of the enemy; is the seeming order of events.

Jesus came into the world to save sinners, and had man not sinned, no Saviour, and no Mediator would have been provided. But the tree of life was provided for man before he sinned, and is that of which a sinner must not partake; while Christ *is* that of which a sinner must partake. Therefore the tree of life does not represent Christ. The manna was that bread which came down from heaven, and was a type of Christ, "I am the living bread which came down from heaven," (John 6 : 51). "And the manna ceased on the morrow after they had eaten of the old corn of the land," (Josh. 5 : 12); and this was before they began to subdue the enemy. This also shows that the work of restitution with us, is consummated before we meet and overcome the enemy.

Although the work of Christ, as a Saviour, ends with *restitution*, it does not follow that his work with *us* should thus end, indeed it only just begins, for it is only then, we are "made alive;" and the washing of his "flesh," which follows moral and physical restitution, is not to *cleanse from sin*, but to instruct, or enlighten. The first washing was to instruct, not to cleanse,—"now are ye clean through the word which I have spoken unto you," (John 15 : 3); and this was before his crucifixion; while the washing of the High Priest's flesh, was to lay the foundation of their faith, and prepare them for their work. So the final washing, is after the sanctuary is cleansed, and the *cleansing* is complete only with spiritual circumcision, or the "putting off the body ~~of the sins~~ of the flesh," viz corruption and all its train of evils, or mental and physical restitution.

That for which we are looking next year, viz. the crossing of Jordan, spiritual circumcision, etc. although not the complete entering into the "purchased possession," (Ephe. 1 : 14), is necessarily a wonderful change of condition in us. It is the coming "to that which is perfect." Not perfect in the complete sense in which God exists; for notwithstanding we shall forever approximate, we never attain to that; but *restitution* is the beginning of that which is perfect, at least in a negative sense, in its freedom from all the *effects* of sin. And this is what the gospel, "THE faith once delivered to the saints," is designed to do, viz. to bring us,—the living church—"unto the perfect man;" and restitution is *life*, and "he that liveth and believeth in me shall never die."

With such a consummation, and practical illustration in our own persons, of what the gospel is designed to do, we can easily conceive of an accompanying power adequate to the making so great a proclamation. And this completion of gospel work and power is due before the "net" is full. And surely it is in character, that the closing work of the age should illustrate in itself just what the gospel is to do for man. And as this compelling message belongs, in the transition period, between the gospel work and restitution work, it should partake of the character of both. Just as Jesus, while keeping all the ordinances of the dispensation under which he was born, was at the same time, associating with it the power belonging to the faith of the new dispensation. So here, while illustrating the power of restitution, or the new dispensation, the body of Christ will at the same time be giving the closing message of the Gentile age.

"THIS GOSPEL OF THE KINGDOM."

"The kingdom," is "the first dominion," viz. that lost in the first man, and restored in "the second man;" and all types and allegories referring to the natural seed, are given to teach this one great fact of *restitution*.

"THE faith once given to the saints," is necessarily, the *true* gospel of the kingdom. And that it has been almost entirely lost, during the dark ages, and has just now been restored,—during the past 3 1-2 years,—is abundantly evident. Hence, the world at large, have never yet heard the whole gospel of the kingdom; very few upon whom the end is coming, have heard or know *any* thing concerning the *kingdom*, or the good news. And yet, according to Rev. 10 : 11; 14 : 6, and the song from the sea of glass, chap. 15, 4,—and which are apparently one and the same, and are yet future,—a very general *gospel* proclamation is to be made in finishing up the age; and Jesus says, "this gospel *of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matt. 24 : 14).

The kingdom, is certainly that of the second Adam dominion, and belongs to the circumcision, viz. the real Israel of God; and *this* has not yet been preached as a witness to all nations; but the message of the above

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In short then, we are looking for *restitu-*
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"THE faith," (or true gospel of the king-
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peness, for *physical* restitution next spring;
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man, and is in itself distinct from the act of
restitution. Thus the law sustains the idea
hat physical restitution, or whatever Adam
had and lost by the fall, is restored before a
perfect faith can be attained. And restitu-
ion implies not only deliverance from every
physical effect of sin, but it means *life*, the
life which Adam had, whether spiritual or
physical; hence, "he that believeth in me,
though he were dead, (dead in trespasses
and sin), yet shall he live again; and he
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die." Adam *lived* but had not faith; when
restored, we shall again live,—all are to be
made alive *in Christ*, but every man in his
own order, they that are Christ's, at his coming, but the rest of the dead not until the thousand years are finished.

(THE TREE OF LIFE)

This was set before man while he was yet *alive*, viz. before he became spiritually dead. And as the tree of life freely offered to the sinless man, was withheld from the sinner, it does not, as has often been shown, symbolize Christ, where exactly the reverse is true. He offers himself freely to the sinner, "He that hath the Son hath life; and he that hath not the Son of God, hath not life." He came to seek and save that which was lost; while they that be whole need no physician.

What then is the tree of life? FAITH, I answer. And the whole plan of salvation, from the fall, to a finished RESTITUTION, is to teach man to *believe* God.

In the fall, man believed the father of lies, and the fruit of *such* faith, was disobedience and death; in restitution, "having learned obedience by the things which he suffered," man will "eat of the tree of life," and the fruit of that tree will make him "live forever." "Of every tree of the garden thou mayest freely eat," etc. man was free to believe God, but was not compelled to do so; the other tree was also placed within reach, by the temptation to disbelieve; and in believing the tempter, who "was a liar from the beginning," he failed to believe God. Hence as death came by unbelief; so life is by believing, "as it is written, The just shall live by faith."

How then does Christ give life?—"I am come that they might have life, and that they might have it more abundantly." "The life I now live, I live by the faith of the Son of God." He restores life to us, when we are "made alive at his coming." This is restitution, or the life Adam had before the fall. It is the bearing away our sins by the scapegoat. After which comes the final washing of the High Priest's flesh, or *finishing* of our faith. Faith comes by hearing, and hearing by the word of God: and when he who is the author and finisher of our faith, has ended his High Priest work in the final "washing with water by the word," our education will be finished,—"And this is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent." Thus Jesus gives us life, that which was lost; and in finishing our faith, gives us to eat of the tree of life, so that we may have it "more abundantly."

SUMMARY OF THE ARGUMENTS.

The diagram on first page is retained for this September number because we believe very few of our readers have as yet *fully* taken in its WONDERFUL strength. The diagram explains itself; and is based on THESE FIVE ADMITTED FACTS, 1st, The Jewish age terminated in connection with the first advent of Christ, and the destruction of Jerusalem. 2nd, The Gentile age terminates in connection with the *second* advent of Christ, and destruction of the Gentile nations. 3rd, The time and order of events from the birth of Jesus to the destruction of Jerusalem, were associated with the sacrifice of Christ, and his going in as our High Priest to "appear in the presence of God for us." 4th, That the events, connected with the ending of the Gentile dispensation, are associated with the *return* of our High Priest. 5th, That in the *going in*, and *coming out* of the high priest, the law demands a *reverse* order of events.

These FIVE admitted *facts*, pertaining to the two advents, or the going in and coming out of our High Priest, and the ending of the Jewish and the Gentile dispensations, constitute a basis of counter parallels from which much light pertaining to the order of events connected with the second advent, may be eliminated. And every christian who really wants light on the present aspect of events, the closing up of "the times of the Gentiles," and the coming of Christ, no matter what their present views or theory concerning these things may be, ought to see that such great and fundamental facts concerning the two advents, are sufficiently important to warrant their closest scrutiny. And I do not fear to predict that every one who reads this article, and who does not let pride of opinion, or some pet idea of their own, outweigh the one single desire for *truth at any* sacrifice of former opinions; will see that this diagram *is worthy* of earnest investigation. But be assured that if you feel that you are already "rich and increased in goods, and have *need* of nothing," it is because you "know not that you are poor and blind and naked." (This is to the Laodicean *church*, not the world; and who think that in their creeds, and their *piety*, they have enough: and therefore "have need of nothing" more. But what would entitle John Wesley, in his day, to the final position of an overcomer, would, under present circumstances, scarcely save you "so as by fire;" as the pathway was to shine more and more, and it is only "the meat in due season," which sanctifies.)

These facts, viz. that there was a series of developments of the *person* of Jesus, at the first advent; that these developments mark three distinct stages or phases of his advent, and that they were associated with the ending of the Jewish age, and the sacrifice, and the going in of our High Priest, no one will question. The three phases of his advent, each with its peculiar and distinct developments, were 1st, from his birth to his baptism; 2nd, between his baptism and crucifixion; and 3rd, from his resurrection to his ascension. These, as all can see, were *distinct* and clearly defined, one from the other. And it is equally certain that at his second advent his mystical body is to be developed; and that there are different phases of manifestation and work, before he comes with his complete body, as "the desire of all nations," and that this advent and coming forth of the High Priest, is connected with the ending of the Gentile age; and that therefore, his own work, in the development of his mystical body, and the termination of the present system of things, should be, as the law demands, in the reverse order, viz. [the development of the *mystical* body, begins with the head, and ends with the child, or servant element.]

Jesus was crucified in the spring of A. D. 33, and made the sacrifice to cease, in the "half of the week;" hence, the seventy weeks determined on the fleshly seed, did not end until a half "week," viz. 3 1-2 years after the crucifixion, or in the autumn of A. D. 36; after which, in their destruction, there was a tarrying of 34 years. Thus from the birth of Jesus to the destruction of Jerusalem, the time and work were divided as seen in the diagram.

Now we will give a brief synopsis of the facts and arguments pertaining to the counterpart, or ending of the Gentile age.

As the last 34 years of the Jewish system was merely a tarry, in bringing that system to an end, after the seventy weeks determined on them were ended; so in a *reverse order* of things, the first 34 years of its counterpart should be a tarrying time. And we need not stop here to prove that the autumn of 1844 marks the *beginning* of this tarrying. It is not only a fact that the movement in going out to meet the Bridegroom, and which marks the beginning of the tarrying time,

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ended there; but the 2300 days, after which the sanctuary was to be cleansed, ended as was supposed, at that time, but in fact 3 1-2 years after—a fact which, while it does not affect the tarrying time, marks the beginning of the cleansing of the true sanctuary, or "temple of God," with all the more accuracy. (There is nothing in the language of Dan. 8: 14, requiring a definite event to mark the exact end of the 2300 days, any more than there is in Dan. 12: 7, to mark the end of "the time, times, and a half." A scattering of the power of the holy people, was to continue after the one period, and the work of cleansing the sanctuary follows the other; and neither of them has had, or requires a very clearly marked ending; "unto two thousand and three hundred days," then, the next event in order, will be the cleansing of the sanctuary. This is all the meaning the words can fairly be made to imply; while the part of the question referring to the "host," is not answered at all; thus leaving the entire question as to "how long the vision," as indefinitely answered, as is the *same* question in chap. 12: 6.) But a little further on, in answer to Daniel, it is said, that from a certain event, "there shall be a thousand two hundred and ninety days, (but) blessed is he that waiteth, and cometh," etc. And these 1290 days end with the 1843–4 movement, which marks the beginning of this *waiting*. Thus the beginning of the movement for the second part of the diagram, is marked by a fact supported by prophetic arguments, and as unquestionable as is the fact of the birth of Jesus. We know the movement pertaining to the closing of the Jewish system of things, began with the birth of Jesus. And we know *a* waiting time began, at the end of the 1843-4 movement; and there is no room for question that it is *the* waiting from the end of the 1290 "days," to that of the 1335 "days" referred to in Daniel's prophecy. The setting up of the abomination that maketh desolate, is not a difficult matter to determine; the *mother* of the abominations of the earth, and who was "drunken with the blood of the saints," is certainly the one that "maketh desolate." And she was "set up," in the seat of the dragon, when the Goths, the last of "the ten kings" which opposed her, were subdued. And the Gothic kingdom of Italy fell, with their last king, Tieus, in A. D. 553, (see Gibbon, and other historians).

Measuring from 553, and 1290 prophetic "days," reach to 1843; but with the fall of a kingdom, matters are not instantly adjusted, or opposing elements reduced. And as that to which the 1290 days pointed, did not begin until the end of the movement, in 1844, it in no way weakens the argument, to suppose that the Gothic opposition was not completely subdued, so as to meet the requirements of the prophecy, until a few months after the fall of their last king.

The tarrying of the Bridegroom, and the *waiting*, has been from the autumn of 1844, or end of the movement in which "they took their lamps and went forth to meet" him; "and while the bridegroom tarried they all slumbered and slept." The *waiting* is, evidently, until the kingdom, to be set up "in the days of these kings," is organized, since Daniel's prophecy refers almost exclusively to the pulling down, and setting up of kingdoms. Hence, the waiting, will end before "the times of the Gentiles" end; even as at the first advent, there was a "waiting for the consolation of Israel," which was satisfied long before Jerusalem was destroyed.

The above application of this prophecy is so directly Scriptural, both as to what "the abomination that maketh desolate" refers, and also to the measurement of the "days," and is so clearly supported by facts, that all are without excuse; there is not and never was an *argument* against this application as to *what* the abomination that maketh desolate means, nor against the so called "day-year theory." Those who oppose this application, and *say* that a prophetic day, given to measure *symbols*, is itself *literal* time, never even attempt the impossible task of proving their position. No facts of history, and no text of Scripture is ever cited to prove that any *prophetic* time, given as the measure or duration of symbols, was ever fulfilled in the way they *say* that it means; O no! these people do not deal in *facts*, or proof of any kind. They do not believe that a prophetic day, symbolizes a year; therefore *you* ought not to believe it, is what they claim.

But the fact that the church of Rome is "the woman" carried by the Roman "beast," that she is the mother church of the church-state, or harlot system, called "the ABOMINATIONS of the earth; and having that name on her forehead; together with the fact that she *has been* "drunken with blood of martyrs and saints;" locates the symbol, beyond the possibility of doubt,—except with those who prefer to lean on the *opinion* of somebody, while rejecting world-wide facts.

Again, the *fact* that the "ten kings" who

See Sept.

were to agree and give their strength to the papal beast, had a fulfilment; and that the Goths were the last to submit, and that until *they* were subdued, papacy did not have undisputed control, as the church, or spiritual arm of the empire; and did hold that position, dating from the fall of the Gothic, or Arian kingdom of Italy; and that from the time she was so "set up," or the woman with that name on her forehead, was thus fully seated on the Roman beast, "A thousand two hundred and ninety (prophetic) days," end just where a *waiting*, in every sense of the word, did actually begin; I for one, can stand entirely free from doubt, on such a foundation of the *facts* of fulfilled Scripture.

The above is, in brief, all we have to offer as proof to mark the autumn of 1844, as the beginning of the counterpart to the 71 years which were required to bring to an end the dispensation under which the *first* advent took place. Additional proof, however, is found in the wonderful harmony in the diagram itself; in which facts and measurements are found, which could no more be a *chance* arrangement, than is that of the existence of our earth a work of chance. Nor is this one whit too strong a statement.

After the ascension of Jesus, in the middle of the "one week," in which the covenant (or *testament*) was to be confirmed with many, (Dan. 9: 27); a period of 3 1-2 yrs. or the last half of "the week," remained for the accomplishment of that work; hence, THE faith once delivered to the saints, and which constitutes "the new covenant," was "confirmed unto us, by them that heard him," during that 3 1-2 years. While the counterpart to that 3 1-2 years is, from the *autumn* of 1878 to the spring of 1882, as can be seen by looking at the diagram. Now, if this movement is what it purports to be, THE faith once delivered to the saints, *should* have been restored, during this last named period, as the counterpart to the confirming of THE faith, in the 3 1-2 years after his ascension, (this last, of course, being the 3 1-2 years before his return). The falling away, and teaching "doctrines of devils" for the "doctrines of Christ," so that Jesus could say, "nevertheless when the Son of man cometh, shall he find THE FAITH on the earth," (R. V.), is so clearly and repeatedly foretold, and so fully sustained by the facts, that if *any* of the church are to have on the "whole armour," so as to be able to stand in the evil day, there would be a necessity, in their case, that "THE faith" should be thus restored, is certainly plain enough to all. And whether what we have concerning the atonement, the nature of Christ, what salvation means, restitution or the second Adam dominion, etc. is THE faith, or true "gospel of the kingdom," or not; it is certainly *our present* FAITH, and what we *believe* to be "THE faith once delivered to the saints;" and has been restored, or at least obtained, at this particular time, or from the *autumn*, (September) of 1878, to the spring of 1882.

Strange, isn't it, that we should, (just at that particular time), change almost every article of our faith? Thus having our lamps filled with a new supply of "oil." And as truly as this diagram represents the true *order of events*, just so certain is it, that our present faith, obtained since the autumn of 1878, is "*the* faith once delivered to the saints."

This certainly *looks* as if the movement, thus far, answers to the diagram. We cannot show "them which are without," all the force of this work of the restoring of "*the* faith;" *they* cannot see it, until they see the beauty and grandeur of *the faith;* only we who have experienced it, can fully realize all the power there is in this special feature of the diagram. And I sometimes fear many in the movement do not as yet half appreciate the exceeding strength of this *beginning* of the fulfilment of the diagram. But the strength of the next point, like that of the beginning of the tarrying in 1844, may be seen by any one who *desires* to see.

If the diagram is true, or gives the true order of events in the coming out of the High Priest, and development of his body; then the first stage in the development of the mystical body, should be the counterpart of the 3 1-2 years of the development of the *man* Jesus Christ, at the first advent; and was due to begin last spring, or with the present Jewish ecclesiastical year. And the jubilee argument proves that "the times of restitution of all things," began with this present Jewish year; and is the only *time* named in the Bible, with which the coming of Jesus is directly associated, "And he shall send Jesus Christ, . . whom the heaven must receive until the times of restitution of all things," (Acts 3: 21). (There is not a word about the coming of Christ at the end of the 2300 days, or the 1260, or 1290, or 1335 days, or any intimation that he is due, only as it is here associated with "the times of restitution;" and to *assume* that he is due at the

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end of any one of those periods, is *only* an assumption, and is begging the question. It was *assumed*, in 1844, that "Unto 2300 days, then shall the sanctuary be cleansed," was equivalent to saying, "then shall Jesus be revealed." But this was because we did not understand that *we*, the living church, are the temple or sanctuary of God, (see R. v. margin of 1 Cor. 3: 17). It has been assumed that Christ was due, at the end of the 1335 days, but it does not *say* so. To stand in his lot, may refer to something for Daniel, to transpire some time after his resurrection; hence, *that* measurement does not determine the time of either stage of the advent. But the heaven must receive him "*until* the times of restitution." Hence, if the times of restitution have commenced, we may Scripturally look for him; and "unto them that look for him, he will appear," etc. And even this does not say that he comes at the very moment the times of restitution begin. Nor do we look for him *until* we cross the Jordan, *next spring*.

THE TIMES OF RESTITUTION.

The beginning of "the times of restitution," may be clearly determined; because, the Jewish year is determined by the equinox, and hence, no changing of "times and laws," can affect it. The argument is briefly this:—From the time they came into possession of their land, (at the division of the land by lot), until the end of the last Jewish ecclesiastical year, in April, 1882; was 3450 years.—The details and chronology of this measurement have been given many times over, and need not now be repeated.

The jubilee or sabbatic system to the land was to come into effect when they came into possession of it; viz. they were to cultivate their fields and vineyards six years, and let them rest during the seventh year; and repeat this *seven times;* that would make forty-nine years; then the fiftieth year was a jubilee, (see Lev. 25:). And a jubilee year or "fiftieth year," (verse 10), was the time of the restituion of all things; they were to be delivered from bondage, and the redemption of their possessions, was made a special point, see entire chapter.

Now as this system of *counting*, is a part of the law, it cannot pass away till it is fulfilled. And when we read about the coming of Jesus, "whom the heaven must receive *until* the times of restitution of all things," and that when we believe, we "are sealed with the Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession," it is clear enough as to what the jubilee system points to; and we *know* that it cannot pass away until it is fulfilled. Hence, measuring from the time they received their typical inheritance, and where God commands them to begin this system of sabbaths to the land, (see Lev. 25: 2), "When ye come into the land which I give you, *then* shall the land keep a sabbath unto the Lord," etc. we have the beginning of a system of multiples of *literal* years, which must go on until they terminate in the "times of restitution." This system did not begin when they came out of Egypt,—as one Thurman, foolishly claims,—but "when ye *come into the land* which I give you,' etc. It did not begin when they crossed over Jordan, (see Josh. 1: 11), "For in three days ye shall pass over this Jordan, *to go in* to possess the land." It began when they came into their possessions, viz. when God gave it to them by lot; so that they had fields, etc. which they cultivated, "six years shalt thou sow," etc. is the command, in beginning to count the cycles; and during the war, their camp remained at Gilgal, and therefore they had neither fields nor vineyards, until the division of the land: but lived on the "spoil" of their enemies, (com. Josh. 5: 10, 6: 11, 14, 9; 6, 10: 43, etc. where it will be seen that after their various battles, they returned to their camp at Gilgal; (thus proving that they did not "sow, or prune," during that 6 years, and hence, did not "come into their land," as the jubilee system required, in beginning to count the cycles, until the land was divided unto them by lot). They crossed over Jordan "to go in to possess the land;" and it required all the time of the war, "to go in to possess it;" "and when ye come into the land which I give you, *then* shall the land keep a sabbath." etc.) We are thus particular, as the true beginning is a vital point. Nor could the idea of losing, and redeeming their possessions, so that they could buy or sell, etc. apply, until they had fields and vineyards to lose, and to redeem.

Now, as before stated, when they came into their land, they were to cultivate their fields six years, and the seventh should be a sabbath; and this seven years, multiplied into itself, would bring them to their "times of restitution," viz. the fiftieth year, and in which their system of sabbaths was complete. And all buying and selling must have reference to this fiftieth year; as neither the land

nor their persons, could be sold for ever; a redemption must be granted. (See Lev. 25: 15, 23, 24, 40, 55). And in this jubilee, the entire system was fulfilled; then, at the end of that jubilee year, when all things were restored, they entered another series of seven-year cycles, and which were to terminate, or be fulfilled in another fiftieth or jubilee year. Thus repeating that system of multiplying the one fraction of the system, viz. the seventh year sabbath, into itself to reach to the next "times of restitution of all things, (see verse 8); just as they continued to repeat all things under the law, the atonement, etc. 'for the law having a shadow of good things, to come, and not the very image of the things, can never make the comers thereunto perfect." And yet the system cannot pass away until it is fulfilled in the great, or true restitution associated with the return of Jesus, and of which those under the law, were the "shadow."

Their system of sabbaths to the land terminated at the captivity; and counting from the time they came into possession of their inheritance, nineteen of these jubilee cycles transpired, and thirteen years over, when the captivity occurred, and the typical jubilees, and seventh year sabbaths terminated.

Now one of two things follows of necessity; either that system of typical jubilees passed away with their *last* jubilee, and without a fulfilment, or some larger and antitypical cycle began where the typical ones ended. So far as the Jews know any thing about it, the jubilee system passed away at the Babylonian captivity; since which, their inheritance has been in the hands of the Gentiles. But as we know that "it is *easier* for heaven and earth to pass, than one jot of the law, until all be *fulfilled*," and the typical jubilees *have* passed away; hence, there is no room for any opinion in the matter; an antitypical cycle *must* have begun, where the typical ones ended.

The seventh year sabbath to the land was fulfilled in the jubilee to which it pointed, and when thus fulfilled, one complete sabbatic cycle, and of which the seventh year sabbath was a fractional part, was fulfilled, or filled full; then a similar round of seventh year sabbaths, pointing to, and to be fulfilled in a second jubilee, would begin. But the jubilees, or times of restitution of all things under the law, point to something; and we all very well know what that something is. And as they were to be repeated, and each one pointed to that other "something, they are necessarily fractional parts of that to which they point. Now the system in the law required that the seventh year sabbath, and which was a fractional part of a *complete* sabbath, should be multiplied into itself, to measure to that in which these fractional parts were fulfilled; and this system continued, requires that the *jubilee*, and which is a fractional part of something, be multiplied into itself, in order to measure to that in which *they* are fulfilled. This is an *anti*-typical cycle, it is true; but as we have seen, the antitypical cycle *must* have begun, where the typical jubilees ended; or the system of jubilees passed away without being fulfilled; and which is impossible.

This fractional part of the final perfect jubilee, (in which we *know* the jubilee has its fulfilment), multiplied into itself, is 50 times 50 years; and measuring from their last jubilee, should reach to "the times of RESTITUTION of all things, if the principle, as given in the law is continued. And from their last jubilee, and which must have occurred 13 years before the captivity, (as has been shown), 50 times 50 years ended with the Jewish year ending last spring; as may be seen by adding 13, 70, 536, and 1881.

This is in brief, the jubilee argument; or at least one part it:—this system of multiples began when they came into possession of their land; it points to the final restitution of all things, and cannot pass away until it is fulfilled. The *typical* jubilees passed away 2500 years ago; and the *principle* of multiplying the fractional part of a typical jubilee into itself, (Lev. 25: 8), is here carried out by multiylying a typical *jubilee* into itself, to reach to that in which *it* is fulfilled; and if, as one of the prophets, Moses spoke "of the times of restitution of all things, (which God hath spoken by the mouth of *all* his holy prophets since the world began,") he spoke of it in this system of cycles. And to *believe* Moses, is to believe what he taught—not the letter, but the real spiritual meaning. This system of multiples was as truly a part of the *law*, as was the result which came from those multiples; and if *that* much of the law could pass away and have no fulfilment why not all of it? But, the times of RESTITUTION of all things, was due to begin as seen in the diagram, with the beginning of this present Jewish, or rather Bible year, 1882. And as before remarked, this argument, like each of the others, is entirely independent; and yet terminates in *harmony* with the diagram.

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of the present age, when the "net will be drawn ashore," and the "time of harvest" begin, terminating in 1885; or the argument on the "Times of the Gentiles" terminating in 1915, we can at present give no review. But each argument and measurement is complete in itself, and although entirely independent of the diagram, they end in such a way as to *make* this reverse order of the diagram. And certainly its counterpart, from the birth of Jesus to the destruction of Jerusalem, or the ending of the Jewish age, was not a human arrangement, whatever may be said of the ending of the Gentile age, in this reverse order.

We do not expect to get every detail and event connected with the coming of Christ, and the ending of the age, without a mistake; but we firmly believe that the truth concerning these grand and glorious events, is being developed more and more; and that in this diagram we have the outline, and in a general way the *character* of the events before us; and are truly *walking in the light.*

THE FORTY-FIVE YEARS:

Or why we are looking for Christ next year.

"Nay; but as Captain of the host of the Lord am I now come," (Josh. 5: 14).

This strange occurrence, and brief visit of "the captain of the Lord's host," is the type, we understand, of the coming of Christ, as he is to manifest himself to his church; and this appearing, is one of the many events for which we are looking to transpire during the spring and summer of 1883; and for the following reasons. But first, it may be asked, is there not evidence that the first phase of the advent has already transpired, with the ushering in of the "times of restitution" this last spring? No, I answer; there is no evidence that Christ *has* come. We have taken it for granted that when "the times of restitution" should begin, Christ's coming would be immediately due; but there is no such necessity in the case, as we shall see.

Just what Acts 3: 21, teaches is, that Jesus was not due, *until* the times of restitution; and that then he would be due. But that does not prohibit the fact that the *exact moment* of his coming may be controled by other Scriptures. The "times of restitution of all things," cover an entire age; and his coming is the one great event associated with the bringing in of that age, and will occur in some order, and bear some relation to *other* events associated with this change of dispensation. The above text in no way warrants the extravagant idea, that the *moment* "the times of restitution" begin, that very moment Christ must be here. The *type* teaches us that we come to Jordan, and remain one year, or until next spring, before crossing over; and that the "Captain of our salvation" does not come until then. And this in no way clashes with either the letter or spirit of the statement in Acts 3: 21: indeed, to associate his coming with other and preparatory events, such as are implied in the Joshua type, would be in harmony with what we should expect, when we consider the clearly defined stages of his first coming. Each and all of them, as the babe, as anointed Prince, and as the "perfect man" and Priest, were marked by "heavenly" visions. And that either stage of his second coming should be obscure, (to his "friends,"), and only assumed, on the strength of *argument*, is not in character with Scriptural teaching. That the *world* are to remain ignorant of his coming, and, in the days of the Son of man, are to eat and drink, and *know* not, is true; but there is to be no darkness, and no guessing that "may be he has come," by the household; at least there is no Scripture teaching any such thing. And in the type, there is no obscurity; they removed to Jordan, and lodged there before they passed over. "And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you." And it is in connection with the crossing over, and before they begin to subdue their enemies, that the *coming* of the captain of the Lord's host, occurs. And although it might have been an unexpected event to them, it was arranged for our instruction, so that we might not be taken by surprise, but look for him at the time he is due; "and unto them that look for him, will he appear, without sin unto salvation."

The fact that we have supposed that his coming would be a matter of conjecture, assumed on the strength of argument, etc. we are now satisfied was a mistake, we do not believe it is Scriptural. And yet it seems the law requires that after he appears, in connection with the scapegoat work, he shall withdraw from sight, until he puts off the High Priest's robe, preparatory to the washing of his flesh.

Now we give a review of the argument and reasons why we look for the coming of Jesus, and physical restitution, next spring.

That the 1290 "days," of Dan. 12: ended with the 1843–4 movement, and the *waiting* time began, is already clearly understood, and that the waiting is forty-five years; or until the end of the 1335 "days." And also that this *waiting*, follows the ending of the 2300 days; and is for the cleansing of the sanctuary, "Unto 2300 days, then shall the sanctuary be cleansed," and other work due prior to the *standing in our* "lot," whatever that may be.

Now of this forty-five years' *waiting*, Dan. 12: 12, there is a type; and one of which we have inspired authority for its application, (see 1 Cor. 10: 1–11, and margin of v. 11). The coming out of Egypt, and entering Canaan, is in many ways typical of our salvation; they ate that bread which came down from heaven, —in a certain way—and we eat of that bread, (John 6:50). And the church have always understood that in some antitypical sense, they too, are "bound for the land of Canaan." But types may continue to point to their antitype, all through a dispensation, yet their *fulfilment*, is at the end of the age. There was not one jot of the law, nor one single type which even began to have a fulfilment, until the birth of Jesus, or until the period set apart for the *ending* of the Jewish age. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil," (Matt. 5: 17); and with the birth of Jesus, "born of a virgin," the law and the prophets *began* to be fulfilled, (see Matt. 1: 22; 2: 6, 15, 17, 23, &c. &c. And not until the beginning of this counterpart, or ending of the Gentile age, do the fulfilment of the types and shadows again commence; hence, it is said, (1 Cor. 10: 11), after referring to the things which happened to Israel, and which are *types*, or figures, that "they were written for our admonition (instruction) upon whom the *ends* of the *ages* are come," (REV. VERSION); viz. the instruction of those living at the ending of the Jewish age, and we who are living at the ending of the Gentile age. And these things have a *fulfilment*, at no other time.

On going out of Egypt, and sending the spies, (Num. 13:) the apparent plan was to enter at once upon their inheritance. But it was stopped, there was a tarrying: and not until the end of "forty and five years," did they actually receive it, (com. Josh. 14: 7, 10). And this 45 years of *waiting*, was for the *same purpose* in the type, as in the antitype, viz. first, for the cleansing of the sanctuary; and second, until they should overcome the enemy. The people or church, was his sanctuary then, even as now, "Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back," (Ps. 114: 2). "For ye are a sanctuary of God, (1 Cor. 3: 16, margin, R. V.). —"Then shall the sanctuary be cleansed." In the type, before crossing the literal Jordan, it was cleansed from a rebel element; in the antitype, and before crossing the spiritual, or antitypical Jordan, it must be cleansed from error, or "doctrines of devils." And it was *after* they crossed the Jordan, and were circumcised, that they subdued their enemies. And that this type is for our instruction "upon whom the *end* of the age," (the Gentile age) is come, there can be no question; the forty-five years from sending the spies, to the division of the land, embracing for *them*, exactly what the diagram, the doctrine of RESTITUTION, and *all* the evidence and arguments pertaining to this movement, show to be due for *us*, in the forty-five years between the end of the 1290, and that of the 1335 "days" of Dan. 12: leaves no room to question the application.

The division of the land occurred in the early autumn; and from the crossing of Jordan to the division of the land, was *six years* and a fraction; (the fraction being the time between "the tenth day of the first month," the day they crossed over, and the time in the autumn, "of the first ripe grapes). And the forty-five years of *waiting*, from sending the spies, until their possessions were divided unto them by lot; and the forty-five years of *waiting*, from the end of the 1290 "days" "Blessed is he that *waiteth* and cometh to," etc. when Daniel is to stand in his lot, being an equal period of time, marks the time for *our* crossing the Jordan, as *six* years (and a fraction) prior to the end of *this* forty-five years, and which "waiting" began in the autumn of 1844. From the sending of the spies, to the crossing of Jordan was, in round numbers, 38 1-2 years; while 6 1-2 years, after they crossed over, completed the 45 years. So from the autumn of 1844, 38 1-2 years, reach to the *spring* of 1883; and 6 1-2 more, will bring us to the end of the 1335 "days." And counting from the spring of 1843, (where the movement was really separated from all the nominal churches), and the spring of 1883, will complete the "forty years'" wandering in the wilderness.

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we look to next spring, with so much interest. It is not from the type alone, but from the prophetic periods also, that this conclusion is reached. And it is supported by the diagram, and perfect harmony of the whole arrangement with all its types and measurements. And last but not least, by the fact that light is given only as it is due; hence, if we were not about to cross over, the truth concerning RESTITUTION, or the real "promised land," would not be given; in other words, the spies would not have been sent the second time.

MICAH 7: 15:

"According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things; the nations shall see and be confounded at all their might."

The above text has at various times, been applied to the coming out of Egypt, through this whole history, and seems to apply in this way with considerable force in *some* points; but, in that case, the coming out, would embrace the wilderness state, the wilderness being called "the wilderness of the land of Egypt," (Ezek. 20: 36. And they certainly were not entirely free, until the reproach of Egypt was "rolled away," (Josh. 5, 9). But although the "coming out of Egypt," applies in various ways, in the ending up of the Gentile age, this special text evidently refers to the "days" in which the plagues were being executed under Moses and Aaron, since the "seven last plagues," and of which those in Egypt were typical, are yet future, and belong to "the great day of his wrath." "The days of the coming out of the land of Egypt," were *twenty six*, see the first appearing before Pharaoh, Exo. 5:1, and compare v. 6, and 14; giving *two* days. Now see 7: 15, *one* day, and v. 25, *seven* days. 8: 10, *one* day, v. 20, *one* day, v. 29, *one* day. 9: 5, *one* day, v. 13, *one* day, v. 18, *one* day. 10: 4, *one* day, v. 13, *one* day, v. 22, *three* days. Then they took up the lamb chap. 12: 3, and kept it *four* days, v. 6; and went out of Egvpt early the next morning or the 15th, Num. 33: 3, *one* day: total 26 days. And this twenty-six, from the end or forty-five, measure to the end of the 71 years, or end of "the times of the Gentiles."

QUESTIONS AND ANSWERS.

Q,—What relation has the crossing Jordan in the Joshua type, to that of the Elijah type?

A,—There is one marked difference, and which is quite sufficient to show that they are entirely distinct, and must be so understood, in reference to their application; I refer to the fact that the one is a type of our entrance from the wilderness into Canaan; and the other is, with Elijah, a passing out of Canaan forever. And to make sure that the two should not be blended, and so make confusion, the two crossings of Jordan are in opposite directions; Joshua goes into Canaan and Elijah goes out of Canaan. Each one has its own special line of truth to be followed out, and is *entirely* distinct. Elijah represents the gospel church, as *smiting* the waters, and not only passing over Jordan, but in doing so, passing out of spiritual Canaan; and hence, into *immortality*. In other words, the Elijah type represents the gospel church in this closing movement, which is the fulfilment of "the *coming* of Elijah the prophet, before the great and dreadful day of the Lord," and his smiting the waters and crossing over, is his work, what he is to do, viz. judge the world, turn the hearts of the fathers to the children, and the children to their fathers; do THE CHRIST work, or "restore all things." And having done his work through the judgment or 1000 year age, the Christ body will leave Canaan, the incorruptible or *spiritual*, and pass on into the immortal or *spirit* condition. *This* is the Elijah type, and its outcome; while the Joshua type prefigured only the entrance into Canaan, and "the redemption of the purchased possession."

Q,—What do you mean on pp. 8 July No. "And yet he may awake from his sleep in 1885; when the ruling element of the body of Christ attains to its perfect condition." We understand that the 'house will be full,' at that time, but do not see that we attain to the perfect condition until the washing in 1889, or thereabouts, O. S. BARR.

A,—The statement, "Thou shalt rest, and stand in thy lot at the end of the days," does not forbid the idea that Daniel may be raised and *prepared* to stand in his lot, before the "end of the days." And we have no exact evidence as to *when* the washing of the High Priest's flesh is due. At present, the weight of evidence seems to place it not far from the end of the 3 1-2 years upon which we have now entered; and certainly before the kingdom is organized. But the perfect condition of the living church, I apprehend, is in one sense, complete in restitution; in other words, restitution is the coming of that which is perfect; not in the ab-

stract, not in faith, or in knowledge, but certainly in the physical, and in a freedom from sin and all its effects. And *this* is the perfection to which we attain before the washing, referred to; it is at least, the beginning of that which is perfect, and the point to which the living attain, before any of the dead are raised.

We have some questions laid over for lack of space, and others because they are not pertinent to the present special points of interest.

HIGHLANDVILLE, MASS. AUG. 1st 1882

My dear brother, perhaps you would like to know how I am walking, and what effect the late disappointment had upon me. I *was* disappointed, but am over it now, and have forgot most all about it, because I am so occupied in rejoicing over the wonderful light. Never has my faith been so strong; never did I have such an independent faith; I rest upon no human wisdom, I am fully satisfied we are right. The fulfilment of the type as respects the spies is wonderful indeed, I am amazed. Thicker and faster comes the evidence of the correctness of our position, it is almost overwhelming. Truly the Lord is good to us. O. S. BARR.

ARMAGEDDON.

There's a sound of muttering thunder
in the distant eastern sky,
And the flash of bold lightning
has its way to the wondering eye,
And many a cheek grows pallid
at the seer's warning cry,
The judgment's rolling on!

The plow has left the furrow
to be moulded into spears,
And the sword is wrought of pruning hooks
with strange portentous fears,
While many a watchman's crying,
in these grand prophetic years,
The judgment's rolling on!

The wicked nations of the earth
like drunken men shall reel,
'Mid the shock of marshalled armies
and the clash of glittering steel,
And the cannon's mouth shall thunder out
in wild terrific peal,
The judgment's rolling on!

"The whole creation travaileth
and groaneth until now,"
As the myriads upon myriads
to Apolyon's mandates bow,
But there's nothing that can hinder
God's irrevocable vow,
The judgment's rolling on!

'Tis "thus far, and no farther,"
that the Wicked One can go,
With his sowing and his reaping
in this fallen world of woe,
For Jehovah whom we're trusting,
is his all-avenging toe,
The Judgment's rolling on!

The armies of the heavens
on their steeds of spotless white,
With the "King of kings" for captain,
clothed in robes of living light,
Make haste their preparation
for great Armageddon's fight,
The judgment's rolling on!

The heavens soon shall open
for the coming of the Lord,
Ye can almost see the glory,
O ye saints who trust his word,
Ye shall hide in his pavilion
while the floods of wrath are poured,
The judgment's rolling on!

On the riven Mount of Olivet
his burning feet shall stand,
With his enemies before him
gathered out of every land,
He shall scourge the wicked nations
with his dreadful sword in hand,
The judgment's rolling on!

"Come ye blessed of my Father"!
to the righteous He will say,
Ye shall wear the conqueror's diadem
that fadeth not away,
And shall sit on thrones of judgment,
bearing universal sway,
Forevermore, *Amen!*

Rochester, N. Y S. WHITE PAINE.

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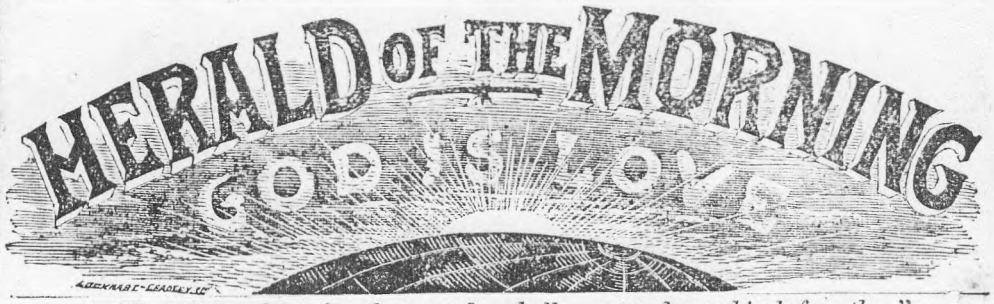
CRUCIFIXION.

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

Entered as second class mail matter at Rochester P. O. Rochester, N. Y.



"All nations whom thou hast made, shall come and worship before thee,"

VOL. 15. ROCHESTER, N. Y. OCTOBER, 1882. No. 4.

DIAGRAM OF THE ENDING OF THE JEWISH AND GENTILE AGES.

The following shows the order of events from the birth of Jesus to the destruction of Jerusalem; and from the birth of the present movement in 1843–4, to the end of the "times of the Gentiles;" and the wonderful relation between the ending of the two AGES or dispensations.

As the events pertaining to the ending of the Jewish age were associated with the first advent, and those pertaining to the ending of the Gentile age to the second advent, and the one was the going IN of our high priest, and the other his coming OUT, the events are *necessarily* in the REVERSE ORDER.

From the birth of Jesus, at the bottom of the diagram to the destruction of Jerusalem was 30, 3 1-2 and 3 1-2 and 34 years; or a total of 71 years.

The 70th week ending in the autumn of A. D. 36

Ascension of Jesus

CRUCIFIXION. ✝

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

A. D. 70. Jerusalem was destroyed after 34 YEARS OF TARRYING,	1844, end of 1290 days, after which 34 YEARS TARRYING TIME,
beginning in the autumn of A. D. 36.	ending in the autumn of 1878.
CONFIRMING "THE FAITH," (3 1-2 *years*)	RESTORING "THE FAITH," (3 1-2 *years*)
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baptism of Jesus. WAITING 30 YEARS for "the child Jesus," after "he took the form of a servant and was made flesh." BIRTH OF JESUS.	1885 WAITING 30 YEARS for the child or *servant* element of the kingdom, or until 1915, and birth OF THE "WIFE."

As the order of events in the first diagram is from the bottom towards the top; for the going in of the High Priest; the other is from the top to the bottom, or in the reverse order, for his coming out. The various dates being marked, like the first one, by prophetic measurements and *facts*.

The 1290 days.

The 2300 days.

Return of Jesus. and Times of restitution,

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Times of the Gentiles.

THE FIRST DOMINION.

"And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion," (Micah 4: 8).

This dominion, lost in Adam, and to be restored in Christ, is the "dominion under the whole heaven." "Subdue the *earth*, and have dominion over every *living* thing that moveth *upon* the earth," was man's prerogative; "Thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet." This was the kingdom or dominion, over which man was to be supreme, and which was lost, and is to be restored in Christ, "Unto thee shall it come, even the first dominion."

RESTITUTION, or a bringing back of that which was lost by the fall, is the one great theme of the Scriptures, and its accomplishment, the one great purpose for which God sent Christ into the world; it is that of which God hath spoken "by the mouth of all his holy prophets since the world began;" and the Holy Spirit of promise is "the earnest of our inheritance until the redemption of the purchased possession." But before entering into possession, or standing in our "lot," (Dan. 12: 13), we "cross over Jordan," experience spiritual circumcision, and "overcome" the enemy. "And he that overcometh, shall inherit all things, and I will be his God, and he shall be my son."

This "first dominion," restored, is the kingdom which the God of heaven is to set up "in the days of these kings;" it is "the stone" that smites the image on the *feet;* "And the stone—in process of *time*—became a great mountain, and filled the whole earth." And this "increase of his kingdom," will result in the subjugation of all his enemies, "for he must reign, till he hath put all enemies under his feet.—The last enemy that shall be destroyed is death." And as death is not destroyed until after the "thousand years," (see Rev. 20:), it follows that "the times of restitution of all things," must embrace the entire millennial age; and the work of the true antitypical Elias, who is to "restore all things," (Matt. 17: 11), will only then be ended. And it is then he delivers up the kingdom "to God, even the Father; when he shall have put down all rule, and all authority and power." Thus, as can be seen, RESTITUTION is the one great work of Christ—and his body, THE CHRIST, —and when complete, and all who die in Adam have been made alive in Christ, his work and reign, as the second man Adam, will be ended. He himself, being the first-fruits, or "firstborn from the dead," while his mystical body, or they that are Christ's, will be made alive, "at his coming;" but "the rest of the dead—in Adam—live not again until the thousand years are finished."

A HEAVENLY KINGDOM.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom," (2 Tim. 4: 18).

To the tabernacle—made with hands,—there was the *court*, the *holy place*, and the *most holy*. On the plane of "the true tabernacle, which the Lord pitched and not man," the court represents the place of sacrifice and death; or the present condition of corruption in which mankind are doomed to death, as a sacrifice for sin. The "holy place," (or through the first vail), represents the incorruptible, or restored and perfect condition,—the condition of "the royal priesthood and holy nation," during their reign on earth. While the "most holy," or "through the second vail," represents immortality,—that which flesh and blood cannot inherit, no more than can corruption inherit incorruption.

Incorruption, or "the holy place," and immortality, and beyond the second vail, or the most holy, are conditions into which Jesus entered, as our High Priest, (see Heb. 9: 24). And these "holy *places*,"—in the plural— and "which are the *figures* of the true," (same verse), are "the heavenly places," or "heavens," (in the plural, chap. 4: 14), into which our forerunner has entered. That which pertains to "the *true* tabernacle," is called *heavenly*, "heavenly things," "heavenly country," "heavenly kingdom," "heavenly places," "heavenly Jerusalem," etc. And this *heavenly* kingdom, or heavenly country, is that to which the worthies who "died in faith, not having received the promises," looked. It was not literal Palestine, but this *heavenly* country to which the spiritually minded, or those who died in faith were looking: "For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out—the old typical land of promise—they might have had opportunity to have returned; but now they desire a better country, that is, *heavenly;* wherefore God hath prepared for

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them a city," (Heb. 11: 15). And Paul includes all the saints of past ages, from Abel down to *David*, and *Samuel, and the prophets*, as having obtained a good report through *faith*, but "received not the promise: God having some better thing for us, that they without us should not be made perfect,"

If the promised land was Palestine, and the promised seed was Isaac, tell me how it was that David, the king of literal Israel, and of the Jerusalem of that typical system, "obtained a good *report* through *faith*, but received not the promise." Faith is the evidence of things *not seen*. Then David did not *see* that country, and city to which they journeyed,—only by faith, having seen them "afar off, and were persuaded of them, and embraced them, and—all alike—confessed that they were strangers and pilgrims on the earth, . . desiring a *better* country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." "And these *all*,—Abel, and Noah, and Abraham, and Moses, and David, and Samuel and the prophets,—having obtained a good report through faith, received not the promise; God having provided some better thing for us,—better than typical Canaan and a corruptible kingdom—that they without us should not be made perfect, (verse 39); and we know "that which is perfect," has not yet come.

In this chapter, those like Abraham, who had *not* come into possession of "the *letter*" of the promise, and those like David, who *had* possessed literal Canaan, are both alike represented as still waiting for the real promised land; and expecting it only in a resurrection, (ver. 35). And that God was not ashamed to be called their God, proves that the resurrection, and *better* country, (better than "that from whence they came out," was what their faith pointed to, as the promised land; for Moses at the bush, in calling God, the God of Abraham, proves the resurrection, (Luke 20: 37). And it was because they were not mindful of the typical Canaan, but looked to this *heavenly* country and the resurrection, that "God who quickeneth the dead, and calleth those things which be not as though they were," was called their God. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son," "and if sons, then heirs,"—"heirs according to the promise." And according to the New Testament there is but one way to become a son and heir, and this way is *not* by virtue of being a descendent of literal Israel, nor will that have the slightest bearing, here or hereafter; now "They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed," "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." "And except a man be born again he cannot see,—or enter into—the kingdom of God." And it is only in the resurrection, or when born from the dead, that we become actual sons, "children of God, *being* children of the resurrection."

How strange that any believer in "This gospel of the kingdom," could ever suppose that old Canaan is any thing but the *letter*, or a figure of the promised land. Did not the law of Moses give them the land of Canaan by lot? And if they lost their possessions, did it not give it back again every fiftieth year? And yet the law could not give them the real country, that is, the *heavenly*; "For the promise, that he should be heir of the world, was *not* to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect," Rom. 4: 13. What can be plainer than this? In the first place, the apostle, seeing the *real* or spiritual meaning of the promise to Abraham, and to be realized only in the resurrection and RESTITUTION or "the heavenly country," *i. e.* "the first dominion," the "all things," to be put under his feet, (Heb. 2: 8), bursts out with the idea of Abraham being heir of the *world*; while in the allegory, or letter of the promise, *Canaan* is all that is ever mentioned; a land having its definite boundaries. Then again, we know that they which were of the law, *were* heirs to typical Canaan; it *demanded* that every man should have his own special portion thereof, and should not dispossess himself, or sell it; it could be sold only for a time, "in the jubilee it shall go out, and he shall return unto his possession," (Lev. 25: 23). And yet they which were of the law, or those born after the flesh, are not heirs to the *real* inheritance, and which both Abraham and David saw, only by faith, and to be realized only in the "better resurrection, and the *heavenly* country;" "for if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore *it is* of faith, that it might be of grace; to the end the promise might be sure to all the seed." "And if ye be Christ's, then are ye Abraham's seed, and

heirs according to the promise," Gal. 3:21.

The natural seed are not the children of God, they are not the children of the "free woman," hence are not heirs of the promise made to Abraham, (only in type); the kingdom of God was taken from them, to be given to another people; and they cannot enter into it until they are born again, and experience the circumcision of Christ, in "putting off the body of the sins of the flesh;" and in him, there is no difference between a natural circumcised descendent of Abraham, and a Hottentot of south Africa. And the fact that our Age-to-come brethren cannot rise, *in this*, above "the letter" of the Old Testament, is indeed lamentable. When the Jews, or natural seed of Israel "return to their former estate," or to Palestine, (as they certainly will, see Ezek 16:55, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters, shall return to their former estate, then thou and thy daughters, shall return to your former estate,") if they go as *Christians*,—as some suppose they will—it will be as if so many Egyptians went to Palestine as Christians; "for in Christ, neither circumcision availeth any thing, nor uncircumcision;" and Jew, or Greek, or barbarian, are all one. While if they go back out of Christ, it is as "children of the bondwoman," "and what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman."

No language can be plainer than that of Jesus and the apostles, to show that the spirit of the word has no reference whatever to the natural seed of Abraham, as heirs to the promises, *only* in type. And so of literal Palestine; it is the Canaan of the "letter," and was the possession, or inheritance of the "children of the flesh;" or son of the bondwoman; "and if they of the law be heirs, faith is made void, and the promise of none effect." But what has old Palestine and the children of the flesh, to do with the redemption that is in Christ? or the sealing of "the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession?" The children of the free woman, who like Abraham, and David, and the prophets, walk by faith, desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city, *i. e.* a *new* Jerusalem, or new order of things. —Jerusalem which is above is free, which is the mother of us all. But thus far, only One has been born of that mother, or of that new system of things; viz. the head or first-born among many brethren.

"THE PURCHASED POSSESSION."

All the types figures or allegories of Scripture, point, either directly or indirectly, to the RESTITUTION of all things. The first Adam, in being alone, his sleep, his opened side, his marriage, and in the commandment to "subdue the earth, and have dominion," is "a figure of him that was to come." So Isaac and his seed, or fleshly Israel, are only *figures* of the true heirs. Isaac was the promised seed, as it is written, "in Isaac shall thy seed be called: . . For this is the word of promise, At this time will I come, and Sarah shall have a son," Rom. 9:7, 9. In all this, there is not a word concerning Christ, in the letter of the text; and yet all who accept the New Testament exposition, must admit that in spirit and truth, it *meant* Christ; and that the promises were, "Unto thy seed, which is Christ." Wherefore then serveth the law? (which was a *shadow* of good things to come,) It was added because of transgressions, till the seed should come to whom the promise was made," (Gal. 3:19). The letter kills, but the spirit of the word giveth life; and how? "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent;" and it is the spirit of the word—not the letter—which gives this knowledge; and faith comes by hearing, and "the just shall *live* by faith." How strange that all who *profess* to believe the New Testament, and "This gospel of the kingdom," cannot see that the *promises* are only to the "seed of Abraham;" and that the children of the flesh, or the literal tribes of Israel, are in no sense whatever, heirs to the promises; but represent "the bondwoman and her son; viz. just what Ishmael, in the allegory, was to Isaac, in their relation to the literal man Abraham; so the natural seed, Isaac and the twelve tribes, stand related to the real seed, and real heirs of God. Abraham, in the allegory, representing the Father of the true seed, Isaac representing Christ, and the Jerusalem that now is, and is in bondage with her children, *representing* the free woman and her children. The Bible *says* so; that the natural seed are not heirs, that the outward Jew is not a Jew, and that what they called circumcision is not circumcision. Trying to force the promises to Israel, back again to the literal seed, will not stand, nor will it bring us to know God,

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for, no matter how many are teaching it, it is not true. The whole law and history of that people were arranged to illustrate the true Canaan, and "the redemption of the purchased possession," in and by true circumcision, or RESTITUTION in Christ. Their Egyptian bondage, their wilderness, manna, Jordan, circumcision, enemies, Canaan and kingdom, and the people themselves, are only types of the bondage and deliverance of fallen humanity; and the crossing of the spiritual Jordan, or judgment; and entering into possession of the *true* or spiritual Canaan, viz. "the first dominion," lost in Adam, restored in Christ. And there is no *middle* ground, a working up of the children of the flesh, (and who really represent God's natural son, the first Adam-race), and their Canaan, and Jerusalem, and kingdom, into the spiritual, or true. To work over the typical Jew, and fix him up into a spiritual Jew, so as to have him become an "heir of God, Joint heir with Jesus Christ, is no part of the plan; it would be putting "new wine into old bottles." As types of the real seed and real Canaan, old Jerusalem and her children have served their purpose. And it is because men cannot give the New Testament turn in the application of Scripture, *i. e.* see the spiritual, or real *meaning* of the word, and so "look to the end of that which is abolished: that their minds are blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ." (Between the "court," or place of death, and the "holy place," or the incorruptible, there was a vail; and this vail represents the barrier between corruption and incorruption, or the natural and spiritual; and which "is done away in Christ;" while "the second vail," or that between incorruption, or the perfect spiritual man, and immortality, or the "most holy," is done away only when Christ "delivers up the kingdom to God, even the Father, and God becomes all and in all," in IMMORTALITY, or the final "twinkling of an eye" change.)

It *looks* as if old Canaan was the land of promise, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; by faith he sojourned in the land of promise, as in a strange country," but the next verse shows the spiritual land to which he looked, "for he looked for a city which hath foundations, whose builder and maker is God," (Heb. 11: 10). The typical city was made with hands, like "the tabernacle made with hands," while "the true tabernacle which the Lord pitched and not man," like "the stone cut out without hands," or the city whose builder and maker is God, is of another order, it belongs to "that which is perfect." Hence, it was to the real Canaan, and real "city," or new system of things, and which began in the resurrection of Christ, to which Abraham looked. He sojourned in a land which he should afterward inherit, in a true spiritual sense, just as does every saint; viz. in the "first dominion," now in the hands of the enemy, and who is "the prince of this world." Abraham sojourned in literal Canaan, it is true, and his literal seed,—not himself—afterward possessed it; but Abraham was "heir of the *world*, not merely of Palestine, on the plane of which Paul is speaking; and he also sojourned, as a corruptible man, in *this* lost dominion, "which he should after inherit." Hence, because he sojourned in the land which he should after inherit, by no means proves that it was literal Canaan, and the Jerusalem built with hands, for which he looked.

Abraham had a legal title to a place of burial, a purchased right: and like him, we have the purchased right "made sure," see Gen. 23: 20, for the dust to return to dust, or "to bury our dead." But the inheritance or *world*, in which we sojourn, is ours in prospect, "For unto thee shall it come, even the first dominion."

That the literal tribes of Israel are to be restored, and Jerusalem rebuilt "upon her own heap," no one can successfully deny; as children of the bondwoman,—or in plain words, children of "the bondage of corruption," or the *natural* man,—there are great blessings in store. But although that land to the east of the Mediterranean, will certainly be restored to the Jews, so will Assyria be restored to the Assyrians, and Egypt to the Egyptians, and "in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isa. 19: 24). This is in the Millennial age, and in which an Egyptian, or an Assyrian, will be "the blessed of the Lord," and just as well off as a Jew. And if I did not belong to Christ in this Gentile age, so as to be "made alive, at his coming," I would as soon be "the blessed of the Lord," in *Egypt*, as in Palestine, while

remaining in "the bondage of corruption."

As the son of the bondwoman, and the son of the free woman, or Ishmael and Isaac, in the allegory, answer to the two covenants and two Jerusalems: or to the natural and the spiritual seeds, they *really* represent the two Adams, or two sons of God. And the promised blessings for the son of the bondwoman belong—in the coming age—to the natural man, and who will still be in bondage to corruption; while all the glory and blessings promised to Israel, or the children of the free woman, (in the allegory,) belong in fact, to the real Israel, and real circumcision, or the children of the Jerusalem which is above, or the free woman, (Gal. 4. 26), and of which old Jerusalem is a mere type.

This is not a supposition, or theory of our own; it is a positive *statement* of inspiration. Was not Sarah the *free* woman of the allegory? and *Isaac*, the seed of promise, and son of the free woman? And do we not know that Isaac is merely a type? and that "the seed to whom the promise was made, (Gal. 3: 19), refers to Christ? then I would ask, if the promises made to the allegorical seed, and the children of the allegorical "free woman," are not also allegorical? In other words, though *apparently* made to the typical seed, do they not belong in reality, to the real seed, and children of the real "free woman"? and if so, how can they be fulfilled on the children of the Jerusalem that now is?

In allegorical language, or in other words, in the language of a parable, the figures are spoken of in the plainest possible way, as if the figure was the real thing itself. No *language* can be plainer than what we find in Genesis concerning Isaac, and that *he* was the promised seed of Abraham. And yet, when it said, "Unto thy seed will I give this land," the real meaning and real promise was "Unto thy seed which is Christ." And when it says David, we *know* it means Christ, "in my thirst they gave me vinegar," says David. What then does *this* mean? "I will return, and will build again the tabernacle of David, which is fallen down," Acts 15: 16. If David means Christ, "the second man," and of whom Adam also was a figure, (see Rom. 5: 14), then "in figure," Christ's tabernacle was fallen down, in the lost dominion; lost in the figure, or first man, and to be built up again in the second man. And so of all the promises to ISRAEL, under whatever figure they may be vailed, in each and every case, they belong, not to the typical, but to the true Israel and true seed.

EDEN RESTORED.

This is the work and end of redemption; and all that is said of fleshly Israel, is consummated only in RESTITUTION, and the new man, who is to subdue the earth and regain the first dominion. And this restored Israelite, or spiritual Jew, will differ as widely from the typical Jew, as the risen Jesus, who was raised "no more to return to corruption," differed from Caiaphas the high priest, or as the Lord from heaven, differs from the corruptible Adam. And we will now try to draw a mental picture of a restored Jew. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is of the heart, in the spirit and not in the letter." Real circumcision being, "the putting off of the body of the sins of the flesh," or just what is involved in RESTITUTION, it follows therefore that a restored *Jew*, on the real, or spiritual plane, is the perfect man, or perfectly spiritual man. And the kingdom, of which the literal kingdom of David was a figure, belongs to spiritual Israel, or the *true* circumcision; and in which none of the present distinctions belonging to the fallen corruptible man, whether bond or free, Jew or Gentile, will have any place. Hence, if you will look at a true spiritual Israelite, or "Jew," picture to yourself man who has become like his Creator, "to know good from evil," and having gotten the victory over sin and all the effects of the fall, excepting the *blessed* experience of having been "made perfect through suffering;" and holding sovereign dominion over the earth; and over every living thing that moveth in the air, or in the water, or upon the dry land. One who is to judge the world, and dash the rebellious nations in pieces like a potter's vessel; who can bind their kings with chains, and their nobles with fetters of iron, and execute the judgment written. For in that he put all in subjection under him, he left *nothing* that is not put under him; every law of nature with all her mighty forces, whether in the hidden laboratory of vegitable life, or the wind and waves that sweep her bosom, thou crownedst him with glory and honor, and didst set him over the works of thy hands.

This is "the dominion and glory and a kingdom—not under the skies of a little part of Asia Minor, but—under the whole heavens," and shall be given to the saints of the Most High, for an everlasting possession.

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THE GOSPEL OF THE KINGDOM.

The times of restitution have been spoken of by all of God's holy prophets since the world began; and yet by far the greater portion of the church, or of the nations of the earth, and which are now living, have never heard of restitution, or the good news of the kingdom. It was preached on the day of Pentecost, as the bright era of the world's history when Jesus would return; it is associated with the return of the Nobleman, who went into a far country to receive to himself a kingdom and to return. It is the hope of the church, and the hope of the "groaning creation." It is that for which the sacrifice of Christ was made, and that for which he comes the second time. It is the work of the true or spiritual Elias, the mystical body of Christ. It is the "first dominion, the kingdom that shall come to the daughter of Jerusalem" the free woman, the mother of us all. And the good news of this dominion, lost in Adam, restored in Christ, is the *gospel of the kingdom*, and this "gospel of the *kingdom* shall be preached in all the world for a witness unto all nations: and then shall the end come."

In brief, then, there is no question but that the entire history of the so called Israel, with their circumcision, and manna, and Canaan, or promised land; their tabernacle, and priesthood, and kingdom; were all, people and history, a mere figure, for the time then present, of the true Israel or promised seed, the spiritual Jew; and the *true* "purchased possession." Indeed, each and every feature of that entire system, together with the people themselves, are *said* in plain language, in the New Testament, (in various places), to be only figures of the true, but not the real thing to which the language points. And just so truly as Isaac, in the letter, means Christ, or the new man, and new creation; just so surely the *promises*, in the letter to the *Isaac* race, or children of the flesh, will have a *fulfilment* in the true, and not in that typical seed. They are not Jews, neither is that circumcision, which they call by the name of circumcision. Nor are they children of Isaac, that is, the real Isaac, or seed to whom the promises were made. Is this not plain enough to leave the literal application of the promises to the literal Jew, barren of all Scriptural support? In what relation then do that typical people stand, as related to the promises of God to the real Israel, and real heirs? Just as Ishmael stood to Isaac, is the answer. Are not literal Israel "children of the flesh"? and was not Jesus, as a literal Jew, of the seed of David according to the flesh? And are they heirs? or are they counted for the seed? "They which are the children of the flesh, these are *not* the children of God; but the children of the promise are counted for the seed."

Jesus himself, was not a true heir, or the true seed of promise, so long as he was "a Jew outwardly," and had experienced only outward circumcision. He was a literal heir to the literal throne of David; but he did not become heir to the real promise, or the kingdom under the whole heavens, which the God of heaven is to set up, until he became "the Son of God with power *by the resurrection from the dead.*" And no other son will become a real heir with Christ, (the seed to whom the promise was made), "heir of God, joint heir with Jesus Christ," until they too become "children of God, *being children* of *the resurrection*," and are thus "born from above," or become children of the free woman, the Jerusalem which is above.

In applying the promises to Israel, if we do not see the spiritual, and thus recognize the *true* heirs, and true Israel; we are only sowing to the flesh. If Isaac *means Christ*, and the David of prophecy means Christ, and Jerusalem means the city which hath foundations, and the promised land means that in which we sojourn as strangers and pilgrims, and are yet to inherit; how easy to understand, does the allegorical language of Scripture become, to those who can discern spiritual things' And how far down in the letter that kills, are those who see in the outward Jew, the promised seed and heir of the promise. The outward Jew and his Jerusalem have served their purpose as figures of the true. The bondwoman and her son were cast out when the true seed came, to whom the promises were made. (This coming of the seed, was at the resurrection of Christ; the time when he was weaned from his mother, the earth, or corruption, (see Gen. 21: 8, 9), Abraham makes a feast, Isaac is weaned, and Ishmael mocks; now com. Luke 14: 16, and 22: 63.-25 Henceforth, in the millennial age, they will be blessed only with what God has in store for the bondwoman's son. While the true seed are heirs of the kingdom under the whole heaven; or that dominion lost by the fall.

This view is not only Scriptural, the *direct* teaching of the New Testament, but it commends itself to our good sense. If as

the apostle affirms, that if "they which are of the law be heirs, faith is made void, and the promise made of none effect," we *know* that whole system was typical, and that the outward Jew is only a type of the real circumcision, or spiritual man, and heir of the world. Now as the true seed and heir to the promises, has come; and the new creation, or that to which the old order of things pointed, has begun in Christ, the firstfruits; and the body of Christ, or "church of the firstborn," are about to be "made alive," why should God move backward in the plan of the ages, and reinstate the shadow, which was permitted to pass away when the substance began, at the resurrection of Christ? There are no promises of a kingdom in the next age, to any people outside of and independent of Christ, all must admit; hence, if they go back to enjoy any of the blessings of prophecy, they must believe in Christ; and he is the "*end* of the law to every one that believeth." Hence, if they inhabit Jerusalem again, as believers in Christ, they must leave the Mosaic law behind them. Take away the Aaronic priesthood from that system of things, and which was a feature of the Mosaic law, and what is there left to distinguish the outward Jew? Circumcision, you may say. But that is not circumcision which is outward in the flesh.

The only way to get the Jews back to old Jerusalem, as heirs of the promises made to the Israel of God, is to set aside the New Testament, and take the letter of the promises of the Old Testament; then it is easily maintained; but once admit the testimony of the New Testament, which claims that the old Israelitish nation are not the seed, are not circumcised, and are not heirs to the promises, and it is up hill buisness to support their claim. Then again, what use is the shadow after you the get substance? What do you want of a typical heir, or kingdom, after the true heirs, and true kingdom are set up?

Then what can be done with the hundreds of texts, which so clearly teach the return of Israel to their promised inheritance? I really do not know how to answer, *unless* we adopt the New Testament interpretation as to who the real Jew and heir is; and then look for their fulfilment in the new man and real Israel; and give to those the apostle affirms, *are the children of the bondwoman*, just what God has promised *them*, (see Gen. 17: 20)21. And remember that, as the free woman, and her children, really mean the redeemed race, and the first dominion restored; so the bondwoman and her children, really mean the natural man, sold under sin, and in "the bondage of corruption." But with this interpretation, we have to believe that the carnal Jew has served his purpose, and must now give way to the spiritual Jew; and in his return to Palestine, will be no more than is an Egyptian who returns to Egypt, or an Assyrian who returns to Assyria, (as taught in Isa. 19: 24).

In all of God's work, the natural is first; "Now that which is spiritual is not first, but that which is natural; and afterward that which is spiritual," (1 Cor. 15: 46). And in the promised seed, this principle obtains from first to last:—Isaac, then Christ; the natural Jerusalem, then the spiritual; the natural Canaan, and afterward the spiritual; and so with the kingdom, the natural is first, and afterward that which is spiritual. Nor is there any such confusion as first the natural kingdom, and seed, and heirs, and after that the spiritual *and* natural mingled; such confusion is not of God, but of the devil, for "God is not a God of confusion."

The *spiritual* means the perfect; and man becomes more and more spiritual, as he approximates nearer and nearer to that which is perfect; and a *perfect* man, is a perfectly spiritual man. The term *spiritual*, is never applied to God, or angels, or spirits; and the phrase, "spiritual beings," is pulpit Bible, not Scripture. A true living christian, is the only "spiritual being," we know of.

This question of the Jew, is exhaustless; the natural, and the spiritual Jew, or the natural and spiritual seed, involves all there is of man's redemption; natural circumcision, and the natural seed, are figures of the true seed, and true circumcision; and with that, redemption is complete. Hence, we might follow up the subject almost without end, in showing how completely in the New Testament, where the spiritual, or *new* covenant begins, all that pertains to the natural seed, is made to end. The law was given to the children of the flesh, it was added "because of transgressions, till the seed should come to whom the promise was made." "Before faith came, we were under the law, which was a schoolmaster; but after that faith is come, we are no longer under a schoolmaster. For ye are all children of God by faith in Jesus Christ," (Gal. 3: 25). Hence, Christ is the end of the law to every one that believeth. Now where do you find a place for the law, in the next age? Take circumcision, the Levitical priesthood, and all

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they received at Sinai, from them, and nothing but a Syrian is left, (see Deut. 26: 5); and the law was added, only till faith came. But when the Scriptures positively affirm, that the children of the flesh are not heirs, and state it in every possible form, "they which are of the law" are not heirs; they which are Jews outwardly are not Jews, the Jerusalem that now is, *and her children*, answer to the bondwoman and her son, and shall not be heir, etc. and yet men will still persist in claiming that the natural seed of Abraham are heirs of the promises, and will inherit them in the next age; and build their theory on the letter of the promises, in total disregard of the New Testament interpretation, they must wait until the true spiritual heirs come into possession, before their eyes will be opened, or before "the vail which is over their minds, in the reading of the Old Testament, is taken away."

SENDING THE SPIES.

There are features of the coming out of Egypt, and entrance into the promised land, which have been fulfilled in the history of the advent movement, in a marvelously clear and beautiful manner. In the first place, we are distinctly informed that the things which happened to fleshly Israel in the wilderness "happened to them as ensamples or *types;* and were written for our admonition upon whom the *ends* of the *ages* are come." Now look at the diagram, and you can see what the "*ends of the ages*," (R. V.) mean, viz. the end of the Jewish age, and the end of the Gentile age. That the seventy-one years from the birth of Jesus, to the destruction of Jerusalem, was the specially marked period for the ending of that age, is a self-evident fact. And until the beginning of that *ending* of the age, not a single type had been fulfilled. The fulfilment of figures or types, is in that to which they point; hence, they cannot be fulfilled until the events connected with the higher dispensation to which they point, begin at least in their preparatory stages. Hence, no type or figure belonging to literal Israel had a fulfilment in any sense whatever, until the events connected with the ending of their age began. Then their fulfilment followed in rapid succession; Jesus goes down to Egypt and returns, "that the saying might be fulfilled, I have called my son out of Egypt."—The very fact that Israel coming out of Egypt, and their start for the promised land, is the *beginning* of types, as fulfilled in Jesus, is at least significant, if not positive proof that it is a type of our journey from the corruptible to the incorruptible; and therefore that Egyptian bondage represents that of corruption, and Canaan, the purchased possession. Jesus came to fulfil the law and prophets; and he entered the bondage of corruption, and passed to the incorruptible, and he also entered literal Egypt (as a babe), and passed to literal Canaan; and he is the firstborn among many brethren, and our pattern.

The deliverance from Egypt, and their entrance into the promised land, being typical of mankind, and their deliverance from the bondage of corruption and restoration to "the purchased possession," it follows that the type must *begin* to have a fulfilment in Jesus, who entered into the bondage of corruption, and came forth, the perfect man, "no more to return to corruption;" and also in his mystical body; and, doubtless, in a still more complete sense, at the final deliverance of mankind at large, at the end of the next, or the millennial age. Thus the law, in its types and figures, will not cease to point to heavenly things, "until *all* be fulfilled." As these things had a kind of fulfilment in the person of Jesus at the end of that age, so they now have a fulfilment, on a larger scale, in the end of *this* age, at the deliverance from Egypt, of his "body."

That every christian is "Bound for the land of Canaan," or for "the purchased possession," is of course true; but as these types have a fulfilment only *in the end* of the age, it is only there we can look for the movement in which they have a fulfilment; and hence, in harmony with the chronological and prophetic arguments, and the diagram, a movement answering to the type of their coming out of Egypt, *should* have transpired in 1843; or just where the advent people came out as a distinct people, expecting to go into the inheritance.

To spy out the land, means to learn something of the nature and character of the inheritance. Prior to that movement—I will speak for myself—I expected, some time, to die and go to heaven; but had no idea whatever as to *where* heaven was, or *what* it was. (And I don't believe any body else who expected to go "beyond the bounds of time and space," in looking for that heavenly place, had any more definite knowedge as to its locality, than I. Truly we needed to send spies to spy out the land. THE faith once delivered to the saints, had been almost

entirely lost, we knew nothing of RESTITUTION, or "the redemption of the purchased possession," or of the kingdom and reign of the saints "under the whole heavens."

It was in that movement, the doctrine was presented, of the restored earth being the inheritance of the saints, or land of promise to which we journeyed. And in this the spies gave a true report. The terrible ordeal of a burning world, and the eternal destruction of mankind at large, if we crossed the Jordan, "to go in to possess the goodly land," was the "*evil* report." And so in the type, the land was good, "We came into the land whither thou sentest us, and surely it floweth with milk and honey." This was not the trouble, but they did not believe in the protecting power and goodness of God, over his erring children; and supposed that he who had done so much for them, as preparatory to bringing them into the inheritance, would still let most of them perish, "our wives and our children shall be a prey." But their lack of faith in God, and his power to save, was surely but a type of our ideas at that time, of the destruction that would ensue at the crossing of Jordan. Truly, although pronouncing the *land* good, our report of the consequences, if we entered in, was an evil report; and dishonoring to God. Then follow their wanderings, of forty years, according to the number of the days in which they searched the land, each day for a year, even forty years. And how marvelously the remaining part of the type is being fulfilled, our readers already know, together with the reasons for expecting to cross over in the spring of 1883, or 40 years from the coming out, in the spring of 1843.

It was not the *type*, that caused us to look to next spring, but the diagram and prophetic periods, the type simply coming in as auxilary support. The 1290 days of Dan. 12: ending in 1844, and the waiting, "blessed is he that waiteth and cometh to the thousand," etc.—and we know there has been a special waiting, and a waiting people, since 1844.—And this 45 years of waiting, or to the end of the 1335 days, like the 45 years of waiting from the sending of the spies, to the division of the land, has been for a like purpose, viz. 1st, for the cleansing of the sanctuary; and 2nd, for the crossing over, and the preparatory work, before entering into possession of our inheritance; the crossing over, being six years before the end of the 45 years.

Now it does seem impossible that every thing should *happen* in such exact order, in support of our position, unless it is in fulfilment of Scripture. In the first place, the signs of the times, and the advent movement and general expectation, make the fact that we are near the end of the Gentile age, almost self-evident; all the advanced thinkers of the present generation are deeply imbued with this feeling. And this advent movement is certainly foretold, and is therefore a prophetic movement. Now, to say nothing of the prophetic arguments, and which so arrange themselves that the ending of the Gentile age, commencing with this movement in 1843–4, becomes the exact counterpart to the ending of the Jewish age; and the fact that in the going in of our High Priest, to appear in the presence of God for us, and his coming out, require just such a reverse order of events; to say nothing of all this array of evidence of the exact truth of our position, how does it happen that the entire movement (thus far) has been an *exact* fulfilment of the type of their coming out of Egyyt? and which is so *plainly* affirmed by the apostle, to be a type or figure for us?

I will enumerate the points which have thus far been fulfilled.

From the coming out of Egypt to the return of the spies, and beginning of the 45 years of *waiting* for the cleansing of the sanctuary, was *about* 1 1-2 years, thus: they came out of Egypt in the spring, or 15th of the first month, (Num. 33: 3). They arrived at Sinai in the 3rd month, (Exo. 19: 1). They were at Sinai nearly a year, and removed from there in the second month of the second year, to the wilderness of Paran, (Num. 10: 11, 12). And the spies were sent from Paran, "at the time of the first ripe grapes," (Num. 13: 3, and v. 20), and therefore in the autumn of the second year.

The advent movement came out as a distinct body, in the spring of 1843; but the great disappointment, and waiting time, beginning with the end of the 1290 "days," did not begin until the autumn of 1844, or 1 1-2 years after they came out.

Now for reasons outside of the type, we are expecting to cross over next spring, (this point of time had been fixed upon from the prophetic measurements as arranged in the diagram, together with the idea of crossing the spiritual Jordan, before it was seen that the spring of 1883, was 40 years from the time we came out). But the sending of the spies the second time, and the remaining one year, or from the spring of 1882, to the

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nt a year; and just three years prior to the
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n," meant being restored back to just the
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g at Jordan, the last day of the *three* typ-
al days, or from the springof 1882, to that
f 1883, should come in so definitely, though
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Jordan, last spring; and the location of the
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Surely, if this movement were not the one
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nd in such a way that even our ignorance
t the beginning of the movement in rela-
ion to the plan of God in bringing in the
"times of RESTITUTION," is clearly to be rec-
ognized in the ignorance and lack of faith
n the type at the first sending of the spies.
And we may add, if there is any strength
in this movement, in the calling out of this
"waiting people," to fill the prophecy of the
12th of Dan. "Blessed is he that waiteth,"
etc. if there is any strength in the complete
fulfilment of the parable of the ten virgins,
by this movement,—as it has been, in every
point,—if there is any strength in the dia-
gram, in which all the chronological and
prophetic measurements connected with the
ending of the Gentile age, arrange them-
selves into a perfect system, as the exact
counterpart to the measure and order of the
events pertaining to the closing up of the
Jewish age,—and which the law in refer-
ence to the coming out of the High Priest,
requires,—if there is any strength in the *signs*
which indicate the closing of the times of the
Gentiles, coupled with the plain teaching of
Scripture, that *some* movement of the gospel
church would transpire in connection with
the ending of the age; then *this* advent move-
ment in coming out in 1843, is that which
was foretold in the Scriptures of truth; since
it meets ALL the conditions, and fills every
type and prophecy connected with the move-
ment at the ending of the Gentile age.

And if this coming out in 1843, is what
all this overwhelming weight of evidence so
fully sustains, then our *present* position is
right; and we shall cross the antitypical
Jordan at the end of the 40 years. The
spies have been sent the second time; the
"three days' victuals," have been prepared;
(in the restored faith), and we have only
to lodge at Jordan, and on the morrow the
Lord will do wonders among us.

FREE THOUGHT.

The following article is dedicated to Geo. C. Miln, of Chicago, and other Freethinkers.

In reading a report of the "Freethinker's Convention," recently held at Watkins, N. Y., I was deeply impressed with the honesty of one of their speakers,—Geo. C. Miln, of Chicago—and his reasons for leaving the service of the Christian ministry. After enumerating some elements of strength of the organised system of christianity, such as its antiquity, its wealth of poetry, etc. he observes, "But if we would point out the crowning weakness of the church, we see it in its seeming oblivion to the unbroken wail of anguish going up from the human race. Paul said in his day, "The whole creation groaneth and travaileth together in pain until now," and we, living two thousand years later, can testify to the same fact. We have tried and we have failed to emancipate a Creator from the consequences of his creation; we turn the question over to the Church and are answered by opprobrious epithets and charges of heresy. And still the riddle is unsolved—the everlasting mystery of a suffering world unfathomed. Add to this the duplicity practised by preachers in concealing advanced opinions, together with the tender regard shown for the wornout dogmas of bygone days, and it will be confessed that there are at work in this age, forces which must in the future modify the Church as it now exists or replace it with a superior institution."

The foregoing seems to me an inevitable conclusion to every honest mind which dares to indulge in "freethought" in relation to the Creator as He is painted by the nominal church and modern theology. And instead of finding fault with Mr. Miln, and his position, I must confess that I admire the man for his manly course in rejecting such theology, and refusing to acknoweldge the Creator in the character it presents him.

A CATECHISM.

You believe the Creator is infinite in power and knowledge?

The Church,—A, We do!—that he has infinite power, saying, "I am God! there is none else; my counsel shall stand, and I will do all my pleasure." We also believe in his absolute forknowledge, and that he has "Declared the end from the beginning."

You believe that the disobedience of our first parents, or the fall of man, has wrought incalculable evil and has plunged vast numbers of our race into eternal perdition, and that the awful result of the fall and sin, is still sending mankind to perdition, and is the prime cause of all our woes?

C.—A, We believe that all suffering even by infants, has its foundation in, and is because of original sin, and that "sin when it is finished bringeth forth death;" that sin and death are evil; and hence, that the fruit of the fall is an evil of vast dimensions, and results in a groaning creation.

The above being true, it follows, 1st, God knew the dire consequences of sin, before he created man; 2nd, he could have prevented the fall, after he created man, if he had been so disposed; 3rd, he permitted the devil to enter Eden, and the fall; therefore he chose to have a groaning creation. And he is God and there is none else; and all his pleasure shall be accomplished. "We have tried and we have failed to emancipate a Creator from the consequences of his creation; we turn the question over to the Church and are answered by opprobious epithets and the charge of heresy. And still the riddle is unsolved—the everlasting mystery of a suffering world unfathomed." This is a genuine wail, born of an honest conviction; and if there were nothing better than an orthodox faith and an orthodox God, I too, being a *free* thinker, should be driven to blind infidelity. But the "riddle" is *not* unsolved; nor the "mystery" unfathomed. And yet there stand the facts; the Creator knew the result of sin, and *could* have prevented it if he had chosen, or he is not God; therefore he *chose* to have man sin. And to one who believes in the infinite wisdom, and the infinite power of God, there is no escaping this conclusion;—He could if he had wanted to, he did not, therefore he did not want to prevent man from sinning and suffering. Nor is there a door of escape by saying, he chose the least of two evils in the existing state of things; if he is God, he was not *obliged* to choose any degree of evil; therefore every thing is *just as he wants it to be.*

The only question therefore, and which remains to be solved is, *Why* did God *want* man to sin and suffer? I know this view of the case must appear almost like blasphemy, to one whose theology is such that they do not *dare* to reason or think. But if it be true and we dare not look at it, how are we to "know God and Jesus Christ whom he hath sent"? or comprehend his plan for the education and salvation of man?

"The man is become as one of us, to know good and evil." This is our birthright and we have the God-given right to use it. Therefore whatever, after due examination, appears to us unjust and wrong, should not receive our assent, no matter from *what* source it comes; and *never*, until it appears to us right and just, should we accept any theological tenet. The doctrine that "hell is paved with infants, not a span long," never commended itself to any man's sense of right, and was never indorsed, only because men thought they must believe it or be lost.

We know "the groaning creation travail in pain;" and that they were not subject to vanity willing, but in hope. We also know that the Creator could have prevented this, if such had been his will; therefore we know that, seeing the end from the beginning, he chose to have man suffer. Hence, it is *better* for man to suffer, than otherwise; or God is not infinite in love.

Now comes the question, when understood, can the human mind be made to see that suffering, properly directed, may be of benefit, and if so, an actual good? and therefore a desirable thing? There is no difficulty in seeing the truth of this proposition in a small way. A child grasps a worm and carries it to its mouth; the worm stings the child and the child drops it instead of eating it. The mother loves her child and would not willingly see it suffer the slightest pain, but she is glad that worm had a sting; the thing may be repeated, but in time the child will learn a valuable lesson. This does not fully illustrate the case, but it is a recognized

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n God's universe to overcome.

Experience and victory give strength; a want of experience, or opportunity, leaves those elements of our nature which impart strength, undeveloped and unknown; would you yourself not *prefer* to "groan within yourself" for a little season, and "be made perfect through suffering," even as was the Captain of our salvation, (Heb. 1:10), rather than to remain to all eternity undeveloped! weak and imperfect, because certain elements of your nature are doomed to remain forever dormant. Would you not a thousand times rather suffer "the bondage of corruption," for the little season? and choose it also for your children? Then thank God for a "groaning creation." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

You know that the suffering wisely inflicted on your child by your own hand, is a benefit and a blessing: but because God permits *his* children to be developed in a school of affliction, you are not able, in view of this, "to emancipate a Creator from the consequences of his creation," and hence renounce your belief in God and his revealed word. If modern theology were Bible theology, your course would be more than excusable, it would be a step in the right direction. But if the the theology of the day, is a gross libel on God and his word, would it not be wisdom to renounce your faith in the creeds and exegesis of Scripture, (dating no further back than the Council of Nice, and the succeeding "dark ages" of ignorance and superstition,) rather than in the Creator himself? There are many cultivated and noble minds in the church in this last half of the 19th century who have taken this latter course.

What the Bible teaches.

First and foremost, it teaches a "RESTITUTION of all things, (Matt. 17: 11; Acts 3: 21, and in parable and allegory, in a thousand places, from Genesis to Revelation).

RESTITUTION means, restoring fallen corruptible man, physically and morally, to the condition he was in prior to the fall. This in Bible phraseology is called, regeneration; and its comsummation is the second birth. The first-Adam race, is the "old man;" the second-Adam race, the "new man;" and in due time, the "old man" will become extinct, or disappear in the "new man," or "new creature,"—"And I heard a voice from heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and God shall wipe away all tears, and there shall be no more death, neither shall there be any more pain; for the former things are passed away."

All that comes between this final consummation of the glorious plan of redemption, and the fall in Eden, is a school for the education and perfecting of the latent powers of these "sons of God." And "as in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

If this is indeed what the Scriptures teach, does it not commend itself to our judgment? and does it not solve the great problem of a "groaning creation," and emancipate the Creator from the consequences of his Creation?

Perhaps the response may be, "We do not believe the Bible teaches any such doctrine." It has not been so explained by modern theologians, it is true; nevertheless the leading features of this doctrine of RESTITUTION in a second Adam, are so plainly put that one who will forget his creed long enough to look them square in the face, can not fail of seeing the doctrine of universal RESTITUTION for fallen man, plainly stated; and if it is not overthrown by other Scriptures, it is certainly a satisfactory outcome and solution of the mystery of human suffering. That suffering and temporary defeat, a determined struggle and final victory, is the best schooling a young man can experience, and is one which develops strength of purpose, is a recognized fact. While to carefully and tenderly guard him from every possible contact with difficulty, leaving nothing for him to struggle against, and to over-

come; would be doing him great injustice; since instead of finding him developed into a strong and self-reliant man, we should have a mere milk and water creature. Then again, I say, thank God for a "groaning creation." But it may be asked, why the *suffering?* why not give difficulties to surmount, unattended by failure or suffering? Because suffering, either mental or physical, in defeat, is the prime incentive to action. If evil had no existence, there would be nothing to overcome. If poverty were not an evil, why desire to get rid of it? Good, or what we thing is good, is desirable; while we eschew that which we think is evil; or will do so, after due experience. Now supposing every thing was good, and therefore desirable; whatever we had would please us. What motive could exist for change or progress? Such a condition of things, *i. e.* a creation without any *degree* of evil, would lack the mainspring of action, and would of itself, be evil.

But why should the innocent suffer? Because they have a lesson to learn. Why was that mother glad the worm stung the finger or lip of her innocent babe? because suffering was the best teacher under the circumstances, which the child could have.

Nothing is evil which does not cause suffering—it may not be immediate, and to the immediate actors, but that which does not cause suffering at some time and somewhere in God's universe, cannot be defined as evil. Suffering is the bulwark of life in all its forms and grades. If hunger did not produce suffering, directly or indirectly, it would not be an evil; and if it were not an evil, there would be no moral or physical inducement to avoid it. In other words, annihilate suffering, and you destroy the mainspring of action. Then bless God for a "groaning creation," suffering "not willingly but in hope.

The principle of evil is the negative to good; and like the opposing poles of a magnet, they repel each other. And yet the one is, because of the other; if it were possible to destroy the negative, the positive or opposing force would become inert.—We do not say that evil beings must always exist, but the principle of wrong must always exist.

Good and evil being principles, not intelligences; it follows that a being may be pronounced good or evil, to the degree in which the one or the other principle obtains; hence in the absolute sense, "there is none good, but One, that is, God." In the creation and fall, God blended the two, "I am the Lord, and there is none else. I form the light, and create darkness; I make peace (or good.) and create evil. I the Lord do all these." This mingling of good and evil by the Creator, is that we may learn to separate them. And when we have learned the lesson, we shall have learned the "path of life," and be as gods, knowing good and evil.

This is salvation; and no man will be *saved* until he has learned, by experience, to repel the evil, and cleave to the good; since life and death are the same two opposing principles. We have seen that evil and suffering are one and inseparable; and suffering is dying. To illustrate, if you injure yourself even with a pin, so as to suffer, the life of the injured part is endangered or even destroyed. And the warfare of the man who is being regenerated, is between good and evil, life and death. "When I would do good, evil is present with me. O wretched man that I am! who shall deliver me from the body of this death"? When once delivered, having been made perfect through suffering, we shall be overcomers, and having gotten the victory, shall have right to the tree of life, and be able henceforth, to put evil far from us.

The principle of good, and the principle of evil, must always exist; even though all created beings should learn to cleave to the good, and repel the evil; still the *principles* of right and wrong must continue forever. And this, we apprehend, will be the eternal motive power of creation, viz. a following after that which is good, and a holding at bay that which is evil. And the power to know good and evil, *i. e.* to be able to distinguish every shade of good and evil with the utmost accuracy, is the one great lesson for all created intelligences to acquire, in learning to master the problem of life, ETERNAL LIFE. Hence, in Scripture language, "the tree of the knowledge of good and evil," was a necessity to man before he could become "as gods;" and this lesson must be learned, before he can "have right to the tree of life."

I will illustrate my meaning so far as I can by one definite idea; and show how near together good and evil approximate, and will to all eternity:—Ask pale famine, if hunger is not evil? and yet it depends on degree; if it encroach beyond a given point, it is evil, and one which terminates in death, (the extreme penalty of sin, James 1: 15). Hunger when in excess, is pain; and yet there is a degree which may be a pleasure. To

satisfy this demand of nature, is good; while more or less than the required quantity, is evil. This is a homely illustration, and yet we can see in it, how fine a shade of difference may exist between good and life. and evil and death; and how each one is continually striving for the mastery.

God's laws, (both natural and spiritual), are immutable and eternal; obedience is good and disobedience is evil. These two antagonistic principles of right and wrong, must of necessity obtain, and always will obtain as widely as will the sovereignty of Deity. And to know—in the complete sense—good and evil, is the only possible condition of free agency and eternal life. And on and on through the countless ages of eternity, heaven will be replete with *activity* and life, always grasping the good, and always holding evil at bay. There will be no sluggard there; both yesterday, to day, and forever, the fact will obtain, that "eternal vigilance is the price of liberty."

Of Christ it is written, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." If you know some better way than by *experience*, to come to a knowledge of "good and evil," and which alone can enable you to guide your bark of life through the unending ages, and feel that a little season of "groaning," is a price far beyond the value received, so far beyond, that in view of it, "you cannot emancipate a Creator from the consequences of his creation, perhaps as a Freethinker you can show a more excellent way.

THOUGHTS ON THE FALL OF MAN

By Hiram Shoemaker.

When man was created we may well believe that God had millions of intelligent and holy beings, who had long been familliar with the manifestation of such attributes of Deity, as his holiness, wisdom, and power. But there were other attributes, which God intended in due time to make manifest, which were still unknown; as pity, mercy, patience, and love even to his enemies. These, we may suppose, had never been manifested; pure and holy beings did not need them, and he could not manifest them to devils who were incapable of repentance, or Godly sorrow. Hence man, and fallen man alone could answer the purpose. He, being deceived and lured to transgression, God could pity, and pity opened the door to mercy, and for the first time, and to the astonishment of the heavenly host, she stepped forth in all her grace and beauty; and said to justice, Stay thy sword for a little—wait. Then pity and love, her companion, all powerful, stood to plead the cause of fallen man. And God so loved the world that he gave his only begotten Son, that whosoever believeth in him, might not perish, but might have everlasting life. Thus love to enemies, a depth of love before unknown, was revealed to the astonishment of heaven, and to the glory of God. And man had the promise that the fall would only "bruise his heel."

As the strength of the temptation lay in the desire to be like God, and sit with him in his throne,—the real height to which God purposed to raise him—God accepted it conditionally. But a time of trial became necessary, that man might learn to exercise the God-like attributes his fall and the plan of redemption had for the first time, made manifest in Deity; viz. pity, mercy, patience, and love, even to enemies, and love to God; and the promise to him that overcometh is, that he shall sit with him "in his throne," or be like God, the very thing at which Adam aimed. "O the depth of the riches both of the wisdom and knowledge of God"?

"And now may Christ dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

QUESTIONS AND ANSWERS.

Q,—Is the "body of Christ," and "the bride the Lamb's wife," one and the same?

A,—The body of Christ, in its most comprehensive sense, evidently includes the entire church, since he is the head of the entire body; but there is a sense in which only the overcomers are the "flesh" of the High Priest. This is apparent, 1st, because both in going in to make the atonement, and in coming out, the high priest was to put his garments off, and wash, not his hands and feet merely, but his entire flesh; and yet we know from Matt. 28: 52, that all the sleeping saints were not at the first washing; and as only such as received him, and hence had power to become sons—instead of servants, like those of that generation who rejected

him during his personal ministry, and yet were converted at and after Pentecost—were among the living (about five hundred) who were thus washed; it is a fair conclusion that only the *son* element of the one body, as distinct from the more numerous *servant* element, are reckoned as the High Priest's flesh and bone, as there is to be different orders in the kingdom, even as there were in the tribe of Levi and the priesthood, the immediate flesh of the High Priest, must of necessity, be the order in the kingdom nearest to his own person. Now "the bride the Lamb's wife," is "that great city," Jerusalem, "the mother of us all." Viz. It is the new system of things, and of which we are all to be born. As old Jerusalem was that *system* of things which comprehended the polity of Israel, and was called the "wife" of God, and was the mother, Jerusalem and her children, of all born or circumcised into that typical system of things, so the New Jerusalem, is called the "wife" of Christ; and represents (as a mother), all classes who will be born, or circumcised into *that* system of things.

Thus the "bride," necessarily includes all the church of the firstborn, of every grade; just as old Jerusalem, the wife of the Father, included not merely the priesthood, and tribe of Levi, but all the other tribes as well, all who were part of *that* system. But the High Priest's flesh, is a distinct order of the New Jerusalen system, or "bride" of Christ, just as the "sons of Aaron," were a distinct order of the old Jerusalem and wife of the Father.

There are three symbolic "cities," or systems; one is called the wife of the Father, and one, the wife of Christ, and the other, is the harlot of the god of this world.

Now a few words to the Jews. We call their esteemed attention to the reading article, "The Jews Dominion," requesting careful reading. And ask why you ignore the New Testament in your theory of the Jew? You are certainly aware that "the Jerusalem that now is, and her children," mean the literal Jews, or twelve tribes of Israel,—that people to whom Jesus came, "for I am not sent but to the lost sheep of the house of Israel;" and to whom he said, "O Jerusalem, Jerusalem, how often would I have gathered thy children," etc. and you know the New Testament affirms that they answer to the bondwoman's son; and that they are *not the heirs* of the promises to Abraham. "If they which are of the law be heirs, faith is made void, and the promise made of none effect." Who are referred to, by "they which are of the law," ? if not the twelve tribes; it certainly does not mean Gentiles; and whoever *is referred to*, are not heirs to that which was promised to Abraham, (see Rom. 4: 13). The natural seed, (like the "outward man," or the "old man," are Jews, or Israelites, "outwardly;" but that is not circumcision, nor are they Jews, in the true or spiritual meaning of the word,—the plane on which the promises are to be fulfilled.

Again, the name "Israel," belongs only in the typical sense, to them. You know a type is a shadow, and is fulfilled in the *real* thing to which it points. Now read Hosea 11: 1, "When Israel was a child, then I loved him, and called my son out of Egypt." This transpired in the history of the natural seed, even as the slaying of the passover occurred to a natural lamb; but was *fulfilled* in the real or *true* "Lamb of God." Now where was the calling of *Israel* out of Egypt *fulfilled?* It *happened* in type, with typical Israel; and is *fulfilled* in the *true* Israel (see Matt. 2: 15); then, only they who experience the circumcision of Christ, are the true Israel, and "heirs according to the promise." Why then this seeming oblivion to the true Israel, and true "Jew," and the true heirs? and persistence in applying the promises to the typical seed? notwithstanding the oft reiterated statement, that they *are not* heirs. None of you dare publicly review this article; your occupation would be gone. A brother sent the article referred to, to one of your best writers, (S. BONHOMME,) asking a careful criticism, and here it is:—"The interpretation of the HERALD of the definition of a Jew and of REDEMPTION is not only wrong but is utterly false." Our only definition of a Jew is in Rom. 2: 28, and this is "utterly false." [illegible] Not a word does he say about these New Testament scriptures, but simply reiterates some of the promises of the Old Testament, and adds that, we "may travel from Rochester to the gulf of Mexico, and all over Europe, and find *Jews*, God's ancient people;" and he "has preached against Millerism for 38 years." *This* is his criticism of the article in question. Perhaps the Editors of "The Restitution," or "Our Rest," or "The Prophetic Times," will see what *they* can do.

HERALD OF THE MORNING.
50 cts. ADDRESS, NELSON H. BARBOUR.
ROCHESTER, N. Y.

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VOL. 15.

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The 70th week ending in the

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ON H. BARBOUR.
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HERALD OF THE MORNING

GOD'S LOVE

"All nations whom thou hast made, shall come and worship before thee,"

VOL. 15. ROCHESTER, N. Y. NOVEMBER, 1882. No. 5.

DIAGRAM OF THE ENDING OF THE JEWISH AND GENTILE AGES.

The following shows the order of events from the birth of Jesus to the destruction of Jerusalem; and from the birth of the present movement in 1843–4, to the end of the "times of the Gentiles;" and the wonderful relation between the ending of the two AGES or dispensations.

As the events pertaining to the ending of the Jewish age were associated with the first advent, and those pertaining to the ending of the Gentile age to the second advent, and the one was the going IN of our high priest, and the other his coming OUT, the events are *necessarily* in the REVERSE ORDER.

From the birth of Jesus, at the bottom of the diagram to the destruction of Jerusalem was 30, 3 1-2 and 3 1-2 and 34 years; or a total of 71 years.

The 70th week ending in the autumn of A. D. 36

Ascension of Jesus

CRUCIFIXION. ✝

Jesus was a sacrifice, a body hast thou prepared me. He began his work when 30 years old. He made the sacrifice to cease in the middle of the "week;" washed his flesh and went in as High Priest, and so comes out.

A. D. 70.
Jerusalem was destroyed after
34
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beginning in the autumn of
A. D. 36.

CONFIRMING
"THE FAITH,"
(3 1-2 *years*)

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THE SON
MADE PERFECT.
(3 1-2 *years*)

baptism of Jesus.
WAITING
30
YEARS
for "the child Jesus," after "he took the form of a servant and was made flesh."
BIRTH OF JESUS.

As the order of events in the first diagram is from the bottom towards the top; for the going in of the High Priest; the other is from the top to the bottom, or in the reverse order, for his coming out. The various dates being marked, like the first one, by prophetic measurements and *facts*.

1844,
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RESTORING
"THE FAITH,"
(3 1-2 *years*)

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(3 1-2 *years*)

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OF THE "WIFE."

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SALVATION:
Or the Fall, and Redemption.

That this brief life of suffering is only the beginning of our earthly experience, is clearly revealed; every christian will admit that all the saved, since the resurrection of Jesus, and of all preceding ages, are to have part in the "first resurrection;" and that those who have part in the first resurrection, are to "reign on the earth." Hence it follows, that the redeemed "of every kindred, and tongue, and people, and nation," at the coming of Christ, and the first resurrection, will, as it were, just begin their *earthly* life; the present life of suffering being only a brief introduction to their earthly existence. The suffering, and which is only for a moment, is "not worthy to be compared with the far more exceeding and age-lasting weight of *glory* which shall be revealed in us:" the suffering being a necessary experience, that we may become like God, "to know good and evil." Obedience to the laws of life, or the laws of God, is good, and always will be good, while disobedience will always be evil; hence, the principles of good and evil, are eternal. And before the creature man sets out on this eternal voyage of life, joy, and glory; it is necessary for him to know good and evil, that he may avoid the one, and cleave to the other; and *experience* is certainly the best teacher for man. Within the circle of human knowledge, we *know* this is so; and Inspiration tells us that Jesus, "the Captain of our salvation," was not only made perfect, through suffering, (Heb. 2: 10), but that "Though he were a Son, yet learned he obedience by the things which he suffered," (chap. 5: 8). This being true, viz. that before man is prepared to enter a condition of eternal life, as a free agent, he should be able to distinguish between good, or that which is best for him, and evil, or that which should be avoided; and that experience is the best teacher; it follows that the fall and suffering, is the best thing which could have happened to mankind, *if* they are eventually to escape from this condition, and enter into life as gods, knowing good and evil. And this final escape is distinctly affirmed; "For as through the one man's disobedience the many were made sinners, *even so* through the obedience of the one shall the many be made righteous," (R. v. of Rom. 5: 19). Now read verse 18, in either version, but without the supplied words, or supply the word *judgement*, as in the first, "Therefore, as by the offence of one, *judgement came* upon all men to condemnation; even so by the righteousness of one, *judgement came* upon all men unto justification of life," and compare this with 1 Cor. 15: 21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, *even so* in Christ shall all be made alive." The being made alive *in Christ*, the second man, is just as broad as is the penalty of death in the first man; and comes in the same way. For *as* in Adam all die,—viz. by partaking his fallen nature, *even so* shall all be made alive in Christ, by partaking of *his* nature; "For he that hath the Son, hath life; and he that hath not the Son of God hath not life," and hence, "except ye eat and drink," viz. partake of, *his* flesh and blood, "ye have no life in you." Therefore to be made *alive* in him, can mean nothing else than to partake of his "second man" nature; and hence, is just what is meant by RESTITUTION.

Admitting, I say, what is so directly stated in Scripture, viz. that as all die in Adam, so shall all be made alive in Christ, and that *experience* is the best teacher, and the fall of man, and the groaning of the creation, must be pronounced a blessing of infinite value to humanity. Hence, as a means to an end, or in other words, as an educator, evil, in the providence of God, works out for the entire race,—who die in Adam, and who are to be made alive in Christ,—an "eternal weight of glory," as is affirmed in 2 Cor. 4: 17. This is by no means "calling evil good, and good evil; but is a simple recognition of the fact that God brings good out of evil. Nor is the fact that God "creates evil," and uses it for his own glory, (Ps. 76: 10) and for the *benefit* of mankind, lowering the value of good, nor does it in any degree, tend to bring good and evil into harmony. The Scriptures speak of God as so pure and holy that he cannot look upon or tolerate evil, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Good and evil are the two extremes, and are equivalent to LIFE and DEATH, God being infinitely good, is the fountain of LIFE, while evil and DEATH which comes by sin, is the other extreme. And in the unending future, as long as it is good to obey God, so long will it be evil to disobey; since obedience is to act in harmony with the laws of life; and disobedience would be acting in harmony "with the law of sin and death."

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Hence it follows that, as obedience to the laws of life, will always be good; so disobedience will always be evil. Thus with two eternal principles between which we must choose, throughout the unending ages; how glad we shall be for the little moment of experience, in which we "learned obedience by the things which we suffered," as from the far off future, we look back to this fallen condition, as the school in which we became as gods, by acquiring a knowledge of good and evil. The fact that we, like the Captain of our salvation, were "made perfect through suffering," at the very threshold of existence; and thereby enabled through the eternal ages to *know* good and evil; and so, while pursuing the good, both for ourselves and others, we can without fear of making a mistake, hurl the evil from us; instead of causing regret, will be to us a source of everlasting joy.

Is this not in harmony with Scripture, as well as with the little life-experience of our present condition? To spare the rod, is to spoil the child. And any false sympathy, which leaves the child without correction, is a life-evil. This principle is universal, and hence with God, "every son that he loveth he chasteneth." And not until we recognize this fact, and come to know, that these "light afflictions, and which are but for a moment, work out for us a far more exceeding and eternal weight of glory," shall we be able to understand the mind and purposes of God, in the creation, and fall, and redemption of man. "And this is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

JESUS CHRIST.

In the foregoing, we can begin to comprehend God, as he has revealed himself; and can see why He who knew the end from the beginning, arranged the plan for the birth of mankind (with no volition of their own,) into a condition of sin and suffering: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." And having subjected them to this condition, we now turn to see how he is to deliver them, "Because the creature itself also,—as well as we who have the firstfruits of the Spirit—shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And Jesus Christ is the Mediator to bring about this deliverance; but how? and why was a Mediator required? are questions the answers to which will help us in coming to a knowledge of "Jesus Christ whom he hath sent."

First, why a Mediator was a necessity.

I cannot illustrate the idea, better than by referring to a magnet, with its two poles or opposing forces; and which under all circumstances have a mutual repulsion one for the other. God, who is infinitely good, abhors evil; he cannot "look upon iniquity." He is not "God of the dead." (Bear in mind that man in this fallen sinful condition, is pronounced dead, he has no life in him; "he that hath the Son hath life; and he that hath not the Son of God, *hath not life*," spiritual life). God is not only, not God of the dead, but even "the prayers of the wicked are an abomination to him." As there can be no affinity between purity and corruption, good and evil, life and death; and God is the fountain of life, and purity, and goodness, while fallen man is corrupt "from the crown of his head to the soles of his feet," so that there is "none that doeth good, no not one;" how shall the two extremes, and which, from the very necessity of the laws of their existence, mutually repel each other, be brought into harmony, or reconciled, without a mediator? Remember it is not man, but evil in man, which is of necessity an abhorrence to God, and which separates them. To illustrate,—That which is attracted by the negative pole of a magnet, is repelled by the positive, and *vice versa*. So he who is attracted by evil, is in sympathy with evil, and is therefore repulsive to good; and God being infinitely good, his abhorrence of that which is evil, is infinite. But if you demagnetize that which has an affinity for the negative pole, so as to render it neutral; then it is no longer repelled, but attracted, by the positive pole.

Man was created neutral to good and evil; and hence, could be drawn to either side. It was God's plan that he should be *magnetized* by the principle of evil, and while thus *saturated* with evil, he is repulsive to good. Regeneration in the second Adam, is to demagnetize him; but during the process, and until it is complete in restitution, there is a warfare. In order to demagnetize, the current of magnetism must be reversed; and if we could see the molecules of iron during the process, we should see a terrible struggle, as each molecule is torn from its affinity, and made to turn in an opposite direction; since, metaphorically speaking, what it once loved it now hates; and what it once hated it now loves. And during regeneration, this strug-

gle is unabated, "For the good that I would, I do not; but the evil which I would not, that I do. For I delight in the law of God after the inward man; (the new nature being formed within) but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death"?

This is man's condition, while *being* regenerated; every sentiment of his being is undergoing a change; that which was once attractive, is becoming repulsive, and that which he once hated, he is beginning to love, and not until the work is complete in RESTITUTION, is the warfare ended; since it is impossible for any degree of good and evil, to be mutually attracted; hence, man must be completely *demagnetized* of the evil, and fully reconciled to God, before he can be accepted of him; and *this* is the work of a Mediator; "For God is not a God of the dead, but of the living, in that all live unto him." (That is, man while in the condition of corruption, or spiritual death, is repelled from God, there is no affinity betweeu them; and in that condition he does not belong to God. But as he is to live again, or pass from death unto life, God is his God, aside from this parenthesis of separation from his God). "But Christ both died and rose and revived, that he might be Lord both of the dead and living." And for this Mediator (or middle position,) it was necessary to enter into, and partake of our death condition, and at the same time, by actual freedom from personal sin, maintain his "positive" relation to God: and this *could not be*, without a sacrifice.

"Now a mediator is not of one, (*i. e.* of one nature), but God is one,"—Gal. 3: 20. And without a mediator, it is, from the very nature of the case, impossible for two utterly antagotistic forces to be reconciled; hence the necessity of a Mediator. But it is not the positive and negative, or good and evil, that is to be reconciled; these must eternally remain antagonistic, or the mainspring of action to the universe would be lost. It is *man*, who, that he may *know* good and evil, has been left to experience it, who is to be redeemed from evil, and reconciled with the good, and for which a mediator is necessary.

Having answered the question of Why a mediator was necessary, it remains to be answered, *how* Christ became a Mediator, or "middle man;" so as to be Lord both of the living and the dead.

It does not require that a mediator between God and man, must be a monstrosity, or a being half God and half man; there is no central point between the Infinite, and a created being; it simply required a sinless man. This is evident, from the fact that Adam, as a sinless man, could hold intercourse directly with God, and without a mediator. It does not require that a mediator between a king and a criminal, should be a half king; any man who is *not a criminal*, may be appointed to that office.

The pre-existence of Christ, is as clearly stated in Scripture, as is the pre-existence of God; and to say, as many do, that "he only existed *in the mind* of God," is a mere subterfuge; with such an interpretation, you and I also *pre*-existed, and so did all things. "When Jesus knew that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of man ascend up *where he was before*"?

If he only existed before, in the mind of God, and has gone back "where he was before," then he now has no actual existence, and if more proof is required, compare John 6: 62, with ver. 51, and 3: 13, etc.

That Christ was rich, and became poor, that we through his poverty might become rich, I most fully believe. *How* the sacrifice was made, *i. e.* how he could lay down that life, and all that he was and had, and become poor, or be "made in the likeness of sinful flesh," I do not know. But *I* do not know *how* a blade of grass grows, nevertheless I can believe it. *This* was the real sacrifice, when being rich, he became poor; his crucifixion, being in no sense, the sacrifice, but merely a disposal of "the body of the sin offering," (Heb. 13: 11, 12).

When he laid down his *heavenly* life, and was made in the likeness of sinful flesh, being deprived of the one nature, that life was re-created *or reorganized*, with a human *nature;* and he became a second son, Adam, as truly as was the first Adam, "the son of God," The first "son of God," (Luke 3: 38), had the earth for a mother, for "out of it," he was taken. While Jesus, by creative power, was taken out from the woman, or developed—by the same Father, and same creative power—from *organized* earth, because the time had come for a higher development of the race.

This second creation, when "God sent forth his son, *made of a woman*," was "in the fulness of time," (Gal. 4: 4), when the perfecting of the race, by a new Adam and

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Jesus therefore, though he was born of woman, and in the condition of corruption, ("For verily he took not on him the nature of angels; but he took on the seed of Abraham," Heb. 2: 16–18), yet he was able, notwithstanding this condition of corruption and suffering, to maintain absolute purity of life, during his period of trial, whereas the first Adam was not equal to the trial, even *before* he had experienced the *weakness* "of sinful flesh." Jesus was weak, for he says, "Of myself I can do nothing;" but he had knowledge,—by memory or in some *other* way—resulting from his former heavenly existence. This is abundantly apparent from the freedom of his conversation and reference to his former life:—"I came forth from the Father, and am come into the world; again, I leave the world and go to the Father;" "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Physically, Jesus was just what other human beings are, "he was a man of sorrows and acquainted with grief;" but mentally, or in the sense above referred to, he was vastly superior to fallen humanity. This super-human knowledge, although it did not help him to escape trial and suffering, enabled him to pass through temptation successfully;—hence, he "was in all points tempted like as we are, yet without sin." "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities, (Isa, 53: 11); viz. bear with us, not *instead* of us, that which our iniquities have brought upon us; and it was his *knowledge*, that enabled him to bear them.

When Jesus was born of woman, having laid down his former life and *nature*, he was simply a human being, differing from Adam in three respects; viz. 1st, while Adam was born of the *earth*, Jesus was born of woman; 2nd, Adam was physically *perfect*, and without the "weakness of sinful flesh," while Jesus had all the *weakness* of corruption; 3rd, and here is where Jesus had the advantage, He had superhuman knowledge, "he knew all men, and needed not that any should testify of man, for he knew what was in man," while Adam had no knowledge of good or evil; and wisdom "is a tree of life to them that lay hold upon her."

We have seen the reason why man was permitted, or ordained if you please, to become evil, or "negative," and therefore opposed to God; and that, from the very nature of the case, the principles of good and evil are antagonistic; and hence, those in harmony with the one principle, cannot be in harmony with the other, and without a mediator, could never be reconciled. That God works by fixed laws, both in the natural and heavenly kingdom, is selfevident, hence, we need not ask *why* these things are so; it is enough to know that good and evil, or those in sympathy with good and evil, cannot come together of themselves, without breaking a fixed law of the universe; and until the evil or good is overcome, they cannot be reconciled, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So then until the carnal nature is supplanted by the *spiritual* nature, we cannot be reconciled to God. "To be carnally minded is death," while "to be spiritually minded is life," and "as in Adam all die, even so in Christ shall all be made alive, but every man in his own order." And not until the carnal mindedness, or evil with which the man is contaminated, has served its purpose, does the time come for that man to be "made alive in Christ," hence, "every man in his own order." And the new nature, or new creation, began in a "second man," or second Adam. And he, created with a fallen corruptible *physical* nature, and yet by virtue of a prior existence, being familliar with the way of life, could overcome the evil and enter into life, and so become a Mediator between God and fallen humanity; "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was, *in all* points tempted as we are, yet without sin."

Jesus was not a Mediator until he himself "was made perfect through suffering," nor was he a *begotten* Son of God, until "declared to be the Son of God with power, (according to the Spirit of holiness), by the resurrection from the dead,"(Rom. 1: 4), and which is plainly asserted in speaking of his resurrection, in Acts 13: 33, "God hath fulfilled the same unto us, in that he hath raised up Jesus again; *as it is also written* in the second psalm, Thou art my Son, this day have I begotten thee." This also agrees with Luke 20: 36, where, in speaking of the resurrection, Jesus says, They are "the children of God, being the children of the resurrection." The Scriptures everywhere teach that those who die in Adam, viz. cor-

ruptible humanity, are "of their father, the devil," "children of wrath," etc. and not until "made alive, in Christ," are they "children of God," that is, begotten children.

From all the foregoing, we can see not only the necessity for the fall, which severed man completely from all harmony with God, but we can also see the necessity of a mediator, in order to bring man back into harmony; and that it is necessary that the mediator should be able to fully comprehend the condition and difficulties by which fallen man is surrounded. And that in order to fully comprehend them, one must have experienced them,—this being a law of our being, and upon which the necessity of the whole plan is based, viz. that a knowledge of good and evil must come by experience. Here was the necessity for a sacrifice: there was none who had *experienced* evil, without themselves *being* evil; and in which case, they themselves needed a mediator. Hence, the necessity, that some being should experience evil, the condition into which man had fallen, "in *all points*," in order that he might be "able to succour them that are tempted," and "yet without sin," that is, without himself being a sinner; and *this* could not be, without a sacrifice. And no created being could fully enter into and appreciate man's condition and surroundings, without himself partaking of man's nature, in every phase of his experience from the cradle to the grave. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in *all things* it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people."

This was the sacrifice demanded, and God so loved the world, that he gave his only begotten Son;" "Who, being in the form of God, (or *Greek*, being *originally* in the *form* of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bondservant, being made in the likeness of men, etc. wherefore also God highly exalted him, and gave unto him a name which is above every name," etc. Phil. 2: 6–12, R. V. *margin*).

CORRESPONDENCE.

E-VASSELBORO, ME. Oct. 5th, 1882.

Have just finished reading the HERALD, my heart burns within me. Are we not glad that *our eyes* are not holden from seeing the blessed doctrine of RESTITUTION, spoken of by the mouth of all the holy prophets? The Lord says by the prophets, He shall save the tents of Judah first, lest the glory of the house of David, and the glory of the inhabitants of Jerusalem should magnify themselves against Judah. "He chose not the tribe of Ephraim, but the tribe of Judah the mount Zion which he loved." Zion is an outcast that no man seeketh after. To day we have, or see, the true spiritual Zion, the first to be saved.

The thought has been a comfort to me during many of the years of waiting; how wise and good are all God's arrangements! Just like the God of our Bible, always mindful of the afflicted and those who have none to help, who delights in those who hope in his mercy—having nothing else to hope in.

I greatly rejoice in the wonderful manner the subject of God's relation to the Jews, both literal and spiritual, is made clear—no doubts, no uncertainty—and it has become so familliar and clear that it seems strange that a diversity of opinion can any longer exist among real students of the Old and New Testament. I once read with much interest S. Bonhomme, in "Pro. Times," but could not see how the spiritual phase could come in.—That was a precious work of the Spirit, in teaching us the true *meaning* of "the spiritual; it cast a halo of light all around the subject of RESTITUTION, it was an important link in a restored faith.

In reading the HERALD to day my mind was deeply impressed that the conflict between the Spirit of truth, and the spirit of error, was but just begun, and my faith in God in your behalf, took a firmer hold than ever. He who had disciplined your mind to lead in the great work of restoring "THE faith," would be your front guard and rearward. And O how my heart glows while I pen these sentiments.—Very much have those dear saints lost, who are so slow to recognize the Lord's hand in this grand prophetic movement. This encamping by Jordan is not only one of the most wonderful of all the features of the movement, but one of the most important and profitable, in our preparations to "live by faith."

I may be mistaken, but it seems to me that a large portion of the household have need to review the several points of the restored faith; the effect on myself, in so doing, is refreshing, giving vigorous growth to the roots of the precious seed sown by "the Son of man," and also for those roots to strike deep into the ground, made good by

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sanctified afflictions. So we become rooted and grounded in the truth. A tree with roots spreading only on the surface is much easier overthrown by winds than one whose roots penetrate the earth. The figure may be carried still further,—winds tempered to the strength of a tree, loosen the earth, making way for a further descent;—so all things work for good.

A knowledge the Bible gives of the "Sent of God," stands foremost of all knowledge. His character as "Priest of the Most High God," in his pre-existent state, qualifying him to make a divine sacrifice, the only one that could meet the exegencies of the case. In being made flesh, he was in all points made like unto his brethren, that when he re-took the life he laid down "he might be a faithful and merciful high priest in things pertaining to God, to make reconciliation for the sins of the people." To finish his work as a Messiah, he must come again in the flesh, flesh made perfect through suffering. How our desires are intensified to have him come, not only as High Priest, but as our elder brother—our kinsman, to redeem the inheritance,—since we begin to know him in his true character.

In all I have read of Geo. C. Miln, I have had only feelings of pity toward him; am glad you found it in your heart to speak to him direct; may the Spirit seal instruction. S. Bonhomme's remarks sound more like magnifying himself than like criticism, think others will try what they can do. I have just received a paper called "The World's Hope,"—sent to many of the readers of the HERALD no doubt. If the dear sister who wrote to me, gives heed to my advice, and keeps her eye single—not on two leaders at a time—she will return it, as I intend doing with the one sent to me. Our food, while by Jordan, is already prepared.—O for a clear apprehension of our position by all the chosen ones! is my prayer. I agree!

Oct. 9th, This morning my mind was deeply impressed with the solemnity of our present position—lodging at Jordan—with victuals prepared, doing away with the necessity of looking for food in any direction other than in the restored faith. My heart goes out in tender love to all the dear saints, greatly desiring that they may in one united act, send back the paper received from Almont, Mich: Our Father in heaven, if this impression is from thine own Spirit, bring it about in thine own way. If we would be preserved unto his heavenly kingdom, we *must make our faith perfect, by our works.*

Each argument is strong by itself; and their combined strength leaves no room to doubt: so the decision is made, that a few months will bring us to scene that cannot be otherwise than grand and glorious. And shall we not need all the spiritual vigor, an unmixed diet—unmixed with error—can impart for our spiritual health? It does seem to me that to receive and pay for a paper coming from such a source would be admitting that such a teacher could be depended on "for the *perfecting* of the body," and in plain words, would be to wish him success in the one object of diverting from present truth, in crossing Jordan. The text in my calender to day is very forcible, "Watch ye, stand fast in the faith! quit you like men, be strong."—Like *men*, not like children, tossed to and fro, by every wind of doctrine.

Oct. 11th. As time passes my convictions increase that this applies here, "It were well for him if a millstone were hanged about his neck, and he were thrown into the sea rather than he should cause one of these little ones to stumble," (Luke 17: 2, R. V). The command to exhort one another, and so much the more, as we see the day approaching, plainly implies that there are dangers in our path; and the body is not deficient in eyes to see those dangers. E. J. Marden.

"REPROVE, REBUKE, EXHORT, *With all longsuffering and doctrine.*"

"Reprove," or, margin of R. V, "bring to the proof." (2 Tim. 4: 2).

The conflict between truth and error, is on the increase; and it stands us all in hand to watch and be sober. We have learned so much during the last four years, (or since the new supply of "oil,") that we have come to *expect* a continual flow of *new* ideas, doctrines, etc. and some of us are so eager for something new, that we fail to digest that which we already have; and thus create a morbid appetite.

To hunger after truth, is what we should continually do; and be always ready and eager to receive truth. But this reaching after *new* ideas, is beset on every side with danger. The gospel is "the old, old story," "THE faith once given to the saints;" it is not a new and unlimited field of discovery, in the exploration of which the Spirit is leading any and every christian on his or her individual track, each with ideas opposed to, or clashing with those of another.

X Bro. Paton

This movement, from 1843 to the present time, is a prophetic movement belonging to the ending of the Gentile age, or else there is nothing to it. Now if this is so, then all the advanced light belonging to the *ending* of the age, will make complete harmony, so that the movement and arguments will be consistent in themselves. And this we find to be the case: this movement is complete in itself, no matter from what standpoint you view it, or what line of type, parable, or prophecy, you follow. The type of the coming out of Egypt, has thus far had a perfect fulfilment:—the coming out, the spying out the land, or the restored earth, as the saint's inheritance; the evil report, the *wanderings* in the wilderness, the sending spies the second time, the three-days victuals, and even the lodging by Jordan, before passing over: and the passing over at the expiration of the "forty years," and yet six years before the end of the 1335 "days," or 45 years from sending the spies, and before Daniel will stand in his lot; as *they* passed over six years before entering upon their inheritance; every point is perfect. Again, take the parable of "the ten virgins;" they went out to meet the Bridegroom in the '43-4 movement, and the bridegroom tarried, and while he tarried they all slumbered and slept. At midnight, the cry, at which they rise and trim their lamps, was made.—Measure on the diagram of the ending of the days, and you find from 1844, 33 1-2 years to the beginning of this *trimming* of lamps (in connection with the new supply of oil, and the *restoring* "THE faith,") and from that complete supply of "oil" to the wise virgins, or from the spring of 1882, to the end of this 71 years, another 33 1-2 years; thus leaving the cry, made at midnight, and the division between the wise and foolish virgins, just where the parable locates it; thus far fully answering every detail of the parable. And the Bridegrom is due to come next spring, and we expect those who are ready, will go in with him to the marriage feasts; and that afterward, the other virgins will come to a knowledge of the fact; although they are now in total darkness, so far as the restored faith, or new supply of oil, and coming of the Lord is concerned; standing, in relation to this movement, just where they stood in 1878, where their lamps went out, as *they themselves* confess. (In the paper of which Mrs. Marden, in her communication, speaks; the writer says, "The Day Dawn, containing, as it does, the prophetic frame-work and *time arguments*, in harmony with which we intend to write," etc. is a confession that he stopped, in this movement, at the '78 position, and has not received the new supply of oil. And more, it is a confession that he still believes that Christ has come in all the three phases of the advent, and that "the net" has been drawn ashore, and was therefore full, some years ago. And that Jesus Christ came, between 1874, and 1878, in a *spirit* body, and *not* "in the flesh." And that it is his purpose to write in harmony with this antichrist doctrine. [And in view of this character of the paper, we earnestly exhort any of our readers to whom it may be sent, not to give it "Godspeed;" it belongs to the same order with the "Watch Tower," and is more dangerous, because it holds these most dangerous doctrines, under cover, instead of openly. If the "time of harvest" began in the autumn of 1874, as the *arguments* he speaks of, maintain; then the gospel net was full, and drawn to shore, at that time. Christ's parables do not clash one with another; the *harvest* work does not begin, until the net is full; who then has been drawn to Christ, since 1874? not one, if their theory is true. How is it that men can shut their eyes against the plainest teaching? but the Scriptures must be fulfilled, and the history of the "ten virgins" go on to its completion. And certainly the *movement*, based on these prophetic arguments, and which began in 1843, has gone on to the present time; and each and every argument in its present relation, and complete development, certainly makes the position a thousand times stronger than it was prior to 1878. And while the *movement* has gone on by the development of the arguments, even as from the start, only in a more marked degree, one part of the virgins stopped short, just where the division was due; and stopped because they *could not see* to *go on with the movement* by the new supply of oil. Hence the movement has been, thus far, in strict harmony with the parable.

The *diagram* of the 71 years from the birth of Jesus to the destruction of Jerusalem: and the 71 years from the autumn of 1844 to the end of the "times of the Gentiles," and the exact counterpart to the order of events, in their various divisions, certainly shows a unity or oneness of this movement, beyond any and every thing else. The ending of the Jewish age was associated with the first advent, and the going in of our high priest; and the ending of the Gentile age is

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associated with the second advent and coming out of the high priest; and hence a necessity for a reverse in the order of events. (The development of the body, the going in of the high priest, and the *tarrying*, before the destruction of that system of things, covered a period of 71 years; while now, the *tarrying*, the coming out of the high priest, and development of his mystical body, covers a period of 71 years.)

Now that the movement, from 1843–4 to the present time, and onward, is a clearly marked prophetic movement, and harmonious in itself, is not only proven, as we have seen, by type, and parable; but in a more wonderful manner, if possible, by the chronological and prophetic arguments, as they have developed, from '43, to their present perfect condition;—I speak to those who know something of the way, and can therefore appreciate the gradual *growth* through which these various arguments have attained to their present absolute harmony with the *law*, and with the pattern.) A gradual development of the arguments on which this movement was based, notwithstanding the wanderings, and disappointments of the forty years; shows that it has been of God, as nothing else could. How different this has been, from the nominal advent movement. While they have learned nothing as to the manner of the advent, or development of the mystical body of Christ; and have at last, lost all confidence in the chronological and prophetic arguments on which they started out; *we*, on the contrary, have held tenatiously, to each position and argument on which the movement was based. And although they have attained to their present wonderful harmony, by a slow process, and have required to be worked over and over and over; still the pathway has shown more and more; and with the new supply of oil, the light seems almost like perfect day.

Now if this movement is of God, and the arguments and *facts* on which it rests, are true; then the position, both as to the measurements, and character of work, or development, belonging to each division in the diagram is the *true* position. This, all who are in the *movement*, and are therefore in harmony with it, in any degree, must of necessity admit. And certainly there is wonderful power in the position, to those who appreciate it. Notice the diagram of the ending of the Jewish age; and which, with all its divisions, and measurement, and character of development belonging to each division, are recognized facts of an age. Now think of the '43 time arguments (all of which belong to the movement, and are still on our charts, and compose the second part of the diagram. In 1843, they all, from the 2300 days to the end of "The times of the Gentiles," were made to terminate at one and the same time; giving a single point of time, instead of 71 years, for the events connected with the ending of the age. And the advance in light—on the termination of the prophetic measurements—has been a gradual development and enlarging of the field, until they have come to be the exact counter part of the diagram of the ending of the Jewish age. And, remember, each and all of these measurements were brought to their present position, spanning exactly the 71 years, before the pattern, in the manner of the ending of the Jewish age, was seen. And the chances that each and all of these measurements, coming down through thousands of years; some resting on Bible chronology, and others,—like the 1290, and 1335 days—on the established human chronology; some literal time,—like the Jubilee cycles—and others on the "day-year theory, should, each one, independent and by itself, reach its terminus, so as to bring out the exact counterpart of the ending of the Jewish age, and in a *reverse order*, as the law demands; and that all this should come by chance, and come in connection with a movement that has so many *other* evidences of being the one connected with the ending of the age; is more than I can believe.

Now granting the unity of the movement, and the gradual *growth*, or widening of the vein of truth, now a broad clear field of light, and which at the start, was only a thread; and you will see why so few, and especially those who have recently come into the movement, or are not in full harmony with it, are not in a position to lead off into *new* fields of thought, *in connection with this movement.* It has been necessary, from the very start, to bring every advanced idea, no matter how plausible it might appear at first sight, to a careful test, to see if it was in harmony with the general features of the movement. No other course, unless the teacher was under direct inspiration,—and we have committed many such *claimed* communications to the waste-basket,—could possibly keep the "unity of the faith," only by thus comparing Scripture with Scripture. And in order to do so, one must necessarily be so familliar with the whole subject, that he can spread it out, as

it were, before him so as to comprehend it at a single glance, and thus judge of the new idea, *in the light* of the entire position; then decide whether the new idea is in full harmony, and belongs to this system of truth; or if it should be rejected; or whether the old, *or the new*, should be modified so as to come together.

I know of no royal road which leads the inexperienced to the knowledge of God, and "*without* a preacher;" but fully believe that it is "by reason of *use* we have our senses exercised to discern both good and evil," especially in relation to "strong meat."

The above explains why the HERALD has very seldom been opened to communications from promiscious writers. It has been devoted solely to this movement; and seldom if ever, has a doctrinal communication been in full harmony, when it has contained new ideas; and for the simple reason, that in their investigations, the writers had followed very different lines of thought, with no regard to unity with the one widening vein of truth pertaining to this special movement. Now there are other fields of thought, and plenty of vehicles for such communications outside of the HERALD and *this movement;* but *in* this movement, there is no room for communications or arguments which do not *recognise* its leading features. If we had let in independent ideas concerning the doctrines and coming of Christ, from all quarters, as many have desired; instead of the trumpet giving a certain sound, and type, parable, and prophecy, in relation to the movement, being clearly met in every detail, as has now been the case, all, from first to last would have been confusion. But in the providence of God, the movement, with all its mistakes or "wanderings,," has been kept as separate from outside influence, as were the children of Israel in the wilderness.

To those who are in sympathy, and are expecting to cross the spiritual Jordan, next spring; I have a word of reproof, rebuke, and exhortation. There is, particularly at the present time, an almost childish desire for "something *new*, have you got some new ideas"? etc. Now to hunger after truth is right; but this morbid desire for something *new*, is invariably,—so far as I can judge—with those who have only partially digested what they already have. Like children with toys, a novelty, no matter how choice or how worthless, can make them forget all else for the time. And this morbid desire leads all who are thus diseased, to grasp and swallow almost every thing having the one recommendation of novelty; without stopping to see if it is in, or out of harmony with the spirit and general features of the movement. If those having little or no experience in "rightly dividing the word," aspire to lead into new fields of thought, either for themselves alone, or for themselves and others, and expect to go on, recognizing and in sympathy with this movement, they *must* learn to compare their ideas with the *facts* and spirit of the movement; or they will do that which "it had been better for them, if they had a millstone hung about their neck, and were cast into the sea."

There are thousands of applications of Scripture which, taken alone, with no standard of comparison by which to weigh them, may have some very plausible points; and captivate the fancy of those who have *not*, "by reason of use, had their senses exercised to discern good and evil," or truth and error. This is why so many contradictory ideas are afloat, especially at the present time. And outside of *this movement*, which belongs to the *cleansing of the sanctuary*, and is for the development of THE CHRIST element in the living church, and comprehends in its theology, the entire plan of the ages, there is no *system* of interpretation by which all Scripture can be reconciled. And if the Gentile age is ending, and the overcoming element of the mystical body is now being completed, and the sanctuary is now being cleansed, why should this not be so? And *if this is true*, "THE faith once given to the saints," has been restored, and restored in harmony with the movement; *i. e.* during the 3 1-2 years, as shown in the diagram. And any fundamental doctrine concerning Christ, or the great plan of redemption, or THE faith, *if it clashes* with this, and shows that THE faith once delivered to the saints, *was not* restored in the 3 1-2 years referred to, would of course, overthrow the diagram and with that, the entire movement. And yet there are those, who, while supposing themselves in harmony with the movement, are continually finding new ideas (or *things* they have,) and which if *true*, would overthrow the very things they profess to believe.

Let me illustrate what I would rebuke. One who is supposed to be in harmony with the movement, advances an idea like this;—When we cross the Jordan, and the Captain of the Lord's host appears, we shall be in "the holy place;" and it is after RESTITUTION, and therefore in Eden,—the holy place

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—we are to meet and overcome the enemy, viz, the fully revealed "man of sin;" even as Adam, before his education in the school of suffering, was overcome *in Eden*. Now if the abomination that maketh desolate, is the man of sin, and is to stand "where he ought not," or in the holy place, is not that to which Christ refers in Matt. 24: 15, and foretold by Daniel, about to be fulfilled?

Most of this is evidently true; and all at first sight, looks very plausible; but if this were *all* true, viz. that this is when and where the abomination that maketh desolate is to stand in the holy place, we must accept results, and reject that which has brought us to those results; viz. give up the very foundation of this movement. It is "from the time the abomination that maketh desolate is set up," that the 1290, and 1335 days of Dan. 12: reaching to the waiting time, etc. were to begin. Then the position that the 1290 days ended in 1844, and that since then there has been a waiting people, must be renounced. (I refer to the above application, to show the necessity for carefully comparing Scripture, where one—in full sympathy with the movement—endeavors to advance *new* ideas. What would there have been of this movement, if teaching so entirely undigested had characterised the *paper?* The abomination that maketh desolate, was a woman, and not "the man of sin," though espoused to him, and a part of that mystery of iniquity which, fully developed, reveals the man of sin. The sanctuary and holy place, are the same, see Heb. 9: 1; and the church even in the corruptible condition, is called the sanctuary; hence the necessity for the sanctuary to be cleansed. And "when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains." We know what "a Jew" means, and therefore something of "Judea." And although the body of Christ are now entitled to those names, (see Rev. 2: 9), even while commanded to flee from their enemies; the perfect Jew, in the perfect "holy place," is not to *flee* when he sees the enemy, but meet him face to face, and overcome, even as Jesus overcame.

One more illustration of this kind of teaching, and I have done;—Another brother supposed to be in symathy with this movement, has got hold of the old Arian theory,—and which has been advocated by a large part of the nominal Advent body,—that Christ had no pre-existence. Now what are the facts concerning that doctrine? Every Scripture which speaks on that subject, teaches his preexistence as plainly as *language* can teach it. It is not that the *language* of Scripture does not *assert* his preexistence, but with them, the question is, *cannot* all these Scriptures be explained in some way to avoid that conclusion? And many of them think they can so dispose of all the texts on that subject. One of that class of reasoners told me that he could dispose of all but one text, but that he remarked, was a difficult one to manage, viz John 6: 62. They have not one text to bring in support of the other side, their entire work being to explain away all that supports it. Now although that doctrine would annihilate every possibility of a spiritual sacrifice, or that he gave up his life "in the holy place," as the pattern teaches, and would make the sacrifice purely of the flesh, and on the literal Roman cross, and which Heb. 13: 11, 12, plainly teaches was only a disposal of the body of the sin offering, after the real virtue, so to speak, was taken from it; and which also agrees with the statement of Jesus, that "the flesh profiteth nothing." We have no quarrel with these people, because they fail to discern the spiritual, in the sacrifice of "our High Priest," since the *power* to see it, must come from God. Jesus was not a priest, while on earth, viz. while he was of the tribe of Judah; and only a high priest could make a sacrifice pertaining to the atonement. Hence, if he had no preexistence, and entered the Melchisedec priesthood for the first time, after his resurrection, then *he* did not make the sacrifice. And it would be difficult to say who did make it, unless it were the soldiers who officiated at his crucifixion. But our present object is not to argue the point with this class of teachers, we have other work before us; they can doubtless explain away, or can "make of none effect," all of the teaching of *the law*, on this question, and assume that "the man of sorrows," was, *while in that condition*, a high priest "after the order of an endless life," in spite of the assertion, "Now if he were on earth, he would not be a priest at all, (that is, of *no* order,) seeing there are those who offer the gifts according to the law," (Heb. 8: 4, R. V.), he being a priest of *heavenly* things, and only while he himself is in heaven, being the idea conveyed in the context. And *we* who have THE faith, are supposed to know what the true tabernacle, and of which he is minister, and the *heavenly* places, mean.

Our exortation and "rebuke," is not directed to the above class of teachers, but to those who are, or are supposed to be in harmony with *this movement*. If even the outline of our position is correct, we have entered the second 3 1-2 years, as seen in the diagram. And if this diagram is correct, "THE faith once delivered to the saints," has been restored, and restored in the 31-2 yrs. *set apart for that work*. While if this diagram, measuring from 1844 to the end of the times of the Gentiles, is not Scriptural, the sooner we renounce our present faith, the better. Now a professed brother in "THE faith," hunts up this Arian dogma of the non pre-existence of Christ, and which, *if it* were true, would undermine the very foundation of our whole position, and creeps into the houses of certain sisters, and works dilligently to inculcate that which if accepted would not only rob them of their place in *this* movement to the crossing of Jordan, but undermine their faith in the *only* atoning sacrifice. Have they given up their interest in this movement? if so, they are beyond our oversight as their pastor, and we offer no rebuke; but pray that he "that hath done this deed, (if he cannot otherwise be reclaimed, may be delivered) unto Satan for the destruction of the flesh."

Supposing this were true, (I do not now speak of its Scriptural merits, surely there is no further need of that, but of its bearing on this movement); if we have thus far failed to understand the very foundation of THE faith, as it is in Jesus, what becomes of the diagram, which makes it due, that "THE faith" *should* have been restored with the new supply of "oil," and during the 3 1-2 years ending just prior to the beginning of "the times of RESTITUTION."? And if the diagram is worthless, what becomes of the arguments on which the diagram is based? Strange that the veriest babe cannot see that such a "doctrine of devils," introduced into what we call "present truth," would be an element of destruction.

The teacher of this dogma of the middle ages, to the sisters above referred to, makes his *strong* poiut, I am told, on a statement of his own, that no antitype can exist before the type. Now if there were no such examples given, a matter like this, standing as it does alone, might well be an exception; and to found such an important position in the christian faith, as the above, on so slimsy a foundation, shows a total deficiency of skill for "feeding the household." But the assumed position is not true; just so truly as Isaac, the promised seed of Abraham, is a type of Christ, so truly is the father of the typical seed, a type of the Father of the true seed. And as God had two sons, so Abraham, the type, had two sons; and surely as one is a type, the other is the antitype; and God existed before Abraham; and so Christ affirms, "Before Abraham was, I AM." "And what and if ye shall see the Son of man ascend up where he was before"?

Our object in speaking of these things, is not to discourage any one from the investigation of Scripture, would God that all the Lord's people were teachers; and with those who investigate, outside of and independent of this movement, as people are doing, and have done for centuries, we have nothing to say; but to those in the movement, if you can bring in new ideas, and have your senses exercised by reason of use, so as to discern between that which is in harmony with the general features of the movement, and that which if received, would subvert, or introduce discordant elements into the entire system; then we will heartily welcome such advanced positions.

With this communication concerning the non pre-existent theory, (and which I should not mention, only that it is causing some unstable ones to stumble, *just here on the brink of Jordan*,) was the following solution of their position,—as nearly as I could gather it, from the very brief communication received. "The pre-existent life, was what Jesus had *before* his baptisim," or expressed in another way, when he was thirty-nine, he was "rich;" when he became the "Anointed Prince," he was "poor." The necessity to admit a pre-existence in *some* way, is of course admitted by all. And as to declare that he only existed in the mind of the Father, does not answer the facts in relation to it, this purely immaginary supposition that he actually died at his baptism, and rose with another nature, and another kind of life, having sacrificed that life which he had before his baptism; could of course be made to answer to a kind of pre-existence, and to the inventor of the theory, if *very superficially* examined, might seem to meet the case; but it does not; for if we suppose that he was with the Father, and in the glory he had with him, before the (kosmos) world was, from his birth *until he was thirty years old*, then by returning to his Father, or "where he was before," would be to return to the condition he was in, prior to his baptism, or

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We hope none of those in this movement will draw back, and renounce the arguments and diagram of the ending of the age, so fully supported by Scripture and *facts*, for a mere speculation, without *one text* of Scripture for its support, and even the principle *argument* in its favor, viz. no antitype before a type, an unscriptural claim. And if you cannot lead in *harmony* with the movement, be content a little longer to follow.

QUESTIONS AND ANSWERS.

If the three days of sending the spies are made to represent three years, why may not the following days until the passover, and the morrow after the passover, etc. also represent years? (see Josh. 5: 11).

A,—This question presented itself to my own mind some months ago, and very naturally arises in the mind of others. But the answer seems clear and conclusive. A *prophetic* "day," always represents a year, but in the law, there is not one example of the kind; even in its fulfilment, as with the passover, and pentecost, the literal day was the day of fulfilment. Now in the type of their coming out of Egypt, waiting 45 years, etc. the time is not symbolic, but literal; and in the fulfilment, we have 45 literal years of waiting; the proof of which is in the actual fulfilment of the *prophetic* days of Daniel in relation to this movement, and the actual "waiting," since the autumn of 1844. It is only because of the direct authority of God, (Num. 14: 34), that the days in spying out the land should symbolize years, that this application is made; it is true nothing of the kind is said of the second sending, but if the sending of the spies in the one case, is so counted, we have the right, unless the order is revoked, to presume that until the same work is complete, the same rule should apply. But with the spying out the land, all authority for counting a day for a year ceases, as no authority nor precedent for any thing of the kind is to be found. Then again, their six years of conquest, before the end of the 45 years, and division of the land, and which was a part of the same period, was *after*, not only the crossing of Jordan, but after the passover, the circumcision, the appearing of the captain of the Lord's host, and the eating of the old corn of the land of Canaan. Now if these five or six days, or probably two or three weeks, (see verse 8), should be counted a day for a year, it would be not only without authority of any kind, but would destroy the type itself, since its complete measurement, conquest of their enemies and all, was only forty five literal years.

This confines the crossing of Jordan, and all those wonderful events, to next spring, and the early summer. That this coming out of Egypt, sending the spies, waiting for the cleansing of the sanctuary, etc. is a type of the movement originating with the argument of the 2300 days, "then shall the sanctuary be cleansed," and marked by the 1290 days, with a blessing to him that waiteth 45 years, or to the end of the 1335, seems to be beyond any *reasonable* doubt, when the entire history of the movement is seen. Do we not know that the coming out was with the expectation of going into the promised Canaan of our hopes, "the redemption of the purchased possession"? Is it not true that in connection with that movement of '43-4, the Scriptural idea of the saint's inheritance being the earth, the very place where we have sojourned as strangers and pilgrims, being the "land of promise," instead of some unknown country, "beyond the bounds of time and space," was *revived?*—The fathers knew of that land, and that those who have part in the first resurrection are to be kings and priests, and reign on the earth; but for centuries, this faith had been gradually disappearing, until it had become almost if not entirely extinct. And its revival at that time, was, in the most complete sense, a spying out of the land; and we now know how the report was "an evil report;" not of the *land*, but of the consequences of entering in. And has not the turning back, and the wan-

dering, been fully realized? "But as truly as I live, saith the Lord, all the earth shall be filled with the glory of the Lord." What a strange text to flash out at such a time! (see Num, 14: 21). But *now* we can begin to see its import. Next spring completes the measure, the spies have at last brought back a true report, and on the morrow the Lord will do wonders among us. How can we doubt it? I do not mean in view of this one type, even though it is thus far fulfilled in every point; but in view of *all* the evidence as summed up in types, and parable, and the diagram. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," and "fall, after the same example of unbelief."

Quite a number have asked about the eating of the Lord's supper; etc. We need not—at this late day—quote Scripture, or present the argument in relation to it; but, will simply say, As ott as ye do this, ye do shew forth the Lord's death; we are to continue its observance, till he come. There is no set time, we have nothing to do in observing holydays, or new moons, or sabbaths, which are a shadow of things to come, Col. 2: 16; we believe it is still in order, and as often as you please, until he come. And we look for him to come, next spring; soon after the crossing of Jordan, and that he will end the type, by drinking of that cup with us, *new*, in his Fathers kingdom.

THAT WHICH IS PERFECT.

When that which is perfect is come, we are no longer to know in part. This does not mean that our knowledge will be infinite, by any means; but it refers to what God has *revealed*, and of which the apostle affirms, the church in her present state knows only in part; but then, when that which we now see, and which is temporal, is passed away, and that which is not (now) seen, and is eternal, (age-enduring) is come, we shall see and know, as we are seen and known. But this knowing in part, and then knowing it all; is the result of walking in the pathway of the just, a pathway which shines more and more, unto the perfect day. It is a gradual work of the living church, so far as the coming to the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man, is concerned; "Not as though I had already attained, either were already perfect; but I follow after."

As the the Comforter, to abide with us during the personal absence of Jesus, was to lead into all truth, (until that which is perfect is come,) it follows that the going from the part to the perfect knowledge of the only true God, and Jesus Christ whom he hath sent, was not to be a sudden and miraculous leap into a perfect knowledge of the truth, but a growth. Hence, as the mystery of God, in Jesus Christ, and which has been hid, from the ages, unfolds, we have a criterion by which to determine the nearness of the end of the temporal, and beginning of that which is perfect.

A complete knowledge of the only true God and of Jesus Christ whom he hath sent, and which is the equivalent of "eternal life," necessarily means just that knowledge concerning them that is revealed; "and those things which are revealed belong to us and to our children for ever." Hence, with a knowledge of what is revealed, and therefore is for us to know, or "belongs to us," that which is perfect will be due. And the approach to this knowledge, and consequently to "that which is perfect," is a gradual approach; a path to shine more and more; and God hath set in the church helps, until we all come to this knowledge of the Son of God, "unto a full grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men," (R. V.). Here we learn not only that the approach to the perfect, is a growth, but that there was to be a final manhood development; in other words, that the final of the church, would be a coming to a "perfect man" condition. Here is still further evidence of the completeness of the diagram, "THE SONS MADE PERFECT;" and which work belongs to the 3 1-2 years upon which we have already entered. How is it, that this work of completing the church, bringing her to the full stature, unto the perfect man, etc. should find its place in the diagram, if these things are not of God? and that the special phase of truth now shining on our pathway should be the *strong meat*, which belongs to "them that are of full age"? If the diagram of the ending of this Gentile age, the coming out of our High Priest, and development of his "body," is not a counterpart to the ending of the Jewish, or pattern age, the development of the person of him who was our pattern, and the *going in* of the High Priest, why is it that not only the prophetic meas-

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Are not all these things conclusive evidence that we are rapidly approaching that which is perfect? and if the diagram of the ending of the age is true to its pattern, then THE faith once delivered to the saints, THE faith as it is in Jesus, was restored in the new supply of "oil" to our lamps in the 3 1 2 years between the autumn of 1878, and the spring of 1882; since which the strong meat belonging to them that are of full age, and which is now "meat in due season, for the household," is that which is in order. And are we not getting this "meat"? and if so, is it not conclusive proof that our general position is right? and that whatever of the "child" element, and which is to come in only at the end of "the times of the Gentiles,—if there is any still remaining among us—must fail at this phase of development, and be sifted out? "Children tossed to and fro, and carried about by every wind of doctrine."

Never in my experience since 1843, have I come up to a point of time at which there has been such a general utilization of all the jots and tittles as now; there seems to be *nothing* wanting in any feature of the movement, or arguments; all is full, clear, and complete. What is there in the parable of "the ten vergins," that if we could add or take from it, would make its fulfilment in this movement more perfect than it has been fulfilled up to the present time, granting that just what we expect, concerning the coming of the Bridegroom, and our going in with him, into the incotruptible, is to be realized next spring? I must confess that so far as I can see, *no single point* could be so changed as to make the application one partical more convincing or complete. The going forth in 1843–4, the slumbering and sleeping, the "cry," and trimming of their lamps, the new supply of oil, and the going out to meet him, by those whose lanps were *replenished*, have all been fully answered by the *facts* of the movement; and no prophecy *could* be more completely fulfilled.

If RESTITUTION is about to be realized, and the crossing of Jordan means, the beginning of the "going in to possess the land," then the coming out of Egypt, and crossing Jordan, is a type of this movement to meet the Bridegroon, or "Captain of the Lord's host," on the other shore. And certainly no type can be more clearly fulfilled. The coning out in the spring of '43, the bringing in the *law*—"the tenth day of the seventh month" element,—between that and the autumn of 1844; the spying out the land, and the evil report; the forty years wandering, and the *six remaining* years before entering into full possession, are so distinctly represented by the various features of this movement, that no room is left to question the application. And if this movement is the antitype of the coming out of Egypt and the crossing over Jordan, the forty years from starting, will certainly end next spring, and which time *can not pass*, so far as I can see, without overthrowing this whole application. And I do not believe such a thing is possible.

It does seem to me that, from every standpoint, our position is invulnerable; and that next spring will test the entire matter. It is faith, not knowledge; and *if* we cross the spiritual Jordan, and experience RESTITUTION, or spiritual circumcision, by "putting off the body of the sins of the flesh," next spring, all the types, parables, chronological measurements, and the diagram, will seem complete in every part; while if this result is *not* realized, it does certainly look as if the whole system, with all the arguments must fall to the ground. There seems to be no possible way to prolong the arguments without beginning to tare down; while heretofore, a way has opened by which all the arguments could be prolonged, and in so doing increase their beauty and strength, but from the fact that every part is now perfect, there is no room to move on in this direction. There can be no alternative; the die is cast: and the result must be triumphant victory, or total defeat. And I do not believe this movement, *can* end in defeat; it is sustained by too much Scripture to permit such doubts to find lodgment in our heart for one moment. We believe on evidence the magnitude of which is beyond anything

hitherto arranged from scriptural sources; the arrangement of the chronological measurements are such that it seems impossible for them to pass as a merely human arrangement. And certainly with *them* there can be no further modification. Beginning at 1843, in their then crude condition, all ending—or supposed to—at one and the same time, with the "waiting" before us, and the crude to be developed to the perfect; how could it be otherwise, than that a "sliding scale," or system of progression should obtain? But with the expiration of the "forty years," and where the movement should end, they have reached their present *perfect* arrangement as the exact counterpart to the ending of the Jewish age. And from which, to attempt to move them, would of course, break the entire harmony of their arrangement. The fact that through a gradual development, they have come to such an arrangement, is a mathematical demonstration of the wonder harmony and order there is, running through the Scriptures; and to this *perfect* harmony in these measurements, no superlative degree can exist. Hence, these measurements, and the diagram, must stand *as it now is*, or the entire movement based on these arguments, fail. And this is as it should be, if the time has indeed come for the movement to end; and for the antitypical Rebekah to "light off the camel, and cover herself with a vail." O how glorious is our hope! and how grand is the array of evidence on which it is based! But all who are vacillating, tossed to and fro by every wind of doctrine, following one kind of teaching to day, and another to morrow; hoping to reconcile these views with those as opposite as any two opposing views can *possibly* be, will have to become "rooted and grounded," very soon, if they are to be "ready" to meet the Bridegroom, in harmony with *this* movement, and which is so soon to end. In accordance with the diagram, since the ending of the 31-2 years in which THE faith was restored, or since the spring of 1882, and the beginning of "the times of RESTITUTION," only the "perfect man" element of the mystical body is *eating* the prepared "victuals;" and by which they are to come to "the perfect man, unto the fulness of the stature of Christ;" while the child element, or those who are to constitute the servant class, who go to swell the numbers of "that great multitude which no man could number," are of necessity losing interest; they do not, and cannot digest the "strong meat which belongs to them that are of full age;" and hence, what would otherwise be discouraging to us, in seeing these vacillating ones, and who have tried, these few years past, to walk in two ways at one and the same time, slipping away; but it is just as it should be; and the means to draw them from the "victuals" prepared, is constantly on the increase. The time having come for all who have not on the full armor, to "draw back," or lose their interest in the movement.

In the mouth of two or three witnesses, every word shall be established. Have we not, in type, parable, and prophecy, the full number? and have we not come to the end, when the vision is to speak, and not lie? It has tarried, and we have waited for it, according to the Scriptures, and the conviction is stronger with me than ever before, that the movement is now ending; and that we shall cross over, and see the Captain of the Lord's host, next spring; and that he "will fashion anew the body of our humiliation, that it may be conformed to the body of his glory, (the bride condition, 'for the woman is the glory of the man,') according to the working whereby he is able even to subject *all things* unto himself," (Eph. 3:21, R. V.).

"Triumphant Zion, lift thy head
From dust, and darkness, and the dead.
Tho' humbled long, awake at length,
And gird thee with a Saviour's strength.

Put all thy beauteous garments on,
And let thine excellence be known;
Decked in thy robes of righteousness,
Thy glories shall the world confess.

No more shall foes unclean invade,
And fill thy hallowed walls with dread;
No more shall hell's insulting host
Their victory and thy sorrows boast.

God from on high has heard thy prayer,
His hand thy ruins shall repair;
Nor will thy watchful Monarch cease
To guard thee in aonian peace."

☞An italic (*j* or *i*) after the *month* on your wrapper, *means* paid to that month of 1882; and an italic (*n*) means to 1883.

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ON H. BARBOUR.

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Entered as second class mail matter at Rochester P. O. Rochester, N. Y.

"*All nations whom thou hast made, shall come and worship before thee,*"

VOL. 15. ROCHESTER, N. Y. DECEMBER, 1882. No. 6.

THE COMING MAN.

There are certain principles taught in Scriptures which heartily admitted, will help greatly to understand the plan of God in redemption. These are, 1st, God means to lift mankind into a higher condition of life, viz. above the condition of sin and death. 2nd, This purpose is unfolded in progressive stages, and to be consummated only in a series of ages. 3rd, Jesus is the one elect MAN of the race, anointed as a new Adam, or a "SECOND MAN," to accomplish this deliverance. 4th, The "church of the firstborn," an elect company gathered out of all nations, are to share with him, as a "mother church," in this work of re-generation or RESTITUTION, during the age in which he is to be the everlasting (age-lasting) Father.

The term "wife," or "bride," is chosen to indicate the close union there is to be between Christ and his "ecclesia," or church; and who, united, are to be at the head of the new order of things. And Christ does not enter upon the inheritance of the earth, until she is made ready to share it with him; and this is not until she is assimilated to him, or is made like him. Hence, we who have the firstfruits of the Spirit, are "waiting for the redemption of our body," for the Lord Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself, (Phil. 3:21).

This is the coming man, viz. the redeemed man; redeemed from the *power* of the grave, and having sovereign dominion over the earth "For not unto angels did he subject the world to come, whereof we speak, (or margin, the *inhabited earth* to come), But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Thou madest him a little lower than the angels: (or margin, *for a little while lower*);
Thou crownedst him with glory and honor,
And didst set him over the works of thy hands;
Thou didst put all things in subjection under his feet.

For in that he subjected *all things* unto him, he left *nothing* that is not subjected to him. But now we see not yet all things subjected to him," etc. (Heb. 2:5-9). *This* is the coming man, and who is to subdue the earth and have dominion over the *oikoumene*, (the *inhabited earth*) to come. In other words, they shall be a "kingdom of priests, and a holy nation," and "reign on the earth" a "thousand years." And this "royal priesthood, and holy nation," will be composed of all those "who have part in the first resurrection," and over whom "the second death will have no power."

That this is the direct teaching of Scripture, and that it comprehends the finished work of Christ, in our salvation, no one can deny. And certainly it is in strict harmony with the doctrine of restitution,—of the first fruits, and final "restitution of all things." "For we know that the whole creation, (or margin, *every creature*) groaneth and travaileth in pain together until now. And not only they, (every *creature*, and which means the whole human family, the same as in the commission, "preach the gospel to *every creature*,") but ourselves also, which have the firstfruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And it is for this we are waiting, and are expecting it as the outcome at the end of this movement.

WHEN WILL HE COME?

If RESTITUTION is a Bible doctrine; and to save man from sin and death, is that for which a second Adam, and a second birth, is provided; and the outcome is consummated in "the redemption of our body," and the inheritance of the earth, where we shall reign "a thousand years;" is not the fact that in this movement we come to this expectation, at its chronological termination, very strong, although indirect evidence, of the truth of the entire position? Truly the movement from 1843 to the present time, has a wonderful harmony running through it; every development both in character and time, having been just what it *should* be, *if* the movement is what it claims, viz. the going out to meet the bridegroom, by a movement answering to the passage from Egypt to the promised land by typical Israel.

The crossing of Jordan, circumcision, (by which the reproach of bondage is rolled away), and the ceasing of the *manna*, is just what—in their spiritual sense—should transpire, when *we* enter in. And the appearing of the "Captain of the Lord's host," in connection with these events, is strangely in harmony, if the type is *not* correctly applied. When the High Priest comes out, he is to appear, "unto them that *look* for him;" and when the Bridegroom comes, and they that are ready, go in with him to the marriage feast, he is evidently seen by the wise virgins, and *not* by the others, since they are represented as having gone to buy oil.

But there is no reason or room to doubt the application of this type, or that its fulfilment belongs to the movement connected with the advent of Christ; for each and all of these *events* belong there. The crossing of Jordan,—if *death* is not the passing over, as he "that has the power of death" would fain have us believe,—is associated with the coming of Christ, and the end of this movement; and spiritual circumcision, or the "putting off of the body of the sins of the flesh," and which *alone* can roll away "the reproach of Egypt," and introduce us into the family of Abraham, as *real* or spiritual JEWS and HEIRS, is certainly due at the crossing of Jordan. And we have not yet experienced this "circumcision of Christ," only by hope. So with the ceasing of the MANNA; we *know* Christ is "that bread," and that it is to cease, only at the crossing of Jordan, or when we enter into RESTITUTION. And we know that in connection with these things, the Captain of the Lord's host is to come. Now when we know that all these things which happened to them at the crossing of Jordan are, in the *true* sense, not the typical, to happen to us when we cross the antitypical Jordan, how can we *escape* the conclusion that "all those things happened to them as types for us"? And if that crossing over, circumcision, in which the reproach of bondage was "rolled away," ceasing of the manna, and eating of "old corn of the land of Canaan," and which happened to them at the end of their journey from Egypt to Canaan, *are types* of what is to happen to us in connection with the coming of Jesus, how is it possible that the movement connected with his coming, and which answers to *every detail* of their passage from Egypt to Canaan, should not also be represented in the type?

It is not surprising that, to those who are still "in Egypt," all these things should appear like "vagaries," "like one that mocks." We fully appreciate their feelings, and sincerely pity them. Here is a world-wide movement, centered it is true, in this western land; as the light connected with the first advent had a locality in the east; and in its beginning, was recognized only in a *small* locality.—We are not comparing this advent movement with the *birth* or the thirty years of waiting for development to his manhood condition and work, since his coming out as High Priest, necessitates a reverse order of events.—This movement transpires in the midst of a time of universal expectation; and the "*signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations with *perplexity*, the sea and waves roaring," go hand in hand with it; it is a specific and well defined movement, as Jesus, in Matt. 25: 1–12, clearly portrays it to be, and where he as clearly *locates* it as belonging to the ending of the age. But, notwithstanding it meets all the conditions, and therefore fulfils, a great variety of type, parable, and prophecy pertaining to the ending of the age, still—as the entire teaching of Scripture requires—not many mighty, not many rabbies, or great ones in Israel recognise, or give it the slightest countenance; they are doubtless surprised, or would be, if they supposed any sensible people above the grade of "Galileeans" did. Nor is it out of character that it should be so; if the movement connected with the first advent, and which fulfilled so many types, parables, and prophecies, was too obscure and insignificant to call out the rabbies and great men of the

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day, where is the authority for supposing it would be different in this closing movement? or that "the servant (should be) above his Master"? If they despised the Master and his teaching, should that pertaining to the "going out to meet the Bridegroom," be respected or popular with the learned and highly respected "D. D's. and L. L. D's.? If "THE faith once delivered to the saints," was "foolishness to the Jew, and a stumbling block" to the refined Greek; why expect "THE faith" restored, to meet a different or more hearty reception by those of a similar class? This movement has been just right; it completely fills its place; not a jot or tittle in any part is wanting in order that the Scriptures might be fulfilled. The coming out of Egypt, and journey to the promised land, up to the time for crossing over, and the preparation for crossing, have all had a fulfilment in this advent movement; and the reason for the tarrying, or forty years' delay in crossing, is the same; viz. for the cleansing of the sanctuary. And not only all this actual agreement between the type and antitype, but the prophetic periods of Dan. 12: mark the movement, with its forty-*five* years of waiting, including what is to transpire *after* we cross over, and before entering into possession, that which is equivalent to the division of the land, in the type; thus making the type complete, in each part, as well as in its entire measurement.

Thus we see, 1st, that a movement of this kind is due, at and prior to the coming of the Bridegroom. 2nd, that such a movement *has* occurred, and has transpired in harmony with the foretold signs, and the prophetic periods; and has been in magnitude and character, all we have the right to expect, when we consider how very unpopular with the so called "better classes" and the "teachers in Israel," was the teaching of Jesus; and the clearly stated fact that "THE faith," or truth *as it is in him*, would be no better received from his servants, than from himself. (I appeal to the intelligent reader to say if this is not Scriptural; and whether a movement at the ending of the Gentile age, and which embraces the real truth, as it is in Jesus, *should* not be received with as much opprobrium and contempt as was the teaching of the Master, and from a similar class, in fulfilment of Scripture? It was not the outside world, but the professed people of God, who despised and rejected the truth of the *fulfilment* of Scripture which was transpiring before their eyes; and which looked to them so insignificant, that they could boldly treat it with contempt, though they could never meet and answer it. And if the plainest fulfilment of Scripture is to meet with similar treatment here, from what quarter should it come, if not from the professed people of God? as they are the only class by whom *such* truths *could* be appreciated. Remember, this movement has not transpired in a corner; it *is* more or less known,—in proof of which we need only say that such a man as S. BONHOMME confesses that he has "preached against it, for thirty-eight years,"—and its sound has gone through all the world; hence, our claim that it is a prophetic movement, and that in its history these types, parables, and prophecies have had a perfect fulfilment, could be easily refuted, if it were not so; but notwithstanding its wonderful vitality, and rapid fulfilment of prophecy; notwithstanding its arguments have now attained to an exact counterpart of the diagram of the events at the first advent, and ending of the Jewish age; still, it is too vague and insignificant, to call out these "*teachers* in Israel;" and we willingly accept the situation a little while longer. But what think you of this? Here is a movement which answers to the coming out of Egypt, the sending of the spies, the delay while the sanctuary is being cleansed, the sending the spies a second time, the three days' provision, the "lodging at Jordan," and the crossing over but a few months before us; and from independent Scriptural evidence we know that the *real true movement* to meet Christ, must end with circumcision, eating the passover, a ceasing of the manna, and in its place eating of "the old corn of the land," or sustaining life as man had life and sustained it, before he needed a Saviour. And certainly "the circumcision of Christ," by "putting off the body of the sins of the flesh," and which no living man has yet done—only by hope,—is a necessity before we can obtain "the purchased possession." And the *passover* also, is yet to be fulfilled, and is therefore yet future, (see Luke 22: 16). And as the law is *fulfilled* in the *real*, and not in a typical way, it follows that the real passover, whatever it may be, like real circumcision, is yet future, and belongs at the end of the movement.

Now as this movement to meet the Bridegroom *requires* such a termination; and the typical one *had* such an one; and the two, thus far, have been in strict accord; is there not good reason, in this, and independent of

all the other evidence, to expect that the harmony and accord will continue to the end?

The coming man is the hope of the world; it is for these "sons of God,"—and who are about to be manifested—that the groaning creation are waiting. *Man* has by no means proved a failure, as many suppose; it is human institutions which are weighed in the balance and found wanting; as is clearly manifest in all forms of government among all nationalities; everywhere, corruption and disintegration are the prominent features of social, religious, and political life. And yet *humanity* is strong, and "subject to vanity, not willingly," it has an undying hope which, notwithstanding six thousand years of groaning under "man's inhumanity to man," is stronger and brighter, as deliverance under the kingdom of the "sons of God," draws near.

In brief then, the nature of the COMING MAN is comprehended in the one phrase, "SONS OF GOD; and for which "the groaning creation wait." They will be veritable human beings, as truly as was man before sin entered the world "and death by sin." It is the beginning of RESTITUTION; in which the restored man is to be delivered from all the evil effects of the fall, and its "bondage of corruption," and "fear of death." These being endowed with age-lasting physical life, and which is to end, not in death, but translation; will live in the enjoyment of all the blessings of an *earthly* existence, when surrounded by all the heart can desire, "and there shall *no evil* befall them, neither shall any plague come nigh their dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; —see the testimony of Jesus on this point, (John 16: 23—*I* will be with him in trouble; I will *deliver* him. With long life will I satisfy him, and shew him my salvation."

This is the true spiritual JEW, and heir of the world; it is the promised SEED in whom "all nations shall be blessed;" "for they shall reign with Christ, a thousand years," "until all enemies are subdued; and *death* is the last enemy that shall be destroyed."

As yet, there have been but two "sons of God," belonging to our race. The first was undeveloped, and permitted to fall out of harmony with God, and become a child of evil, or of the evil one; that he might learn by experience, to distinguish between, or "*know* good, and evil." The second son of God, and who "was the firstborn from the dead," and the first *begotten* Son, "by the resurrection from the dead," was the beginning of the NEW order of Sons, "made perfect through suffering," and was "the firstborn among *many* brethren." And the coming man, who is to "judge the world," and have dominion during the next age, and control the social, political, and religious affairs of the nations, is of this order of Sons; "and if sons, *then heirs*, heirs of God, joint heirs with Jesus Christ."

How far beneath these "sons and heirs of God," and spiritual JEWS, "children of the free woman," and who are to "judge the world," will be the old typical Jew, "children of the bondwoman," restored to typical Canaan, as the Egyptian is to be restored to Egypt, and the Sodomites, to Sodom. *They* are not the heirs, neither are they sons, only in type. And when restored, even after they are converted, will still be in "the bondage of corruption." O that men, and especially our Age-to-come brethren, "could see to the end of that which is abolished," so as to distinguish between the letter, and spirit of the *promises;* and between the outward Jew, or Jew of the "old covenant," and letter; and the inward Jew, or Jew of the New Covenant, or New Testament. And bear in mind that the old Covenant, or Old Testament Jew, and Circumcision, are counted for nothing, and have no place in the new system:—"He is *not a Jew*, which is one outwardly; neither is that circumcision," etc. for in Christ, or in the new system, "circumcision is nothing, nor uncircumcision, but a new creature." And in him, there is no difference between Jew or Greek. And *out of Christ*, there is no seed or heir, in whom the nations are to be blessed, or the promises fulfilled. There will not be *two kinds* of Jews, in Christ, or in the new system; one made out of a Benjamite, as Jew number 1, and one out of a Greek, as Jew number 2. It is not the Jew of the Old Testament, nor its circumcision, which confers a title, "for if they which are of the law be heirs, faith is made void, and the promise made of none effect;"—it does not say, if the law made them heirs, but, "if *they* which are *of the law* be heirs, faith

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is made void ;" and how true it is ; for if the natural seed be heirs, they have the birthright, and are heirs of the promises, faith or no faith.—And if a corruptible seed—even though they are *christian* Jews, or believers in Christ—are the heirs, it would indeed render the "promise of none effect." But such an interpretation is false ; it is based on the letter that kills ; they are not heirs ; "but if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Still these blind leaders of the blind, persist in teaching that the outward or typical Jew, is a Jew; and that "the Jerusalem that now is, and is in bondage with her children," are the heirs to the promises made to Abraham and his seed ; and yet flauntingly assert that they do not deny Jesus and his words, or the "New Testament teaching."

GREAT EVENTS AT HAND.

That we shall cross the Jordan on "the tenth day of the first month," next spring; is supported by too much evidence to leave room for doubt *while the evidence* is clearly before us. The diagram and prophetic arguments locate the development of the MAN element of the mystical body, and the last, or compelling message,—a preaching of the "gospel of the *kingdom* to all nations,"—to the 3 1-2 years into which we have already entered; hence, the special preparation of the "body" for this work, cannot be much longer delayed. The type of the coming out of Egypt, fixes the crossing over, unmistakably to the *tenth* of the first month, in the spring of 1883 ; while the beginning of the 45 years of *waiting*, and which dates from the autumn of 1844, marks the end of this last period,—at which time Daniel is to "stand in his lot,"—for the autumn of 1889, or a little more than six years after the crossing over Jordan, as in the type before they entered into possession of their inheritance. The 45 years of *waiting*, for us, being also marked, and in harmony with the type, by the ending of the 1290 prophetic "days" of Dan. 12 : in 1844, and the 1335, forty-five years later, or in 1889.

Now that the coming out of Egypt, and the entrance into Canaan is a type, is a direct statement of Scripture ; but it is evidently typical of the whole history of redemption, and is not confined to this one application. The "bondage of corruption," is evidently what is typified by the bondage of Egypt. And "our father went down into Egypt, and sojourned there," as truly as did the father of the typical Israel, (Det. 26 : 5), and a deliverance from corruption is more or less of a fulfilment of the type ; hence, in the experience of Jesus, the "firstfruits," and beginning of the *true Israel*, he is called out of Egypt, *in fulfilment* of this type, (see Matt. 2 : 15). He fulfilled it first, as the natural seed of Abraham, called out of literal Egypt ; and also in the spiritual sense, in his passage out of "the bondage of corruption," and into the restored, or perfect-man condition. This is seen in the fact that this fallen condition of humanity, and system of things as they exist under "the prince of this world," is called "the great city, Babylon," "a woman," "harlot," "mother," etc. just as the two Jerusalem systems, the old and the new, are called "cities," "women," "mothers," and one of them a harlot, (see Isa. 1 : 21, Rev. 21 : 10, Rev. 18 : 21, etc.) ; and it was in "this great city spiritually called *Egypt*," and where our Lord was crucified, and out of which he passed and entered spiritual Canaan at his resurrection, that he fulfilled the type, or certain features of it, on the spiritual plane. But as Egypt is a type of the "bondage of corruption," or "*servant*" condition, and the father of the Adamic race "went down into Egypt" voluntarily ; so Christ, "made himself of no reputation, and took upon him the form of a *servant*, and was made in the likeness of men," and passed out of this condition "spiritually called Egypt," (Rev. 11 : 8), as the "firstfruits ;" while the next in order, is the "church of the firstborn ;" but with all others, the passage of Jordan will require the entire judgment age, or the "thousand years." Thus there are three *stages* in the complete fulfilment of this one type ; as there are three "orders" to be delivered, "Christ the firstfruits, afterward they that are Christ's, at his coming," but the rest of the dead (spiritually dead,) not until the thousand years are finished. And that types are fulfilled in stages, can be fully demonstrated, as for instance, with the passover, and which, although fulfilled in some sense at the first advent, is *yet* to be fulfilled in the kingdom.

"Out of Egypt have I called my Son," although fulfilled in Christ, (*i. e.* began to be fulfilled in him, even as the crying "Hosanna, Blessed is he that cometh in the name of the Lord," was fulfilled, (Matt. 21 : 9, and is yet to be fulfilled, Matt. 23 . 39) ; or Joel's prophecy, of pouring out the Spirit,

"upon *all flesh*," an earnest of which was given at Pentecost, (Acts 2: 17), but is in its completeness, yet future; and *many other* prophecies to which we might refer; so with the calling of his son out of Egypt), it is to have a continued fulfilment, here, in "the body of Christ." And as the first stage of its fulfilment was confined to the end of the Jewish age, and to the person of Jesus, so the next stage belongs to THE CHRIST body, and to the end of this Gentile age, and is *now* being fulfilled *in this movement.*

We know the going out to meet the bridegroom, and going in with him to the marriage, as represented in this advent movement, is in harmony with this type of the calling of Israel the typical son, out of Egypt. And the fact that it has thus far corresponded, in every detail, both in events and measurements, are facts which cannot be put aside. If the "redemption of the purchased possession," includes Eden restored, or the "first dominion," instead of some far off imaginary heaven; then we *know* the sending the spies, and spying out the "land," was associated with the 1843–4 movement. While the evil report, the wandering, and all up to the lodging by Jordan, is also unmistakably fulfilled. (The fact that all the details, and their application have been seen just at this time, when the crossing over is about to be consummated, is also additional evidence in their favor: since we are led to see truth only as it becomes due).

We shall then, take it for granted that the crossing of Jordan, whatever it means, will be experienced at the end of the forty years, or on the tenth day of the first month in the coming spring. This being admitted as an established fact, we will inquire as to what is immediately to follow; viz. circumcision, by which "the reproach of Egypt" will be rolled away; 2nd, eating the passover, on the evening of the fourteenth; 3rd, the ceasing of the manna, and eating of the old corn of the land, on the morrow after the passover; and 4th, the coming of Christ.

There is no day-year idea associated with the law, neither in *keeping* it, nor yet in its fulfilment. When Jesus began "to fulfill the law," every thing transpired on the exact day. He was "taken up," or went to Jerusalem for the killing of the passovor, as the law demanded, on the "tenth day," (see Exo. 12: 3, 6; and compare with John 12: 1, and verse 12, where he is conveyed to Jerusalem five days before the passover. The lamb taken up on the tenth, was kept five days, counting the tenth as one, and so on to the evening of the 14th. His betrayal, and legal death, was at the right day and *hour*. Then the firstfruits must be "waved before the Lord, on the morrow after the sabbath:—Jesus was that wave offering, and ascended to his Father on the morrow after the sabbath, (after speaking with Mary). Then the Pentecost was on the fiftieth day, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths, even to the morrow after the seventh sabbath shall ye number fifty days," (Lev. 23: 15). Pentecost *means* "the fiftieth day,"—"And when the fiftieth day was fully come," etc. (Acts 2: 1).

Thus we see the law is to be *fulfilled* on the exact literal day appointed, and the exact number of days from one fulfilment to another. And the events to which we are approaching, like those at the first advent, are in fulfilment of the law.

The crossing of Jordan, was an entrance into Canaan; and as it transpired before the "reproach of Egypt was rolled away," it follows that, on the spiritual plane, we cross over, or enter into Eden *as sinners*, or before the reproach of our bondage is "rolled away." And this is in harmony with the reverse order of RESTITUTION, since man was in Eden after he became a sinner; and as he fell in Eden, so this type prefigures his RESTITUTION in Eden. Hence, the crossing over, on this plane, whatever it is, brings us, on the return to God, to where Adam was after he fell, and before he was driven out; or, so to speak, within reach of the tree of life. But now, instead of the fall, the next step back, is "the putting off the body of the sins of the flesh, by the circumcision of Christ," or RESTITUTION, by the scapegoat taking, or "bearing away" our sins; and thus, "rolling away the reproach of Egypt."

In the Joshua type, or the return to Canaan, there is no statement as to when circumcision took place; still it is susceptible of absolute proof that it occurred before the passover, and therefore prior to the evening of the fourteenth. The law forbids any uncircumcised person to eat the passover, (see Exo. 12: 48). Those born in the wilderness had not been circumcised, (Josh. 5: 5), therefore they must have been circumcised before eating the passover.

In the fulfilment of the passover, it must be eaten on the evening of the 14th of the first month, at the day and hour appointed,

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(as we have seen in the *fulfilment* of certain features of the law, at the first advent); and the passover is yet to be fulfilled, and fulfilled in Eden restored, or "the first dominion" and kingdom: :—"With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God," (Luke 22: 15).

As the fulfilment, is in the *real* thing to which the type points, and the church have had nothing to do with the type, since Jesus uttered the above, it follows that the next *eating* of the passover, is the actual completion of that to which it points; and the passover was exclusively for the deliverance of the "firstborn," and therefore THE CHRIST body, or real "firstborn." And we believe Christ will eat this passover with us, (whatever it means,) at the appointed time next spring. And that on the morrow, the manna will cease, and we shall eat of the "old corn of the land," viz. that as we now live "by the faith of the Son of God," we shall then,—having experienced RESTITUTION,—draw from the original fountain of life given to man when God breathed into him the breath of life, and man became a living soul. In other words, our whole being, "body, soul, and spirit," will be saved from every vestige of sin, corruption, and death. And we shall then be prepared to meet and overcome the enemy, *in Eden.* where *man was* overcome. And Jesus has said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Never before, in all this movement, have we come up to a point of time where such a variety of evidence seemed to center; the only definite evidence heretofore, has been in the ending, or supposed termination of some one of the prophetic measurements, as for instance last spring, in the fact that "the *times* of restitution" began there, and not seeing that we were to "lodge by Jordan," before passing over, we naturally expected "the Captain of the Lord's host," to appear then and there, and before we passed over.—Assuming from Acts 3: 21, that the *moment* the "times of restitution" began, he should be here.—While we can now see a series of events, after we come *to Jordan,* (judgment,) and *times* of restitution; and that his coming will be in connection with these events, in their true scriptural order. And now we look for him in *harmony* with all the prophetic periods, but not at the end of any one of them; and further, we do not look for him to appear to us, until, like him, we too are made incorruptible; "For we know that when he shall appear, we shall be like him; for we shall see him as he is." The chronological and prophetic periods, arranging themselves as they do in the diagram, as the *exact* counterpart to the ending of the Jewish system, is certainly an amazing fact; and one which is strangly supported by actual events. The periods marking 1843–4, and others scattered along to the end of "The times of the Gentiles" in 1915, thus spanning precisely an equal period with that required for bringing the Jewish system to an end, are certainly well sustained by events, to say nothing of the strength of the arguments themselves. The arguments require that from the beginning of this 71 years there should be a special *waiting;* and that this has been so, since 1843–4, is a fact which needs no effort on our part to prove; and that the anxious *waiting*, is continually on the increase, is known throughout christendom. And we who are in the movement of going out to meet the Bridegroom, know that many things belonging to the close of the Gentile age, have transpired within the time; while the indications that the times of the Gentiles are drawing to a close, are certainly numerous enough, and easily seen. —The exact prophetic measurement being "seven times," a period just double that of 1260 literal years, or three and a half prophetic "times." And that the "times of the Gentiles," and treading of Jerusalem under foot, (Luke 21: 24)), began at the captivity under Nebuchadnezzar, in the autumn of B. C. 606, is a recognized fact; and seven prophetic "times," 2520 years, from that are drawing to a close; while the *signs* of its fulfilment are as visible as the leaves of a fig tree when summer is nigh. And it is this period which marks the *end* of the diagram arrangement. This certainly leaves the whole 71 years, in the history of this movement, and the probabilities in the near future, full of significant events; and so far, they certainly have not failed to meet all the requirements of the diagram, or this manner of bringing in the times of restitution.

Nothing of the fulfilment of the parable, of the going out to meet the bridegroom, is wanting, except what we have every reason to expect will be fulfilled next spring; and certainly the one type which includes the fulfilment of the entire work of Christ, in the salvation of the "firstborn," has been mar-

velously met in all its details up to the lodging by Jordan.—Why we are so sure this type ends with RESTITUTION, the finished work of Christ, and that we have the true application is, first, it leads to the "promised possession," and second, we *know* the circumcision and passover represent a *finished* work of Christ, because in connection with their fulfilment, the *manna*, which certainly represents Christ, ceased. Hence, there is no question but that this type, from Egypt to the possession of Canaan, is a type of the closing movement of the church of the firstborn; the four prominent parts, viz. the circumcision, the fulfilling of the *passover*, and which belongs *exclusively* to the firstborn, the ceasing of the manna, and the coming into possession of the promised inheritance, make it an absolute certainty, since in coming to our inheritance we *must* experience each and all of these antitypes. Hence, if we are indeed at the end, or are acting our part in connection with the ending of the age, it is impossible but that this type is in process of fulfilment; and certainly this movement, supported by all the strength of the diagram, the signs of the times, and the fact that it is the sole *appropriator* of the application of these types, parables, and prophetic measurements, and is in such absolute harmony with them, is surely the movement in which they are having a fulfilment; else *why* such harmony? I for one, am fully satisfied with the situation; and can see no need for *more* evidence of the truth of our position, so long as it must rest on a human understanding and application of Scripture; an increase of evidence—of the same kind—could impart no additional strength. And the *contempt* with which the movement is looked upon by all classes of the nominal church, in spite of the undeniable facts connected with it, is certainly no evidence against it. If "the servant is *not* above his Master," and "THE faith" as it was in Jesus, was treated with such perfect contempt, and so heartily hated, should not "THE faith" restored, be received, if possible, with still more hatred and contempt? But we can "rejoice and be exceeding glad" in this feature of the movement; and that those who have no part or lot in it, should sneer at these clearly fulfilled Scriptures, is not at all to be wondered at. It is not at us, but at these *events* or "works" by which the Scriptures are being fulfilled, at which they sneer, or view with contempt; hence, it is the fulfilled *word of God*, they treat with contempt, as truly as it was thus treated at the end of the Jewish age. But we cannot condemn them, or feel hurt, since those not in the movement, can neither see its strength, nor understand those in harmony with it; the Lord will judge them according to their light, and opportunity; but we who are looking for him, (in harmony with his word) have this promise at his *appearing*,—"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, *let the Lord be glorified;* but he shall appear to your joy, and *they* shall be ashamed," (Isa. 66: 5).

Here is the condition of things to obtain, just prior to, and *at* his appearing. Now all christians fully believe that they "tremble at God's *word;* and yet, at the time for his appearing, there will be those who do tremble at it; and they will be hated by their brethren; and yet he will appear according to the expectation of the one class, and contrary to the expectation of the other, since these are filled with joy, and the others are ashamed.

What is the word of the Lord? We know what the letter is, but what is the real word, spoken by the mouth of his holy prophets, made *flesh*, or made tangible? Peter said, while pointing to *facts* transpiring before their eyes, "*this* is that which was spoken;" it was his spoken word made tangible. And in the events of the last forty years, in fulfilment of types, parables, and prophetic measurements, we can say, "*this is that which was spoken*," whether men will hear, or forbear. And certainly our brethren, no matter what their views, age-to-come, or no age to come; pre-millennial, or post-millennial, have a sincere hatred for these things, and yet no man can answer.—Nothing can be clearer—the Scriptures are being fulfilled in this movement, as *clearly* as they were by events at the end of the Jewish age; how could *they* know that Jesus was born of a virgin? how could they know the babe returning from Egypt, was in fulfilment of prophecy? He turned aside to Nazareth, that he might be called a Nazarene; how could the Jews interpret that? Not a bone was broken; was this given beyond question that he was their passover lamb? He was numbered with transgressors,—crucified between two thieves—with the rich in his death,—buried in Joseph's tomb; "For these things were done that the Scriptures might be fulfilled. And again another Scripture saith, they shall look upon him whom they have pierced,"

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(John 19: 36, 37). How many other holy men and prophets, had they pierced, and looked upon; and "numbered with transgressors;" how then should these things establish the fact that their age was ending? In this prophetic movement belonging to the ending of the Gentile age, *prophecy* is being fulfilled as certainly as it was in the ending of the Jewish age; and is just as contemptible in the eyes of the "teachers in Israel," now, as then. It is this fulfilled *word* they are rejecting; and which so offends them.

In short, we are looking for the realization of the "promise left us, of entering into his rest;" and in exact accordance with the type: and the evidence is complete, that we shall thus enter in next spring, and see the Lord:—"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." But "without holiness, no man shall see the Lord." How then is this difficulty to be overcome? for "If we say we have no sin, we deceive ourselves, and the truth is not in us."

In the type, Joshua was in the "holy," when he saw the Captain of the Lord's host. The "holy," or holy place, "in the true tabernacle which the Lord pitched and not man," represents RESTITUTION, or Eden restored. Hence, we do not see the Lord, until after spiritual circumcision; or in other words, not until we enter fully into incorruption, or "the holy place." For "we know that when he shall appear, we shall be like him: for we shall see him as he is;" and he never returns to the condition we are now in; but only to that condition in which he was raised "no more to return to corruption."

This reconciles much Scripture; but at first, we supposed it would clash with the work typified in the scapegoat.—"And Aaron shall lay both his hands upon the head of the live goat, . . confessing all their sins, putting them upon the head of the goat; and shall send him away," etc. This was the last work of the high priest in making the atonement, as we all know; and it was with the live goat, the atonement (at-one-ment,) was made, (verse 10). Now as fast as their sins were put on the head of the goat, they were no longer on the people; hence, in the antitype, it is at this phase of the work, *we* should be delivered from sin, or "from the bondage of corruption." And *this* is before the goat "bears them into the wilderness; and also before the High Priest appears.

This "putting off the body of the sins of the flesh, by the circumcision of Christ;" is that which introduces us into the real spiritual-Jew condition, (the coming-MAN condition.) The taking our sins from us, (in putting them on the head of the goat,) is certainly equivalent to what the apostle calls "the circumcision of Christ," What the bearing them away, means; we do not yet clearly see. But as every part of the word of God has a meaning, perhaps Josh. 5: 8, may have a bearing on what follows the act of "putting off the body of the sins of the flesh," which is not yet understood. But whatever it means, "the reproach of Egypt was rolled away," the very day they were circumcised; and the other events follow in due order.

THE SCAPEGOAT.

As we are looking for the antitype of the scapegoat work to take place next spring, (*i. e.* spiritual circumcision which is nothing less or more than the actual carrying out of the scapegoat work), it may be well to examine the subject a little and see if the Holy Spirit will lead us to a correct apprehension of this important and closing feature of the atonement.

First, I wish to say a word generally of all the atonement sacrifices, and then notice particularly the scapegoat.

The atonement sacrifices were a bullock, a ram, and two kids of the goats, (Lev. 16). That these were all typical of something in connection with Christ s atonement work no Bible student will deny—but of what?

In answer to this question let me say,—

1. All the sacrifices for sin that were slain upon the altar represent Jesus alone, and believers are no part of these sacrifices. There is positively *no* Scripture to show that the elect share with Christ in his sacrifice. All the misapprehension upon this point is from the error of not distinguishing between the *sacrifice* and the *sufferings* of Christ.

The sacrifice was of his divine life—the glory he had with the Father before the world was—when "though he was rich, yet for our sakes he became poor that through his poverty we might become rich." That this is the true scriptural view has often been shown and abundantly proven in past issues of the HERALD; and in the light of this view all can see that believers could not possibly make any part of the sacrifice of Christ; he *alone* made the sacrifice, and we in no sense share in it. "Christ our passover is sacrificed for us," 1 Cor. 5: 7, see also Eph. 5: 3.

The elect share with Christ in his *sufferings*, we "fill up that which is behind of his afflictions," Col. 1: 2–4; we must suffer with him if with him we would reign, 2 Tim. 2: 12; see also 1 Pet. 2: 21; 4: 1, 12, 13; 5: 1. But Christ alone made the sacrifice; and all the sacrifices whose blood was shed represent Christ in some aspect of his atoning work, see Heb. 9: 11–14; 10: 1–12.

Now we will notice briefly the special significance of these different sacrifices on the day of atonement. First, Aaron was to offer the bullock "to make an atonement for himself and his house," (Lev. 16: 6). The bullock therefore represents Christ as the *special* Saviour of the elect, "We believe in the living God who is the saviour of all men, *specially* of those that believe, (1 Tim. 4: 10). Certainly this teaches that the elect who "believe" during the gospel age, have a special salvation, a priority or preference over and above the "common salvation" of the "all who die in Adam," and we know from the Scriptures that this is so. Now the opportunity is offered to make our "calling and election sure" for "the high calling," that "no man take our crown;" but when this dispensation is passed, that opportunity will also be passed.

The bullock was to make an atonement for *Aaron* and his house; so Christ, "made sin for us," is the firstfruits of his own righteousness, and the next in order is his own house, or "they that are Christ's, at his coming, (com. Rom. 5: 18, 1 Cor. 15: 22, Heb. 9: 12—(leaving off the supplied words "*for us*.—It was for himself as well as for us, he "obtained eternal redemption;" the bullock was for the high priest himself *and* his house "whose house are we, *if* we hold fast the confidence and the rejoicing of the THE hope firm unto the end." The church is Christ's household—members of the priestly family, as was the house of Aaron, in typical Israel, and the typical priesthood. This, I apprehend is the significance of the bullock.

The "Lord's goat," was a sin offering for "the people," the whole congregation, and represents Christ as a sacrifice for the saving of "all men." "He is the propitiation for our sins, (as the bullock) and not for ours only, but also (as the "Lord's goat,") for the sins of the whole world," (1 John 2: 2, com, also 2 Cor. 5: 21, and Gal, 3: 13).

Now we will consider the significance of the scapegoat, and which though not a sacrifice, is that which *bears away* the sins of the people. Is not this THE CHRIST body, the antitypical Elijah? and who is to "restore all things;" the "one new man," the promised seed, in whom "all nations" shall be blessed? The name *Azazel*, (margin of Lev. 16: 8), although translated in our version "scapegoat," according to the best authority, means the *Averter*, *i. e.* one who wards off evil; and the Septuagint translation agrees with this; and the meaning of the name describes the scapegoat work, of averting, or warding off the consequences of sin, by bearing away—in type—the sins themselves. All evil is the consequence of sin, and if sin is removed, the consequences are averted. And this is the Azazel work. And, mark—this is the Elijah; "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord;—and after he comes what is he to do—he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," (Mal. 4: 4–6). Here is a part of the Elijah work; and the reference to the law of Moses is significant. The special work of the gospel age is to take out and perfect this mystical body, the Elias, or restorer "of all things," in the age to come. Thus the Elijah is sent *before* that great and dreadful day. And the prophetic measurements assure us that this mystical body will be prepared, and stand in their lot, by the autumn of 1889. If you would know what the 6th verse means, compare Luke 1: 17, where we have the comment of the angel of the Lord. [All can see that the Elijah is to avert or ward off a curse; he is to do a certain work, lest the earth be smitten with a curse; that is, certain evil consequences are to be averted through the instrumentality of the Elijah; and thus does it appear that the Elijah is Azazel, the averter.]

2. The scapegoat was distinguished by lot (Lev. 16: 8), i. e. was elected. The "lot" in Scripture is often referred to as a means of determining God's choice; and this is in accordance with the words of the wise man, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." This will apply to the antitypical Elijah, both head and body being God's elect.

3. The scapegoat was to be presented alive before the Lord; it was a "living sacrifice." So of the church, the Elijah, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." It is certainly a reference here to the Elijah work, other sacrifice than the scapegoat, the phrase, "a *living* sacrifice" is not "living sacrifices," but "a living sacrifice," thus harmonizing with the "one new man," "but one body," as a living sacrifice, the Elijah, or scapegoat work of "restitution," "for truly Elijah shall come first and restore all things." As with the scapegoat work, the sins of all the people will not be borne until "all who have died in Christ" are alive in Christ," and hence the work has restored all things.

Again, the scapegoat was presented at the beginning of the atonement, "presented before the Lord" while the other being enacted; although the sins of the people, was part of the atonement. So the Elijah presented before the Lord, (Lev. 13; 12: 1), all through the atonement.

4. "All the iniquities of Israel and all their transgressions upon the *head* of the scapegoat, the head of the Elijah body, "the sin of the world;" "He made the iniquity of us all" (Isa. 53: 6, *margin*). Here type and antitype agree in that he took the sins upon it, and participated in bearing the sins.

The Elijah complete, the Elijah is the true averter, in whom "all shall be blessed, by the work of the curse." These are "the seed" whom the groaning creation shall come up on mount Zion, the mount of Esau, (sons of Esau, "who sold his birthright for a mess of pottage," and the kingdom shall be (Ob. 21). Thus the "Lamb of the world," though "the sin of Azazel, is by the entire MAN." Thus "the seed" bruises the serpent's head, the curse is broken and death itself finally swallowed up in victory.

The last reason I will offer for the scapegoat with the antitypical Elijah, the scapegoat work continues, the parts of the atonement are made during

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cies of God that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." [There is certainly a reference here to the law; and to no other sacrifice than the scapegoat, could the phrase, "a *living* sacrifice" apply. It is not living sacrifices, but "a living sacrifice," thus harmonizing with the "many members but one body," as a living sacrifice to do the Elijah, or scapegoat work in the "times of restitution," "for truly Elias must first come and restore all things." And this agrees with the scapegoat work, for surely the sins of all the people will not be borne away, until "all who have died in Adam are made alive in Christ," and hence, not until Elias has restored all things.

Again, the scapegoat was chosen at the beginning of the atonement work, and stood "presented before the Lord" as the prospective averter while the other ceremonies were being enacted; although the bearing away the sins of the people, was the last feature of the atonement. So the church stands presented before the Lord, (see Rom. 6: 11, 13; 12: 1), all through the "day of atonement.

4. "All the iniquities of the children of Israel and all their transgressions," were put upon the *head* of the scapegoat; so Christ, the head of the Elijah body, is to take away "the sin of the world;" "the Lord hath made the iniquity of us all to meet on him," (Isa. 53: 6, *margin*). How perfectly does type and antitype agree in this! The head took the sins upon it, and head and body participated in bearing them away.

The Elijah complete, the promised seed, is the true averter, in whom "all nations" shall be blessed, by the warding off of "the curse." These are "the sons of God" for whom the groaning creation wait; "*saviours* shall come up on mount Zion to judge the mount of Esau, (sons of the first Adam,) "who sold his birthright for a mess of potage," and the kingdom shall be the Lord's," (Ob. 21). Thus the "bearing away the sin of the world," though laid on the *head* of Azazel, is by the entire body, the "NEW MAN." Thus "the seed" shall bruise the serpent's head, the curse shall be averted, and death itself finally swallowed up in victory.

The last reason I will offer for identifying the scapegoat with the antitypical Elijah is, the scapegoat work continues after all other parts of the atonement are finished. The atonement is made during the gospel age; but its practical benefits are to be reaped by the world in future ages; and is the scapegoat work. It was so in the type; the bearing away, continued after all the other atonement work was ended. (And after the high priest work *with the goat* had ended). So "Christ gave himself a ransom for all, to be testified in due time." "He is the propitiation for our sins, (the church), and not for ours only, but also for the sins of the whole world." And yet the world at large know nothing as yet of this ransom; because *they* are "waiting for the manifestation of the SONS of God," and have, thus far, received no benefit from that ransom; but we know they are to be blessed through the instrumentality of the promised seed, the Elias, or "kings and priests," of the age to come; for "the creature itself shall be delivered (separated) from the bondage of corruption."

The scapegoat work begins in behalf of the elect, before our High Priest shall wash his flesh; and continues through the "times of restitution," by the Averter, or Elias.

O what a grand work to be engaged in! How glorious is this "high calling"! and how blessed the thought that the realization of this wonderful hope is so near! About five months and we shall begin to experience the scapegoat work, or the *realization* of the benefits of the atonement,—spiritual circumcision, and all the other marvelous experiences and transformations to fit us for the glorious employment of the "ages to come." What a prospect! as we look down the vista of coming ages, in the light of type, parable, and prophecy. Beyond the confusion and chaos of the present time, and the still darker night just before us, we see by faith —and now almost by sight—the dawn of the "perfect day." We see the true David, the Beloved, seated on the throne of his glory, with the overcomers as associate kings, priests, and judges, the royal hierarchy of his kingdom. As the ages roll by, the universal ransom is testified to all people, nations, and languages, until at last all sin is borne away, the curse lifted, the race redeemed, and God all and in all. "Let every thing that hath breath praise the Lord. Praise YE the Lord."

A. P. ADAMS.

RESPONSES.

The responses to our call to those who hold to the natural seed of Abraham being heirs of the promises, to say why they persist in ignoring the New Testament teach-

ing on this subject, has called forth one attempt at a reply, from the editor of the *Prophetic Times*, and what is apparently designed for an indirect answer by an article from S. Bonhomme, based on the text we used, for the article to which we asked a reply; —"And thou, O, Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the FIRST DOMINION, the kingdom shall come to the daughter of Jerusalem." (Micah 4: 8).

Although the same text is chosen as that on which our remarks are based, we can hardly believe it is designed as an answer; but are strongly inclined, after all, to think that notwithstanding the direct appeal to the writer to defend himself against the charge of *utterly* ignoring the New Testament, and building his anticipations concerning the future Jew, and Israel, exclusively on the letter of the Old Testament, he thinks, and no doubt honestly, that the charge is from *too* insignificant a source to merit attention; and—as explained on another page—we are not grieved in the least, to see THE faith restored, and which leaves the Jew, or natural seed, just where Jesus placed them, see Matt. 8: 11, 12, as much *despised* by ALL, as was THE faith, as it is in Jesus, when first delivered to the saints, during "the one week," in which the "new covenant" was being confirmed. But the "FIRST dominion,"—not the typical kingdom—will be restored; ("And God said, Let us make man, . . . and give him dominion,") and the "kingdom shall come to the daughter of Jerusalem" the "free woman," not the "bond woman," Still we are *amazed* at the blind hardihood of *any* one who, publicly charged with ignoring the New Testament idea in regard to what constitutes a real JEW and heir, publishing an open *confession* of the charge, which if true, leaves him with nothing but the shadow, or "letter that kills." "By their fruits ye shall know them." IN an elaborate article of eight pages, on the Jew question, and in which the glorious promises to the Israel of a future age, are spread out in magnificent array, choosing as his text the very one heading the article in which the above charge is made, he *refers* to the New Testament a few times, to prove first, that Jesus was of Jewish descent; second, that he will come as he went away; and lastly, to Rev. 16: 16; and observes, "I hold, therefore, that it is the intention of God to glorifiy Jerusalem with his presence, (the Jerusalem of the bondwoman and her son, remember,) to restore and convert the Jewish nation, as a whole, and make *them* the *source and centre* of the world's happiness and glory." "Jerusalem is to be the most glorious city, and the Jews the greatest of nations."

I wonder what Peter and John would say *now* about *their* "royal priesthood and holy nation," or their reign on earth. Or Paul, about the children of the bondwoman not being *heirs*: and as to what *he* thought constituted a *real* Jew, and heir. Or Jesus about the natural "children of the kingdom," seeing Abraham, Isaac, and Jacob, in the kingdom of God, while they themselves are thrust out. Or what he *meant* by saying that the kingdom of God should be taken from them and given to *another* people.

Not a word in reference to the *spiritual*, viz. the real meaning of the letter of the Old Testament, as presented in the New, do we hear; but instead of that, it is the old typical seed, in place of "the new man" and the *real* circumcision, who is to be "the source and centre of the world's happiness and glory." This strange delusion, (strange, when the whole spirit of the New Testament is so plainly opposed to it), is the result of the doctrine of devils which claims that man passes directly from this fallen corruptible condition, into immortality, and the spirit condition, without first experiencing RESTITUTION; and by which doctrine, the devil has "deceived the whole world," making them virtually deny the one sole purpose for which Christ came into the world. But the time is at hand for the manifestation of the sons of God, and heirs of the promises; and then the vail that is over their eyes, will be taken away; and then *they* also "will see to the end of that which is abolished. 2 Co 3:13

The question is not as to the fulfilment of God's promises to *Israel*. The only possible question between the two views is, as to *who* are the heirs; the typical Israel, or the antitypical; the Isaac seed, or the Christ seed. All christians know, or *should* know that a type or prophecy, is fulfilled in the real thing itself. When Daniel's fourth beast came up, or that prophecy was *fulfilled*, it was in the *real* thing which the allegory meant. So when the killing of the passover lamb was *fulfilled*, it was in the real passover Lamb. The thing to be fulfilled, is never the real thing itself, whether it is work, symbols, parables, or types; no matter what if it is something to be *fulfilled*, it is not the real thing itself, but a figure of the tru

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You cannot fulfil the real thing itself; Christ cannot be fulfilled; the Roman empire cannot be fulfilled; they are not the shadow; but an allegory, type, or symbol of Christ, or of the Roman empire, can be fulfilled.

Now, to suppose an event occuring back in that typical age, and which was to be *fulfilled*, was the *real* thing itself; is opposed to all scriptural interpretation. The veriest babe in Bible knowledge, can see this; if the thing which is to have a fulfilment, is the real, then that by which it is fulfilled, must be the shadow. And I hardly think even our Age-to-come brethren would like to be driven to *such* a position.

" When Israel was a child, then I loved him, and called my son out of Egypt."

" And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son, (Hos. 11:1, Matt. 2:15). Christ, the Son, and heir, was the beginning of the *true* seed, and *true* ISRAEL (that is A Prince of God, see *mar.* of Gen. 32:28). And he *fulfilled* the calling of *Israel* out of Egypt, on both the natural and spiritual planes. On the natural plane, as in the above statement by Matthew; and on the spiritual plane, when he passed out of *spiritual* Egypt, " where our Lord was crucified;" And even our Age-to-come brethren know that he was not crucified in *any* literal city.

Now, which was the *true* Israel, or prince of God? that typical seed, called out of Egypt? or the *true* seed, in which the call out of Egypt is *fulfilled?* Cannot even S. Bonhomme, who says, that the ecclesia are never called *Israel*, see deep enough through the " letter," or " vail," over his " reading of the Old Testament," (2 Cor. 3:14), to perceive that the " NEW MAN " is the *only* Israel; as certainly as Christ,—not Isaac—is the seed to whom the promise was made? The law was added because of transgressions " till the seed should come to whom the promise was made, . . . and if ye be Christ's then are ye," etc. (Gal. 3:19, 29). Who then is to have the promised inheritance? the typical seed, and who came *before* the law? or the seed to whom the promise was *made*, and who come *after* the law? O my brethren, pray God to take away the vail that is over your eyes " in the reading of the old testament " Scriptures. The natural seed are not the heirs, they are not the true Israel, they are not Jews, *they* were never circumcised. They were only a shadow, " but the body is Christ. And all the promises will be *fulfilled* to the true ISRAEL, and the true Circumcision; but not until after the passage from *spiritual* Egypt, to *spiritual* Canaan, is fulfilled.—And the *spiritual* mean is nothing more nor less than the TRUE, instead of the figure or type; viz. it means the real thing of which God is speaking; although he *speaks* in allegory, parables, and dark sayings, that seeing, they may see and not perceive; for unto them that are without, it is not given to know the *mysteries* of the kingdom. They see, in the allegory, only " the letter that kills," and expect the promises will be *fulfilled* in the *letter*, or in " the bondwoman and her son." Is it not strange they should fail of seeing that as the coming of typical Israel out of Egypt, has to be *fulfilled* in the *true* seed, that the real Israel, only *began* in Christ?

The call of ISRAEL, out of Egypt; *began* its fulfilment in the *true* seed. And he, the " firstfruits," is the only son, who has yet been delivered from *spiritual* Egypt, or spiritual Sodom. But the evidence is perfectly conclusive that its fulfilment in the " body of Christ," is ~~now in process, and will be consummated next spring~~, in the crossing of Jordan, the circumcision of Christ, etc.

" OUR THEORY OF THE JEW."

As the editor of the " *Prophetic Times*," has replied to the statement that he and other congenial spirits of his *kin*, utterly fail of seeing the true spiritual JEW and *heir* of the promises; we cannot in courtesy to him, do less than give it *some* notice. Under the above caption, he says:—

" We do not care to criticise the vagaries of the *Herald of the Morning* on the Jew question, or on any other, but we offer the following as a reply to its query, " Why do you ignore the New Testament in your theory of the Jew." That we ignore the New Testament on this subject is falsely assumed. Our theory is built upon the Old and New Testaments." Then he goes on to show that Jesus was sent to the literal Jew, in contradistinction from the Gentile, and that the gospel also was first preached to them. (I never knew any person who ventured to deny either of those facts; possibly the Ed. of " *P*,——*T*.——has heard of some such person; if he has, I hope he will do *his best* to set him right). His next point is also well chosen; viz. he clearly demonstrates that the immediate reason why Christ re-

of our position ; I recall some of Paul's reasons given in Heb. for our strong consolation, and which he sums up as the foundation on which our faith is laid—In promises, in oaths, and in blood.—"When God made promise to Abraham, because he could sware by no greater, he sware by himself; wherein God, willing more abundantly to *shew unto the heirs* of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the HOPE set before us,—which hope we have as an anchor to the soul, both sure and steadfast, reaching to that within the vail,"—confirmed by the oath of God. *Mrs. E. J. Marden.*

E Hartford Ct. Nov. 1882.

Truly the Lord's ways are wonderful. His promises are yea and Amen in Christ Jesus. How plain are all these truths, and yet how grand; it seems almost strange that so few see and believe. I have often said, if these things taught in the HERALD are not true, I did not know where to look for truth. The diagram seems perfect, and every thing conclusive. How thrilling the thought that we are "lodging by Jordan," almost ready to cross over; then comes the putting off the body of death, by the circumcision of Christ, and entering in—with him—into the incorruptible. Surely our redemption draweth nigh—redeemed from among men, being the firstfruits unto God and the Lamb. Is it any wonder their hearts burned within them when Jesus, beginning at Moses and the prophets, expounded to his disciples all these things concerning the kingdom? He must have told them of RESTITUTION, THE faith once given to the saints. I am satisfied with "THE faith," O, may we not be among those that draw back. Mary A. Belding.

Hyde Park, Mass. Nov. 1882.

We at Hyde Park are strong in faith that the Jordan will be crossed next spring; my soul exclaims, wonderful!—and the dear Saviour will perfect the work he has begun in us, according to the counsel of his own will—blessed thought. *Mrs E. Knapp.*

Lynn, Mass. Nov. 1882.

The last HERALD is strong meat, and my heart says, *Amen!* come Lord Jesus, according to the pattern. It does look as if every thing was being prepared for what we are looking for next spring. I never felt so well satisfied as now; can it be that in about five months we shall realize our hopes? The anticipation is sweet indeed, but what will the reality be? Then shall ye know, if ye follow on to know. Mary A. Butman.

Mrs. Fish, of Cleveland, Ohio, writes: My daughter (Mrs. Cooke) and myself prize the HERALD: we have reason to rejoice that our redemption is so near. Sister Logan of Ind. says: We unceasingly rejoice, as we read and meditate upon the grand events just before us. Was much cheered and edified by Sister Marden's letter, she seems to understand that whereof she affirms.

Sister Parker, of St. Paul: The Nov. No. is meat indeed; "Salvation," O, what wondrous love! I get lost when contemplating it; truly only a God could plan the work: "Bless his holy name." Dr. Buvinger of Pittsburgh, says, It is too late in the day to allow ourselves to be tossed about. Paul exhorts us to "go on unto perfection." Eld. Haworth, of Kansas, writes, The Nov. No. comes fully up to the mark: I am looking to next spring with joyful anticipation.

New Tacoma, Wash. T. Nov. 12, 1882. The HERALD has followed the one line requisite to our growth, up to this time. I believe it has been directed by him who sees as none but God can see. And we anxiously await the next step forward; we long for the day when we may be used in the regeneration of "the groaning creation." But first the compelling message to the household; we would like to see the power we saw in 1844; but expect *more* wonderful things, as much more as is the advance in the knowledge of the truth. O, may God keep us in the pathway which shines more and more unto the perfect day. Mrs. E. Chase.

Stokesdale, Pa. Nov. 1882.

Dear Bro. in Christ; With a sense of gratitude and praise I recognise the grandeur of our position—encamped by Jordan, on the very border of the "purchased possession," only waiting for the Lord to do wonders. Surely imbued with these ideas, every one of the "high calling," and "abundent entrance," will begin to realize the power of this faith; and which will eventually bring us into a superior knowledge, when our faith is made perfect. Eld R. Soranson.

We would like to add our testimony to this cloud of witnesses, and our offering shall be one of praise, for the knowledge of a God who exerciseth *loving kindness*, judgment and righteousness in the earth; and in this knowledge, we *will glory*. *Mrs. N. H. Barbour.*

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Entered as second class mail matter at Rochester P. O. Rochester, N. Y.

HERALD OF THE MORNING
GOD'S LOVE

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"All nations whom thou hast made, shall come and worship before thee,"

VOL. 16. ROCHESTER, N. Y. JANUARY, 1883. No. 1.

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Heb. 11: 24-28.

MOSES AND AARON.

These were the chosen instruments for the deliverance of Israel from their Egyptian bondage. Moses left his royal surroundings and the court of his (adopted) father, choosing to suffer affliction with the people of God for a season; "esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." And he became a servant. Christ also left the courts of his Father, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "He endured the cross, despising the shame, for the joy set before him." Moses came *alone* at the age of forty years, and was repulsed; at the end of another equal period, he came with power to bring about the deliverance of his people. So Christ, the first time, was alone; and at the end of another equal period, (in the age of *Israel.*) he returns with power to subdue *spiritual* Egypt, and deliver spiritual Israel, "for they that are with him, are called, and chosen, and faithful." Thus Moses returned to Egypt with Aaron his brother,—the future priest—and with him, executed the judgments on Egypt, and delivered Israel; Aaron having been sent to meet his brother at the mount of God, (Ex. 4: 27). So we are to meet Christ, and returning with him, execute the judgments, and deliver Israel.

THE PASSOVER.

This was for the protection of the firstborn of Israel, no others being in danger, (Gen. 12: 12, 13) The tribe of Levi were chosen in place of, or to represent the first born, Num. 3: 12. Aaron, and his sons, were the chosen priests from the tribe of Levi, while the remainder of the tribe were given as servants of the sanctuary, (see Num. 18:2-7).

Hence, the tribe of *Levi*, represent the entire "church of the firstborn;" and *Aaron* represents the priestly order of "the church of the firstborn." And it was Aaron who went to meet Moses at the mount of God; and who, returning with him, "spake all the words, and did the signs in the sight of the people," (Exo. 4: 30). While the twelve tribes represent the *entire human family*, (see Deut. 32: 8), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Isarel."

Thus the twelve tribes, or natural seed of Israel, represent the Adamic race, or natural son of God, (Luke 3: 38). The tribe of Levi, represent the "church of the firstborn," or all who have part in the first resurrection,—the first-born from the dead.—And the family of *Aaron*.—taken out of the tribe of Levi,—represent "the royal priesthood. And Moses, the brother of Aaron, was the head of that system, or that Jerusalem and her children; even as Christ, our brother, is the head of this *new* Jerusalem, or new system; and which is—or will be—"the mother of us all."

Moses escaped out of Egypt after he had come to his people and was rejected by them, (Exo. 2: 14, 15). Jesus went out of Egypt—spiritual Egypt, "where our Lord was crucified,—immediately after *he* "came to his own, and his own received him not." While Moses was preparing to return with the necessary power to deliver Israel from bondage, Aaron is sent out of Egypt, and meets his brother, "at the mount of God;" and returning together, *save* the firstborn, —in some special sense—deliver Israel, and restore them to Canaan. All of which is typical of the plan of redemption, or salva-

x after coming down from God out of heaven Rev. 21: 2, 9, 10.

tion from "the bondage of corruption." Our father (Adam) went down into (spiritual) Egypt and sojourned there; and there the Lord our God made of him nations, great, mighty, and populous. And when the fulness of time had come, God sent forth a Deliverer, who came to his own, and was rejected; then, as did Moses, he "turned to the Gentiles" to take a wife. Then, when another equal period,—the second part of Jerusalem's warfare—is ended, he comes again clothed with power to deliver them. And Aaron, the representative of the priestly order of the future kingdom, and who was to be a co-worker with Moses in the execution of the judgments on Egypt, was sent to meet Moses; and being endued with power, returns with him to work out the deliverance of the twelve tribes, (the representatives of "the nations, the sons of Adam").

That this deliverance of Israel from Egypt is a type of the deliverance of humanity from spiritual Egypt, is too apparent to admit of a doubt. It embraces the entire plan; the pre-existence, the real sacrifice,—not physical life, but of his royal dignity, his being rich, "and for our sake, becoming poor, that we through his poverty might be rich." It conveys no idea of that abominable doctrine of *substitution*, and yet there is a choosing to "suffer affliction *with* the people of God," but not *instead* of them. If this is not typical, why should Moses come the first time and be rejected, the same as Christ, and the second time return as "a god," (Exo. 7:1), with power to execute judgments? etc. No one can doubt, therefore, that the deliverance of the natural seed from literal Egypt, was arranged as a type of the deliverance of the spiritual seed, from *spiritual* Egypt. And how it confirms our faith *in this movement*, when we see such *exact* harmony in every part, between such a type and the order of events as we are looking for them in consequence of other scriptural teaching. In the first place, as Moses was the head of that typical house of Israel, and Christ is the head over the true house of Israel, "whose house are ye," etc. and Moses delivers the one house, and Christ the other; the Moses type should be the most complete of all the types. And how perfectly in harmony it is. with the doctrines of the restored faith, and the *order of events*, as seen in the light of the new supply of "oil," As concerning the doctrines of Christ, the plan of redemption, and the future inheritance; all are there in type. Moses, like Christ, existed in the courts of royalty, and was "rich, and became poor," and for the same reason. Moses, like Christ, suffered affliction with the people of God, but *not* as a substitute; "In all their affliction, he was afflicted; and the Angel of his presence saved them." Moses, on sacrificing his royal life, became a servant and a shepherd, (Exo. 3:1). Christ took the form of a servant, and is "the good Shepherd." And in all prophetic utterances concerning Israel, type and antitype are blended: (see Deut. 33:2), "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of his saints; from his right hand went a fiery law for them," now compare Jude 14, 1 Cor, 10:4; Heb. 11:26.

If THE faith, once delivered to the saints, and almost lost during the dark ages of papal supremacy, but now restored; had *not* contained the doctrine of Christ's preexistence, it would have clashed with the Mosaic type. If it had not placed the *sacrifice* of Christ, "in the holy place," instead of outside the camp, (com. Lev. 14:13; and Heb. 13:11, 12). or in other words, in the life he sacrificed, in order to be made flesh, instead of the crucifixion *of the flesh*, it would have been out of harmony with the type. (The sacrifice made by Moses was certainly in renouncing his former position, and becoming a servant. The crucifixion of Christ, *i. e.* the disposal of the body of the sin offering, "without the camp,"—long after the *sacrifice* had been made—has no place in the Mosaic type, because Moses had nothing to do with the *fulfiling* of the law).

The tribe of Levi, represented *all* of the firstborn, the royal family of Aaron, and all the servants of the sanctuary, of every grade, (see Num. 8:13–22), the family of Aaron alone, being priests. It was *Aaron*, the brother of Moses, and not the tribe of Levi, who met Moses "at the mount of God," and returning with him, executed the judgments. If we had believed,—as we formaly did, and as all other classes of christians still believe), that our meeting with Christ was to be only at "the general assembly of the church of the firstborn;" or that *our* meeting him, at the mount of God, is when all the dead in Christ, and the living saints, are caught up, *together*, to meet the Lord, it would have clashed with this type, since the church of the firstborn, is represented only by the entire tribe of Levi, and only Aaron met with Moses, at this preparatory stage of the work.

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to meet Moses; but only

There can be no mistake about this, the entire tribe of Levi were chosen in place of the firstborn of *all* the twelve tribes, (Num. 3: 40–46); and the tribe was divided into *three* families, *Gershon*, *Kohath*, and *Merari*, the three sons of Levi. And they were all *servants* of the tabernacle, and of Aaron and his sons; and each of the three families had their special place and work; one behind the tabernacle, or on the west side; and the other two, on the north and the south sides, see Num. 3: 15–35; these composed the *thousands* of Levi; while only Moses, and Aaron and his sons, encamped on the east side, (verse 38). "And thou shalt give the Levites unto Aaron and to his sons; and they shall do the service of the tabernacle; and thou shalt appoint Aaron and his sons, and they shall wait on their priest's office."

It is the little flock, who are to sit in the throne with Christ, and inherit the kingdom; while it is "the great multitude which no man could number," who *serve* in the temple, or "true tabernacle," "and he that sitteth upon the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more," (Rev. 7, 15, R. V.). The Levites had no inheritance except the offerings of the children of Israel; and when they failed to bring in their tithes, these thousands of "servants of the tabernacle," would fare poorly. And yet they had duties to perform in the burning heat of summer, or in storm and tempest; and in a dry and thirsty land; no matter what the emergency, the Levite servants must be at their post. But this great multitude of the *servants* of "the true tabernacle, which the Lord pitched and not man," have the promise that "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Truly, "I had rather be a doorkeeper in the house of the Lord, than dwell in the tents of wickedness." And yet to be "in the midst of the throne," with the Lamb, is far more blessed. "And to him that overcometh will I grant to sit with me in my throne;" and it is to these alone, that power is given over the nations; "he that overcometh, to him will I give power over the nations," etc.

As before remarked, it was not the firstborn, nor the tribe of *Levi*, who were taken in place of the firstborn, who went forth to meet Moses; but only *Aaron*, the representative of the high priest family. And it was only Moses and Aaron, who executed the judgments on Egypt, and wrought the deliverance of Israel, and not the firstborn, or tribe of Levi. So now, it is not the entire "church of the firstborn," but only the royal priesthood, the special *flesh* of the high priest, that which he is to wash "in the holy place," who go to meet him, at this time. And *these* are to execute the judgments and deliver Israel; but this deliverance does not come, until after the "seven last plagues, in which is filled up the wrath of God," and hence, not until "his wrath is passed," ~~or until the 26 years~~, "according to the days of thy coming out of the land of Egypt," are accomplished, at the ending of the times of the Gentiles. This present deliverance, is only that of the *brother* of Moses. *Moses* escaped from Egypt, at the first advent, soon after he was rejected as "a prince and a ruler,"—away with him, we have no king but Cæser,—and now that the second half of her "appointed time," is about accomplished, *Aaron* is quietly leaving Egypt, with no noise, judgments, persecution, or hindrance; Egypt knows nothing about it; nor do they dream of the destruction that awaits them on the return of the royal brothers, for the deliverance of *Israel*.

Moses was an Israelite, and he was the first to escape from the king of Egypt, (see Exo. 2: 15); so Christ was the first to escape from the power of the king of *spiritual Egypt*, and the king of terrors. Aaron was also an Israelite, and when he went out to meet his brother, it was another step towards the deliverance of Israel; but these were only preparatory stages of the work; the time for the deliverance of Israel not having yet fully come. Now how is it that this new supply of "oil,"—after the foolish virgins withdrew,—and in the light of which, the movement is brought to a successful issue, should disclose all this grand array of evidence contained in the diagram, and *manner* of the ending of the age, unless it is the exact truth? With the order of events as seen in this light, the Aaron of the spiritual Israel, *i. e.* the High Priest's flesh, go out of Egypt, *before* the judgments begin, and of course, before the passover is fullilled; and hence, before the *firstborn* are delivered. No *other* view can reconcile Scripture; "and thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me," etc. And yet this "first-

born," was not delivered, till after the night of the passover, and destruction of the first-born of Egypt. Then the church of the firstborn, cannot be delivered, until the passover is fulfilled; and it is to be fulfilled "in the kingdom of God." Hence, the God of heaven is to set up a kingdom, "in the days of these kings; and it shall break in pieces all these kingdoms," *before* the church of the firstborn can be delivered. What then is the kingdom, when first set up? It is only the little company of the High Priest's *flesh*, the royal element, as represented in Aaron, I answer; it was the "stone" that broke in pieces the image, not the "great mountain." Is not this the true order? Was it not Moses and Aaron, who executed the judgments on Egypt, and delivered *Israel?* And did not Moses escape first? and then, as he was *about* to return, did not Aaron go quietly out of Egypt, to meet him? The king endeavored to stop the flight of Moses; but Aaron was too insignificant, when he left, to attract attention; but the deliverance of the "great multitude," was in the midst of terrible judgments, and *after* the passover.

How does it happen that, by the light of the new supply of "oil" to our lamps, this exact order of events should be definitely and clearly seen, outside of and independent of this, the most comprehensive type found in Scripture? and yet in harmony with it? unless we have the true light, and "Aaron" is already responding to the cry, "Go ye out to meet him."

There can be no question but that the application of this type of Moses, Aaron, Israel, and Egypt, belongs just where we have applied it, *i. e.* 1st to Christ, at the first advent; then to those who "go out to meet him," and are to come *with* him, to execute the judgments, and deliver the true spiritual Israel, from this "great city spiritually called Sodom, and Egypt, where also our Lord was crucified;" because Matt. 2: 15, affirms it, viz. that the *fulfilment* of calling God's Son, his firstborn, out of Egypt, began with Jesus. "Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn," (Exo. 4: 23); and do we not know that Christ is the true seed of promise, and *firstborn?* and that the saying, "out of Egypt, have I called my son," began its *fulfilment* in him? and also that if ye be Christ's, then are ye also the seed, the body of Christ? Hence, the call of his son out of spiritual Egypt, must also apply here. And is there not a brotherhood, who are to execute the judgments, and deliver the first born church, the Jacob, surnamed Israel?

Man that is born of woman, is of few days and full of trouble; but the *judgments* on Egypt—spiritual Egypt—will not begin until the return of the antitypical Moses and Aaron; "He that overcometh, and keepeth my works to the end, to him will I give power over the nations; . . even as I have received of my Father," (Rev. 2: 26). And "Moses and Aaron went and gathered together all the elders of the children of Israel: and *Aaron* spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people."—To this, we shall refer again, when speaking of the compelling message, or "song of Moses the servant of God, and the song of the Lamb," to all nations, at the time his righteous judgments are made manifest, from as it were a sea of glass mingled with fire.—

Aaron has heard the voice, "Go meet thy brother," in the cry, "Go ye out to meet him;" and in the movement, since 1878, and which, in the *parable* of the virgins, was responded to, only by the wise virgins, *Aaron* is quietly withdrawing from Egypt, unobserved, and unmolested by Egypt, or her king.

THE COMPELLING MESSAGE.

The closing message to the Jewish church and given by Jesus in person, was given after he had met, and overcome Satan, "the prince of this world," and was accompanied by miracles and wonderful works. And we understand the closing, or compelling message to the Gentiles, is a preaching of "this gospel of the *kingdom*, as a *witness* to all nations," and that "all nations *shall* come and worship before thee, for thy righteous acts have been made manifest." (Rev. 15; 4, 5, v.). Not that all nations will be converted to the truth; but this message, given by the overcomers, from the sea of glass condition, and referred to in Matt. 24: 14; Luke 14: 23; Rev. 10: 11; 14: 9; and 15: 2-4, will be accompanied by a power which will compel all nations to "bow their heads and worship;" as did the elders of Israel bow, to the words of Aaron, (Exo. 4: 29-31), when he told them that deliverance was at hand. (And yet, after that, they had occasion to groan, and suffered worse than before, see Exo. 5: 21). So the dragon will persecute

the woman, that brings forth the man child who is to rule all nations with a rod of iron.

The washing of the High Priest's flesh was after the closing message to the Jews, had ended; hence the reverse order here, requires that it shall *precede* the compelling message to the Gentiles. As Christ, the *Anointed*, gave that message; so THE CHRIST the anointed brethren,—the Aaron—will "speak all the words, and do the signs, here.

This involves the realization of what has been expected ~~next spring~~, and more; it requires a finishing of the work, with us, even to the washing of his "flesh," and therefore the resurrection of "many that sleep in the dust of the earth," all who are of the High Priest's flesh,—the entire company of Rev. 14: 1.—We cross the Jordan (judgment), and experience the circumcision of Christ, viz. this corruption puts on incorruption; but *they* will be raised incorruptible, in time for the washing of the High Priests. Jesus was tempted of the devil forty days, and at last came off victorious, or overcame; and *we* must overcome, *before* the washing, viz. before our faith is finished, or before we "eat of the tree of life." We enter fully into the Eden condition, just as man was before the fall, and overcome in Eden, even as man was overcome *in Eden*. And it is the circumcision of Christ, which places us in Eden, "And they abode in their places in the camp until they were whole," (Joshua 5: 8). Jesus was not complete, ready to begin his work when he received the anointing; but "the Spirit driveth him into the wilderness, where he was tempted of the devil forty days." And it was not until he had gotten the victory, that his closing message to the Jews commenced. So it appears, after the anointing,—or its equivalent to us—the circumcision of Christ, we shall not be complete, *i. e.* ready to begin our work; beyond that, there is a trial, and a victory to be won; *we* must overcome, even as he overcame; viz. alone, and of ourselves. Adam was left to himself, he was to stand or fall, in his own strength. Jesus was alone, he had no Saviour, but had to stand or fall in his own strength. Angels ministered to him after he had gotten the victory, not before. And so with us, *we* must overcome, not Christ for us, at this final trial. Christ restores us to Eden, or to incorruption, and the kingdom condition; so that we "eat of the old corn of the land," or have life, in ourselves, even as did Adam before his trial; and it is then, we shall be left to show our training in the school of Christ. Not naked this time, as was Adam, but "clothed with the whole armour, we shall be able to quench all the fiery darts, and, having done all, stand." And our victory will thus glorify the Captain of our salvation, under whose training we have "come to the full stature, unto the *perfect* man."

The circumcision of Christ, leaves us just this much short of the complete man, one final trial and victory, and we shall be pronounced complete in him, every whit whole. "And they abode in their places in the camp until they were whole," (Josh. 5: 8).

This may be a forty-day's trial; the three, Moses, Elijah, and Christ, and in whom the kingdom was prefigured, on the holy mount, passed such an experience; and now, at the time the kingdom and tabernacle of *David*, which is fallen down, is to be "set up," viz. "the true tabernacle which the Lord pitched and not man," something equivalent to that temptation and victory is, evidently to be experienced by the body of CHRIST, and as this trial and victory were to prepare Jesus for his work, so it comes to the body, before *they* enter upon the closing work, or compelling message to the Gentiles. For *Aaron* is to speak all the words, and do the signs, in the sight of the people. But not until after Moses told him "all the words of the Lord, (Exo. 4: 28),—the equivalent to the washing of his flesh, by the high priest.

Thus it appears the completion of the entire body, waking or sleeping, is to be effected, and the last "washing with water by the word," of the High Priest's flesh, (see Lev. 16: 24; Eph. 5: 26), may be looked for as due, between the "tenth day of the first month," ~~next spring~~, and the following "tenth day of the *seventh* month," when the atonement will be finished, and the High Priest (after his "flesh" is washed), will "come forth," "without sin, unto salvation."

The Moses and Aaron type seems complete, even the compelling message is clearly defined. After Aaron had met his brother, and heard that which must have made *his* heart "burn within him," and together they return "unto salvation,"—the salvation of the groaning Israelites—they first make a proclamation of the good news (gospel) to "all the elders of the children of Israel." The elders, were the heads, or principal men of the tribes, the *representatives* of the people. And when the Lord separated the sons of Adam, he divided to the nations their inheritance according to the number of the children of Israel. Thus using

the tribes of Israel as a type of all nations, or all his natural children, "born after the flesh." And this compelling message, or "good news of the kingdom," is to go to all nations, or "every nation, and kindred, and tongue, and people," (Rev. 14, 6). And the people (who belong to the church of the firstborn) will believe, since the house must be filled, ~~by the autumn of 1885~~.

"THESE SIGNS SHALL FOLLOW."

"And Aaron spake the words, and did the signs in the sight of the people, and the people believed."

Not only is the compelling message,—the good news of deliverance—brought out in the above type, but the power to be used in "compelling them to come in," or in other words, to believe, is also found in the type. "And Moses said, But they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said, What is that in thine hand? And he said, A rod," (Exo. 4: 2). This rod became a serpent, and the Lord said, Put forth thy hand, and take it by the tail, etc. "That they may believe that the Lord hath appeared unto thee. And the Lord said furthermore, Put thine hand into thy bosom, . . and it became leprous as snow." Again, he put it in his bosom, and took it out, and it was restored. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And in case they will not believe these signs,—after seeing RESTITUTION right before them,—there is one more sign of *blood*, which the Lord deemed enough, as a last resort, to accomplish the purpose, and compel them to come in.

During the time THE faith was being confirmed, Jesus, and the apostles in a small degree, confirmed the word with signs; and there is a promise that we shall "do greater works" than those done by Jesus, (John 14: 12), "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father." And in Mark 16: 15–18, He says, "Go ye into sll the world and preach the gospel to every creature. . And these signs shall follow them that *believe;* In my name they shall," etc. Jesus did many mighty works; and the apostles—who acted on this commission to preach the gospel,—continued to do *some* of the works, but on a much smaller scale: while there is no record of any one who *believed*, from the preaching of the disciples, doing any of these things, much less, of their doing *greater* works than *Jesus*. In short, the disciples who *preached* the gospel, continued for a short time, or until the gospel was established, to do lesser works than did Jesus, while the promise that "these signs shall follow—not those inspired preachers, but—*them that believe*," has not been verified at all. And for the simple reason, that as yet, no one has had faith equal to a grain of mustard seed. "He that liveth and *believeth* on me, shall never die;" "he that believeth on me, shall do *greater* works than these." When the last washing of the High Priest's flesh is ended, and he who was the beginner, shall finish our faith, "In that day, . . whatsoever ye shall ask the Father, in my name, He will do it."

"They shall take up serpents;" "and the Lord said, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand."

"Aaron did the signs, in the sight of the people. And the elders of Israel bowed their heads and worshipped." Even the elders, will believe on him, this time.

The signs which Moses and Aaron were to do, were first to make Israel believe that the Lord had indeed appeared to them, and had sent them to deliver Israel, his firstborn son. And after that, signs of a greater magnitude, and more terrible in character, were executed upon Egypt. So, after the signs and wonders to compel them to come in that the house of Christ, the real Israel, may be filled; the same "Moses and Aaron," will turn their attention to (spiritual) Egypt, and "that great city" will fall, and God's people—not Moses and Aaron, the priestly order, and who *execute* the judgments, but—the "church of the firstborn," will be called out of her, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

After the compelling message, or this good news of the kingdom, is proclaimed with the signs which compel the true Israel to *believe*, and Christ, the new man, has been admired "in his saints," the deliverance of the great multitude, or church of the firstborn, will be delayed until all the plagues have been executed on spiritual Egypt; *i. e.* excepting Moses and Aaron, just this High Priest family, and who are to execute the judgments. *Israel*, the firstborn son, will not be delivered until after the passover, connected with the last plague, is fulfilled. "Jacob (surnamed Israel) is my firstborn . . . "of Jacob's trouble, but he shall be saved out of it." In other words, Israel in mass, must pass through the trouble as *their* deliverance is to be near the end of the time of trouble. So it was in the type. Israel had proclaimed deliverance by his claim by the signs, and Israel *believed*, then it was the signs were mightily increased. Israel met Moses and Aaron, . . . as they came forth from the . . . said unto them, The Lord God . . . and judge; because . . . in their hand to slay us.

This is the time when the belief;—"Blessed are the dead which the Lord, from henceforth (time and onward) Yea, saith they may rest from their labors; this with the excessive . . . (Exo. 5: 18, 19). The . . . the prayer, "O, that thou . . . in the grave, that thou . . . secret, until thy wrath . . . viz. during the seven last . . . them is filled up the wrath . . . the time referred to in . . . which Christ, and the . . . are subduing the ten . . . It is the "hour of temptation . . . come upon all the world . . . dwell upon the earth."

Our readers know that . . . so clearly brought out . . . and Aaron, are new to . . . already been seen from . . . wonderful feature is, that . . . ning with the first . . . reaching to his second . . . deliverance of typical . . . pletely confirm our position . . . from the new supply . . . our lamps have been . . . trimming of the lamps . . . to meet him," by the . . . Every doctrine, beginning . . . tence, and *time* and *n*... and every point and s... both in relation to the . . . Aaron family, and the . . . spiritual Israel of God . . . had it, in the restored . . . clearly defined in this . . . It is marvelous in sim... Look at their return to . . . resistible arguments

ed Israel) is my firstborn;" this is the time "of Jacob's trouble, but he shall be delivered out of it." In other words, the church in mass, must pass through these fiery trials, as *their* deliverance is not due until at, or near the end of the times of the Gentiles, [illegible]. So it was in the type; after Aaron had proclaimed deliverance, and supported his claim by the signs, and the people of Israel *believed*, then it was, that their sufferings were mightily increased:—"And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh; and they said unto them, The Lord look upon you, and judge; because . . ye have put a sword in their hand to slay us," (Exo. 5: 20).

This is the time when *death* will be a relief;—"Blessed are the dead which die in the Lord, from henceforth; (viz. from that time and onward) Yea, saith the Spirit, that they may rest from their labors." (Com. this with the excessive labor, in the type, (Exo. 5: 18, 19). This is the time when the prayer, "O, that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be passed," applies; viz. during the seven last plagues, "for in them is filled up the wrath of God." This is the time referred to in Habk. 3: 16, and in which Christ, and they that are with him, are subduing the ten kings, Rev. 17: 14. It is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Our readers know that *none of these points* so clearly brought out by the *type* of Moses and Aaron, are new to us; every feature had already been seen from other Scriptures; the wonderful feature is, that this type, beginning with the first coming of Moses, and reaching to his second coming, and the final deliverance of typical Israel, should so completely confirm our position; or the light from the new supply of "oil" with which our lamps have been replenished, since the trimming of the lamps, and the "going out to meet him," by the wise virgins, began. Every doctrine, beginning with the preexistence, and *time* and *nature* of the sacrifice; and every point and stage of the movement, both in relation to the antitypical Moses and Aaron family, and their deliverance of the spiritual Israel of God, just as we already had it, in the restored faith; every feature, is clearly defined in this comprehensive type. It is marvelous in simplicity and strength. Look at their return to Israel, prepared with irresistible arguments to demonstrate that God had appeard to them and sent them; and what was it, but a *compelling* message? Remember, Moses receives the communication, and power is given to Aaron to execute the judgments: "To him that overcometh, will I give power over the nations, even as *I* have received of my Father." Aaron was to be the mouth, for what is spoken between God and Moses; and we are now going out to meet our Brother, and expect all the words of the Lord, and the signs which he has commanded, to be laid on *us*: And the question has more than once presented itself, as to what the compelling power was to be. In this age of infidelity, how can a message like this command the ear and the credence of mankind, so as to go flying, as it were, through the midst of heaven, to all "peoples, and nations, and tongues, and kings," in so short a time? "And Moses said, They will not believe me, nor hearken unto my voice; for they will say, The Lord hath *not* appeared unto thee." How exactly the question meets the present difficulty. 1st, they will not hearken, you cannot get their ear; wonderful things are too common; counterfeit signs and wonders arouse a moments attention, and half ashamed of their momentary credulity, they give a contemptuous shrug, and move on. "And the Lord said unto him, What is that in thine hand? And he said, A rod." Here was the secret of power; Moses and Aaron never appeared without it; with this Rod, the signs were done, Egypt subdued, and the flinty rock made to send forth life-giving fountains of water.—It is the WORD of God; "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

The first sign, or the rod becoming a serpent, may be judgments following immediately, as upon Ananias and Sapphira; but an absolutely literal interpretation, is indicated in Mark 16: 17, 18; They shall cast out devils; They shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. These things, without doubt, will obtain in an absolute degree, with the incorruptible, or perfect man. Pentecost was only "an earnest" of the work and power of the restored man. And we are fully satisfied that the few signs which were done by the inspired apostles, were merely a finishing up of the work of "confirming the (new) covenant with many for one week,"

and that the signs which would follow them that *believed*, belong here, when Christ shall finish our faith.—Things commenced, are often spoken of as if they were complete. And THE Christ, or the *new man* nature, will be "admired in all them that believe, in that day." And it is "them that believe," in a perfect sense, and not in a slight degree, less than a grain of mustard seed, who have the promise of doing greater things than did Jesus himself.

Thus the question, of what the compelling power will be, is answered. Aaron goes to meet his Brother; and even the point mentioned by our Saviour, "I will see you again and your sorrow shall be turned into joy," is not omitted in this wonderfully complete type:—"And also, behold, he cometh forth to meet thee; and when he seeth thee, *he will be glad in his heart*, (Exo. 4: 14).

When we meet him, nothing in the type can be plainer than is the washing with water by the word, and which is to finish our faith; "And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him," verse 28. Then follows the compelling message to Israel, viz. those who were to be delivered:—"And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people; and the people believed." Thus the work was first, for Moses, who was instead of God, to Aaron, (vrs. 16), to prepare Aaron; then a message to those in bondage, accompanied by signs which would compel them to believe; and afterwards turning to Egypt, with the signs and judgments.

Even the *diagram* of the ending of the Gentile age, does not fit its pattern, or the ending of the Jewish age, in a more wonderful manner than does this grandest of all types answer to each and every feature of this movement, as developed in the restored faith, and in the light of the new supply of oil to our lamps, since 1878. Even RESTITUTION in the *person* of those giving the message, is made one of the signs to compel belief. Leprousy, like the effects of sin, could only be removed by divine power; and restitution from its effects in their own person, was to be used as proof that they were the sent of God. And what could be more harmonious with what has been taught concerning the servant element of the kingdom, and which refers to the entire church of the first born, except the royal family, or "royal priesthood," represented by Aaron; having to go through the fiery judgments, or time of trouble, and being delivered only at the end of the times of the Gentiles, or after the "seven last plagues, in which is filled up the wrath of God"? It was not by the judgments brought on Egypt by Moses and Aaron, under which they groaned; but by Pharaoh's hand, a sword had been put into his hand to slay them. The hard bondage will "scatter them throughout all the land of Egypt."

Our position, mapped out on the diagram, is certainly becoming as immutable as was the oath and promise to Abraham. Did not Moses first escape from Egypt? and Christ from spiritual Egypt? Then, on his return, was not Aaron sent out to meet him? And did not Aaron return with Moses to execute the judgments, and deliver Israel? And, with Moses, did he not represent the high priest family, as distinct from all the remainder of the tribe, *representing* the firstborn; and were they not all servants of the tabernacle, and of the priesthood? see Num. 3:. And are not those who shall sit with our great High Priest in his throne, ("and he shall be a priest upon his throne,") to meet him, and return with him, to execute the judgemnts? And are not the plagues to be executed, and Babylon fall, *before his people are called out of her*? And does not "that great city" stand until the pouring out of the seventh and last plague? (see Rev. 16: 19). Then it follows that as Aaron went forth to meet Moses, and returning with him, executed the signs and convinced Israel of their divine authority to deliver them, after executing the judgments on Egypt; so the overcomers, who are to sit with Christ in his throne, and these alone, as distinct from the "great multitude," must first meet him and return with him to execute the judgments on spiritual Egypt, or the Gentile system, under the prince of this world, the great city where our Lord was crucified; and this company, represented by *Aaron*, must return and execute the judgments, *before* the great multitude of their brethren are delivered. And this body of overcomers, are doubtless those referred to by Enoch, "Behold, the Lord came with ten thousands of his saints, to execute judgment," etc. (R. V.). The 144, 000, (Rev. 14: 1), doubtless represent the complete number of the royal priesthood; and certainly *does not* represent "the great multitude which no man could number."

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Thus in the Aaron type, our entire position in relation to the order of events, is confirmed in all its details, as completely as was the chronological and prophetic arguments, by the diagram. *We* go out of Egypt quietly, and *before* the compelling message is given, or any of the judgments are executed. (And how fully this agrees with the facts). We meet him "at the mount of God," or mount Zion; and when we meet him, we too "shall be glad in our heart;" and our joy no man taketh from us." Then Jesus will tell us "all the words of the Lord who hath sent him, and all the signs he has commanded him."—The washing with water by the word.—Then, having gotten the victory, the compelling message, or good news, is to go to all nations, and peoples, and tongues, as a witness; and afterward the judgments on Egypt.—If this movement is not of God, is it not strange that all these events, and in the exact *order* of the corresponding ones in the type, should have been seen and accepted by us, before their place in the *type* was seen. Truly, there is no lack of evidence that we are in the shining pathway; and are now actually "going out to meet him."

As the compelling message is ~~due to~~ *end*, (~~according to the diagram~~), ~~in the autumn of 1885~~; and is not due to *begin*, until the coming of the antitypical Moses and Aaron, it follows that all the events which precede that message, must be accomplished in a very brief space of time. And if the High Priest "comes forth," (Lev. 16: 24), *after* washing his flesh, and therefore with his entire body complete; and comes on the tenth day of the seventh month; ~~it will evidently be next autumn, or in the fall of 1888; since only two years more will remain~~, for the proclamation "to all nations." Hence, our entrance into the holy place, (where he is to wash his flesh), and all the events associated with our being made perfect, together with those of the *Aaron* class who sleep, must be looked for within the six months from the tenth day of the *first* month, ~~occurring next spring~~, and the following tenth day of the *seventh* month. Thus, all these wonderful things will be accomplished on the morrow after our "lodging by Jordan."

By referring to Lev. 16: it will be seen, that on the *going in* to make the atonement, it does not say where the high priest washed his flesh: but distinctly stated, on his coming out, "He shall wash his flesh with water *in the holy place*, (verse 24). In going in, (verse 4), it is left very mixed and dark.

This was a trouble to me, when the subject of the washing of the high priest's flesh was first understood; the dark way it is put in verse 4, on going in; left a weak point, as we then supposed; and gave our opponants some little ground on which to oppose the position that Jesus was thus *washing his flesh*, during the forty days after his resurrection. But it now appears that the mixed way in which it is left, as to *where* the washing of his flesh took place, on going in; and the positive statement, as to locality, on his coming out, is fairly beautiful, in the fitness of the language, to the exact facts in its fulfilment. In the washing of his flesh, "For we are members of his body, of his flesh, and of his bones," *he* was in the holy place—incorruption—when thus "washing his flesh," but his *flesh*,—the disciples—was *not* in the holy place, at the first washing; hence, the language in relation to it, (verse 4), was obscure, as the case demanded. But on coming out, nothing is left obscure, or mixed; the locality being accurately defined. And as we *know* the class represented by Aaron, —and who execute the judgments—meet him, not in Egypt, or the bondage of corruption, but "in the mount of God," and where the washing takes place, (see Exo. 4: 28), the type, and the law, concerning the coming out of the high priest, are in harmony. Then again, in the Joshua type, Joshua is in Canaan, and standing in the "holy," or holy place, when the Captain of the host of the Lord meets him.

As the law requires that before he "comes forth," the high priest shall wash his flesh in the holy place, it follows that his flesh will be in the holy place, when washed; as has been well understood. And yet verse 17, reads, "And there shall be no man in the tabernacle when he goeth in to make the atonement in the holy place, until he come out, and have made the atonement." No one but the high priest himself. Hence, his *flesh*, and which must be *washed*, in the holy place, and before he comes out; is necessarily counted as a part of himself; and it is himself, his entire flesh after it is washed, whatever is in the holy place, which is to "come forth" to the waiting people. In short, it is THE CHRIST, which comes forth, or "appears apart from sin, to them that wait for him, unto salvation," (Heb. 9: 28, R. V.). Just as Moses *and* Aaron,—who represented the high priest element,—appeared in Egypt, unto the salvation of *Israel*, God's firstborn son.

Moses did not come to Aaron; nor does Christ come out to us, we go into the holy place, to him; and "when Christ who is our life, shall appear, then shall ye also appear with him in glory." The high priest company, and who are to be in the holy place, *before* he "comes forth," are *saved* before he appears, even as was Aaron delivered from Egypt, before Moses appeared. It is Israel,—the church of the firstborn—those who are in Egypt when he comes, who look for him "unto salvation;" and not *Aaron.*

This does away with the supposed necessity for *reasoning* out an appearing of the high priest in connection with the scapegoat work, *before* the atonement is complete.

We once *supposed* he would appear to *us* while in our present condition of corruption, instead of our meeting *him*, at the mount of God; and reasoning on the tabernacle, with its doors, curtains, etc. and that the scapegoat could not be passed out, without moving aside the curtain; we argued that *this* must be the time when he would appear to them that looked for him, unto salvation. This looked very plausible; and yet it rested entirely on a process of *reasoning*, with no positive Scripture to prove that he was *seen* by any one at that stage of the atonement; and even if he is to be thus seen, there is no certainty that it is by his own *flesh* which is to be within the first vail, when washed. The phrase, "at the door of the tabernacle," may mean on the inside, as it evidently does in Lev. 8: 31, as will be seen by comparing verses 33, 35.

Joshua is represented as standing in the holy place, when he meets the Captain of the Lord's host; also Moses, at the burning bush, in the mount of God; and Aaron quietly leaves Egypt, and meets Moses "in the mount of God;" and—after the washing—returns with a message, first to Israel, and then to Pharaoh, king of Egypt. And we know there is a class representing the *priesthood*, who like *Aaron*, are to be with Christ in subduing the nations, (Rev. 17: 14).

THE REBEKAH TYPE.

Rebekah was the elect bride of Isaac, and future "mother of thousands of millions." She is, therefore, a type of the bride, the Lamb's wife, or the mother church of the millennial age; and must therefore, represent the complete "church of the firstborn," and not merely some *one* feature of that system. This being true, *Rebekah* does not meet Isaac, until the end of the times of the Gentiles; nor does she "light off the camel, and cover herself with a vail," until then.

After Rebekah met Isaac, she was no more separated from him; and the church, in mass, have a history of their own, until after "the seven last plagues are fulfilled on spiritual Egypt. All the truth concerning Christ, or his coming, cannot be contained in any one type. The Rebekah type evidently refers entirely to the church of the firstborn, or the new system of things, called the "*New* Jerusalem," in contradistinction to "the Jerusalem that now is (when Paul was speaking) and is in bondage with her children," and not to any *one* special feature of that system. And no two types cover exactly the *same* ground; hence, the *wife* of Moses, only illustrates the one fact, viz. that Christ espouses a Gentile wife between his first and second coming,—a point *not* brought out, in the Rebekah type. But *Aaron* represents, not the wife, but only one feature of the new Jerusalem. The Aaronic priesthood was not the wife of which God was the husband; although it was at the head of the old Jerusalem polity; it was that entire arrangement or system of which the priesthood was the head, which constituted the "wife." So now, the antitypical *Aaron*, who meets his brother, is not a fulfilment of the meeting of Isaac and Rebekah; the two types having no immediate relation one to the other.

Aaron, the brother of Moses, represents his flesh; and in the antitype, this special class, and who are to be washed, "*in the holy place*," are called his flesh. They constitute THE Christ, or the priesthood; the head, or royal element of the New Jerusalem church, which church, is the antitypical Rebekah. And it is THE Christ, or head of that system, which represents *Isaac*, or the ONE seed. (There is a broader sense in which the whole system, or "church of the firstborn," is "the seed," and one body, but this closer relation, in which only the *Aaron* element of the kingdom is the High Priest's flesh, is also maintained). And it is *as High Priest*, that he is now coming; and coming out with his washed High Priest flesh. It is THE Christ, that which was washed in the *holy place*, (Lev. 16: 24), which comes forth to the people; and comes "apart from sin, unto salvation." Moses did not come to Aaron, but Aaron went to Moses, and met him not in Egypt, but "in the mount of God."

The various types teach special truths of their own, and, all together, doubtless teach

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all the truth; each type being silent on what is outside of its special lesson; but they cannot *clash* one with another. Hence, no type can teach that Christ comes to the class represented by *Aaron*, until he meets him "at the mount of God." Or that he comes to deliver his people, until he comes *with Aaron*, or the priestly element of the kingdom.

Rebekah saw Isaac, "in the field."—"the field is the world,"—And THE Christ, will be in the field, from the beginning of the compelling message, until after the plagues are fulfilled on spiritual Egypt. And while Isaac was in the field, "at the eventide; he lifted up his eyes, and saw, and, behold the camels coming; And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel." It might appear from this, that she lighted off the camel as soon as she saw him; but the next verse explains that she had seen him some time before, inquired about him, and had been told who he was. All of which is in harmony with her meeting him *after* his meditation in the field, or the *special* object of his being there, was finished.

If it is these prophetic measurements and the Scriptural teaching concerning the ending of the Gentile times, which brings the church to her journey's end; she certainly does not "light off the camel," or vail herself, until the times of the Gentiles end; and she has seen, and learned to recognize her Lord.

TYPES, AND THEIR APPLICATION.

ALL revealed truth is contained in types, parables—or proverbs,—and dark sayings, or allegorical teaching. And this is "the letter" of the word. "Unto them that are without, it is not given to know the mysteries of the kingdom." Mk. 4:11.

Christ "brought life and *incorruption* to light, through the gospel," 2 Tim. 1: 10, R. V. Take the first advent, and its results away, and we have only the letter, with no guide to its spirit or hidden meaning. How should we know that the promise to Abraham, "Unto thee and to thy seed will I give this land," was allegorical, if it were not for the New Testament? Abraham was a literal man, and Isaac was his promised seed, and heir; and the *letter* of the promise was fulfilled to that literal seed. Ishmael was his son, and yet Isaac is called his *only* son, (Gen. 22: 2). And Isaac was made to go a three-days journey to death, etc. but that whole system of things contained in the letter, was an allegory. Christ is the real seed to which the *spirit*, or hidden meaning of the allegory pointed. And whose son was Christ? The Pharisees said David's and Abraham's son; and so he was according to the flesh; but "If he be David's son, how then doth David in spirit (*i. e.* in the true meaning, and aside from the allegory) call him Lord"? In the true, or real meaning of what the allegory was designed to teach, Abraham, like Isaac, is only a figure. He was the father of the typical seed; and was himself a type, as truly as was his "only son Isaac." Christ is called the only begotten Son of God, not of Abraham; and he is the "heir of God," not of Abraham. On the natural plane, or in his *corruptible* nature, he was a son of Abraham; but the real promised inheritance does not come through that corruptible title. Christ was born ~~again~~, "born from the dead," and became the Son of God, with power, by the resurrection from the dead; and thus became "the *first-born* among many brethren." And with this first and only Son, not of Abraham, but of God, a new life, new relationship, and a new order and origin of title, begins; *death* having abolished all former relationship. So the Scriptures teach; death annuls all legal relationship; a woman, "if her husband be dead, is free from the law, and may marry another. Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Abraham had two sons, one was born in uncircumcision, and the other in circumcision; the former, "after the flesh, the latter by promise, *which things are an allegory*," (Gal. 4: 24). God had two sons, the one became spiritually dead, which annulled his relationship to God. The other was born in circumcision, by the resurrection, and can die no more; and is therefore the true heir, and promised seed—of Abraham, in allegorical language, and of God in the real meaning, or *spirit* of the promise.—Hence, when Abraham and David are born again, they come into the kingdom, not as fathers of Christ, but as children of this "second man, Adam;" all former relationship, and all legal titles having been abolished by death, and new ones established by a new birth into a new family.

We do not expect our Judaizing brethren, and who *think* they see a "JEW" in every "old clothes dealer" of Chatham St., to see this; there is "a vail untaken away in the reading of the old testament, (or covenant"), still over their minds, so that they

cannot see "to the *end* of that which is abolished." But I speak unto you, brethren, as unto spiritual, for unto you it is given to know the *mysteries* of the kingdom.

That whole system of the natural seed was purely typical, and has nothing in it to give the slightest claim whatever, to "*our* incorruptible and undefiled inheritance;" but is full of instruction; and the Spirit leads into the truth, *just when it is due.* The type of Israel in Egypt, and their deliverance by Moses and Aaron, could not be understood until the subject of who the true Israel is, and what *spiritual* Egypt means, was fully understood. Moses delivered his brethren from literal Egypt; and Christ delivers from spiritual Egypt.—The *spiritual*, being the real thing which the type prefigures. Just as in a picture, the painted canvas is not the real landscape, yet we talk of the mountains and water and trees, as if they were real; but through that type, or picture, the mind can grasp the *real* landscape. In this, the one is "the letter," or figure; and is seen; the other is "the *spirit*" of the letter, and "is not seen,"—only by faith. So on the stage of a theatre, they make living types of real or imaginary scenes. And Abraham, Isaac, David, his kingdom, its land of Canaan, river Jordan, circumcision, Jew, and Jerusalem, simply shadow forth good things to come, and are no more the real, than are the people called "actors," the real personages *they* represent.

But God has not drawn a connected history of Christ and the kingdom, in the history of the natural seed, but it is given, here a little and there a little; those living types having a personal history, certain phases of which only were typical. Hence, an attempt to make their *history* typical, leads to confusion. Nor do we know of any *rule* of interpretation, by which one can make a business of bringing out their spiritual import as a lawyer makes it a business to explain law. Spiritual things are not discerned by *rule*, nor by editors, or preachers, at so much per day. These types, parables, and prophecies are understood only as they are in process of fulfilment; and by those *in whom* they are having a fulfilment. In other words, they are understood only as they become "meat in due season to the household."

TWO STRONG POSITIONS.

The DIAGRAM, and the AARON TYPE, are *equally* wonderful, in their absolute harmony with this movement. While the Joshua type makes a third immutable witness.

The strength of the diagram, or at least the wonderful feature is, that the chronological and prophetic arguments on which this movement started, and which at that time were all made to end in the one year, 1843; and which from that time, had been gradually separating, so as to make the time between the ending of the first one, and the last one, cover a considerable period; had continued to thus gradually widen, until the present position, viz. the 1260 days, ended ~~in 1844~~; (the 2300 days ending 1810 years from the end of the seventy weeks of Dan. 9: 24; and therefore about three and a half years from the *spring* of 1845); while the *Jubilee* cycles end in the spriog of 1882; the second half of Jerusalem's warfare,—the measure of the gospel, or "*fulness* of the Gentiles,—in the autumn of 1885; and the "*Times* of the Gentiles," in the autumn of 1915, (just 71 years from the ending of the first measurement in 1844). This is certainly a wide departure from the 1843 position, in which they were all made to end in that one year. And this present arrangement has been reached by a gradual development of each and all of these arguments, from the crude to the perfect. During all these years, they were from time to time, being overhauled and rearranged, as some new point not seen before, would come out; until, one after another, each measurement became fixed, by every possible way of rearranging or extending, having been exhausted. So completely was this so, that the conviction that *if* they were not *now* in their true place, the present principle of interpreting prophetic numbers must be renounced, had, with me, become a foregone conclusion. While this developing of the prophetic measurements had been going on, other matters had not stood still; the light on the *manner* of the ending of the age, was becoming more and more clearly developed; so that as the *measurements* gave more time for the ending of the age, the order of events was seen to require it. Thus matters went on until, as before remarked, the *measurements* gave the period of 71 years, for the ending of this Gentile age, divided into periods of 34 years of tarrying; 3 1-2 years for restoring "THE faith;" 3 1-2 years for preparing THE Christ body, and the compelling message; and 30 years waiting, before the "great multitude" composing the body of the church of the first born,—the servant element—would be de-

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livered. And just here, after all the above had been fully determined, viz. the entire period of 71 years, with the *exact* measurement of each separate part, and the character of the events belonging to each part were seen; it was then the ending of the *Jewish* age was seen to be thus divided, only in a reverse order; the 30 years waiting for the servant, or child element, being first; and the 34 years tarrying,—after the "one week" expired,—coming last; coupled with the fact that the law requires that the events connected with the ending of the Gentile age, so far as they are connected with the coming out of our High Priest, should be in the reverse order from the events associated with the preparation of the sin offering, and his going in to make the atonement. To arrive at this exact position, both in measurement, and special character of events pertaining to the ending of the present age; and then, after every detail had been fully established, to find such a comfirming of the position, in the events and measurements pertaining to the first advent, and ending of the Jewish age, was enough to make the statement, quoted by brother A. that "our faith groweth *exceedingly*," a mild way of expressing it.

The above, constitutes *one* of the strong positions; but the second is like unto it.

The AARON type, as seen in this present number of the paper, confirms the entire position, in a more absolute manner—if possible—than even the diagram. It confirms the *diagram*, and the entire position, making it almost equal to, not *faith*, but knowledge. Every event and step, and almost every doctrine pertaining to RESTITUTION, is found in the Moses and Aaron type. And every step is just as we had already seen it, in the "three days' victuals" prepared for crossing "this Jordan." Like the diagram, its *amazing* strength is, that it confirms *every* point just as we already had it, without adding or changing a single feature.

How completely the ideas concerning the *compelling* message, are sustained. Aaron certainly represented, under Moses, the high priest family, and *not the tribe* of Levi; he alone was with Moses, in executing the judgments; and we know it is the overcomers, to whom he is to give "power over the nations;" and that they alone, are to "sit with him in his throne." Hence, we *know* Aaron,—who executes the judgments—represents THE CHRIST, or High Priest family. And when Aaron had met his brother, *in the mount of God*, and was washed, with water by the word, they came to Israel with power, not only to compel Israel to believe, but also to accomplish their deliverance from Egypt. And the very means from which the compelling power would emanate, viz. miraculous power, such as Jesus had, and RESTITUTION in their *own person*, and judgments, if necessary;—just as we had already learned—are the first prominent features of the type, after they return. And then the way Aaron gets out of Egypt, so perfectly in keeping with this movement since 1878, in response to the cry, "Go ye out to meet him." Pharaoh tried to stop Moses; and so the prince of *spiritual* Egypt, and who has the power of physical death, tried to stop Jesus; but *Aaron* went out without let or hindrance, from Egypt, or her king, or *Israel*, who still remained in bondage.—Moses was of a little account—with the king, who *knew* him,—and so was Jesus, with the "rulers of the darkness of this world, "*we* know thee who thou art." But we do not learn that even the king made any attempt to stop Aaron, much less Egypt, or Israel; he was of too little importance. Those *representing* the Aaron body, and who go out to meet the Bridegroom, and do not die, are, like Aaron, the *only* ones who go out, without the king of Egypt *trying* to stop them. He certainly tried to stop *Moses;* and made a mighty effort to stop God's son, even Israel his firstborn. And when the antitype of Moses escaped, then indeed, the saying began its fulfilment, "out of Egypt have I called my Son." Aaron alone goes out unknown, and without let, from the church, the world, or the devil.—(My wife, every little while, says, "I'm glad I am in this army!" to which I can for myself respond, *Amen*! Bless God!)

The call for Aaron to go; his *joy* on seeing Moses, the final "washing with water by the word, the message to compel Israel to believe, the means to be used, and afterward, the execution of the judgments; are all in their true place and order, in both the type and antitype; and even the fact that the church of the firstborn must pass through the judgments, with a "sword in the hand of Pharoah to slay them;" and their deliverance delayed, until *after* the last plague is fulfilled, making their deliverance due, only when "his wrath is passed," is not wanting, either in type or antitype. Thus the Aaron type confirms both the character and order of events, at the stage of development they had attained, when it comes out; just as the

diagram confirmed the measurements, and, to a considerable extent, the *order* of events, as they had already been seen, at the time *it* came out. While the Joshua type, with its sending of the spies, lodging by Jordan, &c. &c. makes up the number, for "in the mouth of two or three witnesses, every word shall be established." O, the depth of the riches, both of the wisdom and goodness of God.

The question may arise, as to how the type of the wilderness, Jordan, etc. can apply to the *Aaron* body, since Aaron did not cross the Jordan? It takes many types, to bring out *every* feature of an antitype, I answer. *Moses. Isaac. Adam*, and *many* other types of Christ are required to bring out every feature. And this is also true of the church; both as a whole, and of the different orders in the church. And yet all alike, whether it is Christ, his high priest-flesh, the church of the firstborn, or that of the entire race, all who are in the bondage of corruption, and are ever restored, must fulfil some feature of the deliverance from *Egypt*, and the crossing of Jordan. *Moses*, in the type we have been considering, did not cross the Jordan, and enter either literal or spiritual Canaan, any more than did *Aaron;* and yet Christ fulfilled the coming out of Egypt, and the crossing of both the literal, and the spiritual Jordan; or at least *some* of the features of the type. "Out of Egypt have I called my son" applies of necessity, not only to Jesus in person, but to *all* who are ever to experience RESTITUTION; hence, it is a type to be fulfilled in stages; *i. e.* in *some* of its features, whenever any one, or any part of mankind, now in the bondage of corruption, shall experience RESTITUTION. What is true, in reference to the deliverance of Jesus, our forerunner, and who was tempted in "all points as we are," is necessarily true *in some sense and degree*, with all who follow him from spiritual Egypt, to "the purchased possessions;" and they must each and all, beginning with Christ, "the firstfruits," respond to the Scripture, "Out of Egypt have called my son," but "every man in his own order." And they certainly pass out, under a variety of circumstances, and therefore fulfil different features of this all comprehensive type. No one except those who fail to see that "*the letter*," has its *fulfilment* in the *spiritual*, can fail of seeing that Exo. 4: 22, "Israel is my son, even my firstborn," refers, in every thing but the *letter*, to God's only begotten and "firstborn Son." And that, according to *Matt.* 2: 15, "Out of Egypt have I called my Son." it began to have its *fulfilment* in him. And if with him as the head, it must necessarily continue to have a fulfilment, until all the members of the one body are delivered. Christ certainly fulfils the *Moses* part of this type; and as Moses was "*in the mount of God*," and which is of itself, equivalent to "the mountain of his holiness," viz. Canaan, or the kingdom condition, he was not permitted to cross over into Canaan, or that which represents the crossing over a *second* time, since it would mar the type, as no one can pass from the bondage of corruption, to the mount of God, a second time. Christ passed from spiritual Egypt,—in which our Lord was crucified—over Jordan, (judgment, which began with him, John 12: 31,) and entered spiritual Canaan, and in fulfilment of the type, "Out of Egypt have I called my Son." And we, as was Aaron, are the next in order. Jesus fulfilled certains *parts* of the type, and this body of the living, and who enter in without tasting death, fulfil still other parts; and yet there are features pertaining to the "great congregation," yet unfulfilled. Horeb, or Sinai,—for they are the same, see Deut. 4: 9–15; and Mal. 4: 4,—is called his purchased possession, or sanctuary, "He brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased," (Ps. 78: 54; see also Exo. 15: 17), "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the sanctuary O Lord, thy hands have established." Now compare this with "the *sanctuary*, and true tabernacle which the Lord pitched and not man," (Heb. 8: 2), and see if we have not the true interpretation.

Horeb, or Sinai, or Canaan, alike represents "the mountain of his inheritance," into which he brought them and *planted* them. And there is no way of entering into his sanctuary, or "the mountain of his holiness," without passing the Jordan, or judgment. Christ forded the stream, "and sent forth judgment unto victory." And now, some men's sins go before to judgment, and some follow after. But in one way or another, all must pass the Jordan. Aaron did not pass in as Israel passed; but he entered in *before* them, and after Moses; and so the antitypical Aaron is the next to enter in, and is now on the way to Horeb, "the mount of God." And he alone, of all who escape from spiritual Egypt, goes out unmolested by

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Egypt, or Egypt's king. That is, the antitypical *Aaron* is represented by these who escape unobstructed by "him who has the power of death."

Moses and Aaron, by entering into "the mountain of his holiness," entered into his purchased possession, as truly as did those who crossed over as the great company passed over; but in a different way. And if you will fix your mind on the spiritual, so as to lose sight of locality, and think only of spiritual Egypt, and spiritual Canaan, as *conditions*, and not places; and that the passage from one to the other, is a passage through trial, judgment, etc. you can see that Christ passed the spiritual Jordan, and reached the "holy mount," or sanctuary and kingdom condition, in one way; and we who represent the *Aaaon* body, and go before the multitude, in another; and yet the type remains to be fulfilled in some of its features, by the great body of the church. Hence, the call of God's son, even his firstborn, out of Egypt, began in Christ, is continued in us, and will be consummated in the servant element.

HIS PAROUSIA.

The parousia of Christ, or his *presence*, is compared to the lightning, or light, that shineth from one part under heaven to the other part; or "from the east even unto the west;" "so shall also the Son of man be in his day." And it is only now, we are beginning to have a definite knowledge of his coming and presence.

There is nothing in Lev. 16: showing that any Israelite saw the high priest, while the atonement was being made, while verse 17, seems to teach to the contrary, To assume that he *might* have been seen at such and such a time, is not necessary or safe. There is as much propriety in saying that he *might* have been seen outside the tabernacle a number of times, as well as on any one occasion, if we reason on the "letter" of his movements. We might say, If Christ was in the holy place, at the first washing of his flesh, and his *flesh* was in the court—which was true—he must have passed out, or put aside the vail at the door of the holy place; in which case any one in the "court" could see him; as to argue that he *might* be seen, in connection with the scapegoat work.

The high priest's *flesh*, soon to be washed in the holy place, is a part of *himself*, bone of his bone, and flesh of his flesh; or will be as soon as we partake of the second. As in nature, by entering into that condition; and as such, constitute THE CHRIST body, to be washed. And he "comes forth," after the washing of his flesh, to bless the waiting people, and not before. Hence it is THE Christ, who "appears, unto salvation." And this coming forth, *after* the washing, is the only coming out to the people, mentioned in the law. We, his "flesh" go into the holy place to him, instead of his coming out to us.

After we enter in,—~~next spring~~—and are where Joshua was, viz. in the holy place, I understand from Acts 2: 11, that the same Jesus (having laid off his High Priest garments,) will come to us, in like manner as they, his washed flesh, *saw him go*, before he was robed in his High Priest glory. He will be in the same condition in which they saw him; but *we* shall be different. The disciples who saw him go, were in the corruptible, and very unlike him; but "we shall be like him, for we shall see him as he is."

There is no measure of the time from the crossing over, on the 10th of the first month, to the coming of "the captain of the host of the Lord; they may have camped at Gilgal three months, before Jericho fell, for ought we know; and Joshua (who, in this type represents the ruling element of Israel) remained in camp; "until he was whole," and he seems to be alone, and by Jericho, when he sees the captain of the Lord's host.

It may be forty days, after we have eaten of "the old corn of the land," before the last trial in which we are to overcome, shall be ended, and we are pronounced "every whit whole." And it is then, after we have overcome, we are to eat of the tree of life, viz. have a finished faith, or receive the final washing. And there is no promise that we shall see him until he comes in like manner as the disciples saw him go, at the end of that first washing of his flesh. Then, after this final washing, and which must be of the entire body of the *Aaron*, or High Priest element,—including those who sleep,—THE CHRIST, thus complete, will be due to come forth on the 10th day of the seventh month, apart from sin, unto salvation, viz. the salvation of the church of the firstborn. Even as did Moses and Aaron come with a message of salvation to Israel, and also one of judgment on Egypt. Thus "The morning cometh, and the night also; if ye will inquire, inquire ye; return and come."

It is at this time, viz. when THE CHRIST the High Priest with his washed flesh, comes forth *to the church*, with the compelling

sage, that the parousia of Christ, the complete Christ, begins. When he went away, he was alone; when he returns, it is "with ten thousand of his saints." All his conversation about "going away," was prior to his crucifixion; when he arose, the new man, he was no more with them; between them and him there was an immense distance, a gulf they could not then cross over, he was in spiritual Canaan, and they in Egypt, or the bondage of corruption; "And he said unto them, These are the words which I spake unto you, *while I was yet with you*," (Luke 24: 44). But "I will come again and receive you unto myself, that where I am there ye may be also." And yet, we shall "reign on the earth." And when Moses and Aaron come to deal with *Egypt*, they are one and inseparable.

Rebekah seeing Isaac, (THE Christ body) in the field,—and this is after THE Christ, comes to deal with the world,—she inquires about him, and is informed, by the Spirit, through the word, who he is, "for she had said unto the servant, What man is this that walketh in the field to meet us"? *This* is the *parousia* of Christ, and in which men will build, and plant, and marry, and know not until their destruction comes upon them; Christ the High Priest does not "come forth," until after the washing of his flesh. Then it will be "as the lightning that shineth," so, "so shall the Son of man be in his day." At the first advent, "The light shined in darkness; and the darkness comprehended it not;" and so it will be again, notwithstanding the vast increase of light. The 144.000 standing with the Lamb on mount Zion, with a compelling message, for the church of the firstborn, out of every nation, and kindred, and tongue, and people, and giving the message in so short a time, "for a short work will the Lord make upon the earth" will indeed be, as the lightning; "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." But the *darkness* will not comprehend it, "For, as it was in the days of Noah, so shall it be also, in the days of the Son of man. Likewise also as it was in the days of Lot; but the same day Lot went out of Sodom it rained fire and brimstone; Even thus shall it be in the day when the Son of man is *revealed*."

Moses and Aaron did not shew themselves to Pharaoh until after the compelling message to Israel was fulfilled; nor will the Son of man be "revealed in flaming fire, taking vengeance," etc. until after the gospel net is full. But THE Christ will give this last message to the Gentile church, as surely as Jesus gave the closing message to the Jewish church. And yet he will be a rock of offense, and a stone of stumbling to both the houses of Israel.

We have failed to see the order of events clearly, because we have, in so many points, applied Scripture to the overcomers, or *Aaron* class, which belongs to the *church* of the firstborn. And I am satisfied that many points in Matt. 24: and Luke 17: will fall into harmony with this view. In the parable of the ten virgins, and which represents the church, the Aaron element is not seen, until it responds to the cry, "Go ye out to meet him," answered by the "wise virgins;" and yet a very large part of christendom were aroused by the '43 movement, and are still *waiting* for the Bridegroom. And we are satisfied that the waiting, has its fulfilment in that class. Of those who go out to meet him, it can hardly be said, that *they* wait for him. But all others, who expect him, and yet are not called, as was Aaron, to go and meet him, can not do otherwise than wait for him. Aaron did not wait for Moses; he went where Moses was; it was Israel who had to wait until their deliverer came; and *Aaron* came with him; and came to execute the judgements, and deliver Israel. And when the Lord comes, it is with "ten thousand of his saints to execute judgment," etc. But first, they have a message to the church, a closing message; even as did Jesus at the first advent, to the Jewish church; and accompanied by signs and wonders, far beyond those at the first advent. And according to the diagram, this closing message will *end*, ~~in the autumn of 1885~~; hence the necessity for the entire preparation of the *Aaron* element, who go out to meet him, and the coming forth of the High Priest, on the 10th day of the 7th month of the morrow after the lodging by Jordan.

Truly the pathway is growing brighter and brighter as we near the goal.

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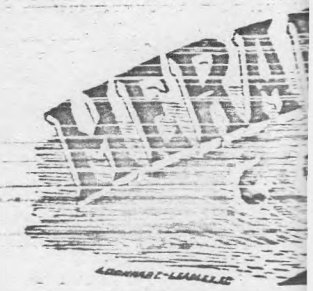

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HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

VOL. 16. ROCHESTER, N. Y. FEBRUARY, 1883. No. 2.

A REVIEW:
Or Questions and Answers.

Q.—How can two distinct types like that of the forty years in the wilderness, and crossing of Jordan, and the *Aaron* type, have an application or fulfilment in one and the same movement? Aaron did not cross the Jordan, nor was he forty years in going out to meet Moses; nor is there any similarity between the movements.

A.—The going out to meet Moses by Aaron, illustrates a special class of truths connected with the coming of Christ, not one of which is found in the wilderness type, or crossing of Jordan. In the former, not one word is said as to *how* Aaron reached Moses and the mount of God; only the simple fact is given; while in the latter type, all the details of the going out, and the time required for the movement, are given. [Aaron represents the office of priest, while Joshua exercised only civil authority; hence, to fully represent these, who are to be "kings and priests," requires types as distinct as are those of Aaron and Joshua.] The connected *history* of the children of Israel is not a type; if it were, then every event of their history, good or bad, would be enacted over, and *in the order* of their occurrence, only on another plane. Take the case of Moses; no one will deny that in certain things, he is a type of Christ; but Moses sinned against God, and was not permitted to cross over Jordan, and died, after he had delivered Israel. *Aaron* in his high priest office, is a type of Christ, but the history of Aaron is not typical of the history of Christ. So there are certain features of Isaac's history, which are typical of Christ, and THE Christ; but not his entire history, ending with blindness and death.

One type may illustrate a certain feature or features of its antitype; and another type some other feature of the same antitype; and so, by a great many types, all the features of an antitype may be fully illustrated; and yet it appears that very different types may be fulfilled in one and the *same thing*; as in the crucifixion of Jesus, while it was a killing of the passover lamb, it was at the same time, a disposal of the body of the sin offering, which was to be "burned without the camp," (see Heb. 13: 12).]

The Aaron type has its own special class of truths to illustrate, and like all other types, must be explained by itself, just as if there was no other type in the Bible. And yet some of the same events may be the antitype of some other type; and many events pertaing to the *antitype* may not be found at all in the type. This is because more than one type is required for bringing out all the features of an antitype. In the crucifixion, of which the passover lamb was a type, every feature of the type can be traced; but other events must be skipped over: the lamb was taken up, on the tenth of the first month, or *five* days before it was slain; it was killed on the evening of the fourteenth; and not a bone was to be broken. Christ was taken up and carried to Jerusalem, *five* days before, (com. John 12: 1, and 12); he was betrayed to be crucified on the evening of the fourteenth, and not a bone was broken. This part belonged to the passover type; while all other events pertaining to his crucifixion, or his *manner* of it, as the smiting on the cheek, the piercing his hands and his side, the gall and vinegar, the locality, "outside the gate," etc. belonged to the fulfilment of *other* Scriptures, and must be passed by in the application of this *one* type. So in those types belonging to the deliverance of spiritual Israel from spiritual Egypt; each special class delivered in a special manner, and t

types illustrating that special deliverance; and yet *some* part of the one type of Israel's deliverance from Egypt must be fulfilled by every one who escapes from the "bondage of corruption." Jesus fulfilled certain parts of the type of God's calling his son, even his firstborn, out of Egypt; those who are to be with him, in executing the judgments on spiritual Egypt, fulfil it; and still other parts will be fulfilled in the final deliverance of the *church* of the firstborn. And yet this does not interfere with the fulfilment of other types parables or prophecies, by special phases or parts of the same movement.

In the general type, and true order for the deliverance of the entire *Israel*, the judgments in Egypt are due *before* the crossing over Jordan; but Moses and Aaron are the exceptions, and are delivered by special arrangement, and therefore out of the general order; since *they* must first be delivered, in order to be prepared to *execute* the judgments. We know this is so, both in type and antitype; hence, if they cross the spiritual Jordan at all, or in other words, enter into the incorruptible, as "forerunners," it must be before they execute the judgments and deliver Israel. There are *no plagues* to precede *their* deliverance, hence *they* do not fulfil that part of the type; still, they must leave Egypt, and enter the inheritance, by passing the Jordan of judgment. Christ certainly fulfilled the type "Out of Egypt have I called my son;" and crossed both the literal and spiritual Jordan. And as the judgments are not to be executed until his second coming, he crossed it before their execution; and therefore out of the regular order of calling Israel, God's firstborn son, out of Egypt. But this is because he, the firstfruits, is an exception to the general order of gathering the harvest. And as Christ crossed over, or passed his judgment, (John 12: 31), before the judgments are executed on spiritual Egypt, even as did Moses when [illegible]tered "the mountain of his inherit[illegible]" so do *we*, who are called, as was Aa[illegible] while the *manner* of our crossing over is brought out in the *Joshua* type; since it requires both Aaron the priest, and Joshua the ruler, and *dasher to shivers* of the nations, to fully represent THE CHRIST, or "Man[illegible] who is to subdue the nations," and [illegible]em to shivers, as a potter's vessel."

[illegible] deliverance of Israel from Egypt, if [illegible]cal of the deliverance of God's first[illegible]n (not first begotten Son), from the [illegible] of corruption, is certainly the most comprehensive of all the scriptural types; it embraces, in one way or another, the entire plan of redemption. "Now that which is spiritual is not first, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man the Lord from heaven," (1 Cor. 15: 46, 47.) Adam was the first son of God (so far as our earth, and the race of man is concerned), and Jesus, (saying nothing of his preexistent life, in which he was not a *man*, or earthly being), was "the second man," and *second son*. And in accordance with this, the *second* son is made the heir, in nearly all the types; Ishmael was first, but Isaac was the heir. So Esau lost his birthright to Jacob; Manassah to Ephraim; and (of which all others are types) Adam, the first "son of God," to Jesus, the second son. And the birthright of the first Adam is given to the "last Adam."

Jesus was the "Elect of God;" he was his "beloved son," from his birth to his death; but not until he made his "calling and election sure," and was "made *perfect* through suffering," and was "born again," did he become "the Son of God with power;" or "the first *begotten* Son of God,"—"Firstbegotten of the dead," (Rev. 1: 5). And it was then, at his second birth, that he escaped from spiritual Egypt, viz. "that great city,"—polity, or condition of fallen humanity—"where also our Lord was crucified." And every one born of Adam partakes of his fallen nature, *i. e.* is born in spiritual Egypt, even as was Jesus, when born of woman; and every one "born again," is born free; they partake of the spiritual, *i. e.* the perfect, or second Adam nature. This, however, must be preceded by a knowledge of God, and of Jesus Christ whom he hath sent; and this experience is the journey from *Egypt* to the promised land; viz. from the bondage of corruption, to RESTITUTION, or the "first dominion." And "ye must be born again;" or be delivered from spiritual Egypt, "but every man in his own order."

As we have before remarked, there are no *rules* for applying types; their actual fulfilment being the only guide. We know that Jesus was crucified in that great city spiritually called Sodom and Egypt; and that he fulfiled the saying, "out of Egypt have I called my Son," both in the letter and spirit of its meaning; and that if he was crucified in spiritual Egypt, and has passed out into, "the purchased possession," it is as our forerunner; and that all who shall be "made

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alive in Christ," will follow him in due time, and that in so doing, each "order" will fulfil some part of the type of the deliverance of Israel. The name of Israel, or "prince of God," was first applied to Jacob, (Gen. 32: 28), but it was also applied to *all* the typical seed or, "children of Israel." But as Christ was the real "seed to whom the promise was made," it follows that he was the real "Prince of God," or the ISRAEL of promise; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," and entitled to the *name* applied to him. Hence, if the saying, "When Israel was a child, then I loved him, and called my son out of Egypt," applies to Christ, it also applies to them that are Christ's.

Now if it be asked, how we know that certain features of the type are having a fulfilment in this advent movement? our answer is, that facts connected with the movement prove it; and it is by facts, and in no other way, that the fulfilment of *any* Scripture is or can be proven. But it may be objected, that every feature of the deliverance of the entire twelve tribes of Israel, is not fulfilled in this advent movement. True, nor was *every* feature fulfilled in Christ; and yet we have inspired authority for saying, that, as far as his own person was concerned, it had a fulfilment at that time. And now, as only another step toward the deliverance of whatever the twelve tribes represent, is being consummated, it is only a little more of the type which is having its fulfilment.

Types are to be fulfilled, and the things which happened to them, from Egypt to Canaan, "happened to them as types," (see 1 Cor. 10: 11, *margin*). But how are types fulfilled? A part at one time, and a part at another, I answer. Look at the passover; Jesus began its fulfilment at the first advent; another step is evidently to be taken next spring, and yet its complete fulfilment is not due until the fulfilment of the seventh and last plague. So in the deliverance out of Egypt, and which is "every man in his own order;" hence, the *type* must be fulfilled accordingly. But it may be asked, how are we to know what particular features are to be fulfilled in this special movement? By noting what particular features are *having* a fulfilment, I answer. And if they are of a continuous order, and of a nature which enforce conviction, then we are compelled to believe that thus much of the type is having a fulfilment, whether we know how to apply the remainder or not. The fulfilment of type, parable, and prophecy, at the first advent, was altogether of this fragmentary nature, a mere beginning;—"Unto us a child is born," but the government was not upon his shoulders.—And so the second house of *Israel* are to stumble at the *manner* of the fulfilment of Scripture.

If a part of the call, "out of Egypt have I called my son," is *not* being fulfilled in this movement, then the movement is not to end by a deliverance from Egypt, (spiritual Egypt). But here are the *facts;* there is a movement based on the idea and expectation of deliverance; it came out in 1843, and in the autumn of 1844,—a year and a half later—it was brought to a stand. So Israel started from Egypt, and came to a stand, in the autumn of the next year, and because of "an evil report." They then had to wait 38 1-2 years before they passed over, and 6 years more, before coming into actual possession. Now our readers know how perfectly these measurements agree with the coming out in the spring of '43; and the *waiting* from the end of the 1290 days,—in 1844,—to the end of the 1335 days of Dan. 12: 45 prophetic days later. And that the *thirty eight* years, were for the cleansing of the sanctuary. They also know how perfectly the second sending of the spies, the prepared victuals, lodging by Jordan, etc. agree with the type, and how we had first reached all these conclusions from Scripture outside of, and independent of, this type. And do we not know that the Canaan to which we journey was spied out at that time, although coupled with ignorance, error, and lack of Scripture? while the second report is free from these defects? Such a train of circumstances, every detail agreeing with the type, both in the *time*, as well as in the order of events, compel belief. And so it is with the Moses and Aaron type; their compelling message to Israel, after what we had learned concerning the last compelling message to the gospel church, is of itself enough to make a startling impression; and give us confidence in the correctness of our position.

As the diagram of the ending of the Jewish and Gentile ages, confirmed the absolute correctness of each and every chronological measurement, as we already had them arranged; so this Aaron type confirms every position as it had been already arranged, in both character and [illegible] increasing the strength of our [illegible] as did the diagram [illegible] the diagram, (see [illegible]

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number), so in this type, the leading points we *know* are the counterparts of the antitype. Beginning with Moses, his existence in the courts of royalty, his *sacrifice*, in becoming a servant, or "poor," for their sakes; his being rejected by them, his second coming with power to execute judgments, and deliver Israel. In view of this, do we not *know* that in all these things Moses, the head and deliverer of that typical house of Israel, is a type of Christ, the head and deliverer of his own house, or the true spiritual Israel? and that the *order* of events, in the type and antitype, with the two advents, the power to execute judgments, etc, is the same? Now if this is true, all that we claim, follows of necessity. The representative of the family of the high priest, was sent to meet Moses, *before* the judgments were executed, and before Israel was delivered. It was not Israel, it was not the firstborn of Israel, it was not the tribe of Levi; it was *Aaron*, the representative of the royal high priest family, who went to meet Moses, and returning with him, executed the judgments and delivered Israel.—Read Num. 3: if you will see the Moses and *Aaron* family, in their distinct official position.—So it is the royal High Priest family, (his own immediate *flesh*), who, conjointly with Christ, are to *come with him*, and execute the judgments—He that overcometh, shall sit with me *in my throne*.—These are of the ROYAL family, are they not? Read again: He that overcometh, to him will I give power over the nations, . . even as I have received of my Father. *These* are the royal ones, who go out to meet the Bridegroom, and returning with him, go first to Israel with a compelling message, and afterward execute the judgments on the nations, and deliver spiritual Israel. These are "the royal priesthood," *called* as was Aaron, "and the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord," (Exo. 4: 28).—This "washing with water by the word," or consecration of the high priest's flesh, was what exalted Aaron to the royal dignity with Moses, he ever afterward maintained; and every high priest taken from among men is ordained for men in things pertaining to God. "And no man taketh this honor unto himself, *but he that is called of God, as was Aa-*
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Is it not true, that only they who are to be in the throne with Christ, are those who with him execute the judgments? And do they not go before, and return with him? "Behold the Lord cometh *with* ten thousand of his saints, to execute judgment upon all." Every feature of type and antitype is in harmony, and what is so wonderful, is the fact, that every feature was seen, and in the same order, before the type was seen.

We have to believe, therefore, that in the fulfilment of this, as well as of all other types, each "order," in their deliverance from spiritual Egypt, fulfils just that part of the type referring to themselves, without regard to other features or parts of the type. Jesus fulfilled only those features referring to himself, and to his own escape; he fulfilled no part of the plagues on Egypt, and yet he had some kind of a *wilderness* experience; while in the complete type of the call of God's son, even his firstborn, out of Egypt, the plagues on Egypt, *precede* the wilderness experience. But Moses escaped, before Israel as a nation, escaped; hence in the fulfilment of the *Moses* feature, he must go before. So in the fulfilment of the *Aaron* feature, our deliverance must precede those judgments. And yet in our deliverance we must have a wilderness experience:—"And the Lord said to Aaron, Go into the *wilderness* to meet Moses; and he went, and met him in the mount of God." Jesus had a 40 days' wilderness experience; and we have one of 40 years. Now if Aaron was the *only* type of the "kings and priests," we should have no example, or type, of this wilderness experience. since the *Aaron* type is silent on this. It is true, God could have made one type to meet every feature of an antitype; so that the application would be direct, and easily understood; but he chose to give here a little and there a little, that "seeing, they might see and not perceive;" hence there are separate types for every separate feature of an antitype; and they can be understood only in their fulfilment.

Joshua—also called Jesus, Acts 7: 45; Heb. 4: 8,—was the warrior of Moses; his "minister," (Exo. 17: 14; and 24: 13) the executor of his will, and the subjugator of the nations:—"He that overcometh, to him will I give power over the nations." This reigning with Christ, until the "last enemy is destroyed," is more than the Aaron type could illustrate; and the work of Joshua represents this one particular feature, or office of the overcomer. Hence, no part of the type is

so appropriate here, as is that of the deliverance of Joshua. But in applying it, we are confined to just that part in which he himself was the actor; and it was Joshua alone, who met the captain of the host of the Lord, and found himself "in the holy place."

In the fulfilment of the Joshua type, this overcoming element—of which Aaron and Joshua are the special types,—although associated with the entire movement, does not come to the front, until it has a special call, "as did Aaron;" and hence, not until the "wise virgins,"—those who meet the bridegroom—are brought to the front, by that which separates them from all others. This was effected by the new supply of "oil," beginning in the autumn of 1878, or with the 3 1-2 years during which THE faith, was being restored. And the first real work after Joshua comes to the front, was connected with the prepared "victuals," and the second sending of the spies. Read Josh. 1: 9. He first becomes strong, in his new position, "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." We have not forgotten how fearful some of us were, as we stepped out into the new position of the "restored faith," a position which brought us to the front. In denying that time-honored, but devil's doctrine of *substitution*, I remember how fearful some were lest we should dishonor Jesus. And in the true spiritual sacrifice, in which the scenes on Calvary, and the flesh-life were shown to constitute no part, our enemies said we were counting "the blood of the covenant an unholy thing;" and many became anxious, and even fearful. But after a little we became accustomed to our *new position*, and began to realize that "whithersoever we went, the Lord our God was with us;" and we became strong and of good courage. This getting accustomed to the great responsibility of our new position,—which made us, (this little company,) the leaders, next to Christ, of Israel,—took time; and not until April 1880, was the first command connected with the crossing over issued, see verse 10; "Prepare you victuals, for in three days ye shall pass over this Jordan." And in the article, "Touch Me Not," for April, 1880, the true spying out the land occurred. (In that article, we see Jesus, our forerunner, as he set foot on the other shore; and by this, we know it is the promised Canaan of our hopes. Let us then continue to "be strong and of good courage," knowing that the Lord our God is with us, and will "go before us," (Deut. 31: 8).

THE WAITING.

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days; but go thou thy way, for thou shalt rest, and stand in thy lot at the end of the days," (Dan. 12: 13).

The type of the deliverance of Israel from Egypt, is throwing light over all the events upon which we are about to enter; so that we can begin to see their time and order; at least, so far as is necessary for the strength of our present position. But before referring to the above measurement, and which reaches to 1889, we will refer to the events before us, in the order in which we now look for them to transpire; and without stopping to give the proof. We do this, so that the reader, having the general order of events before his mind, will the more readily comprehend the weight of evidence bearing on the various points, as from time to time, it may be presented.

According to present light, we believe the called of God, "as was Aaron," are now responding to the call, "Go ye out to meet him." That the *manner* of this going out from Egypt to Canaan, is illustrated in the *Joshua* type; and that we cross the Jordan, (judgment) on the tenth day of the first month, occurring some time in April 1883. And that THE CHRIST, or High Priest with his washed flesh, washed with water by the word, and washed "in the holy place," will "come forth," (Lev, 16: 24), on the tenth of the *seventh* month, occurring in October next, or six months after we cross the spiritual Jordan. That this "coming forth" of the mystical body, or THE CHRIST, precedes the coming of Elias, for "Elias truly shall first come, and restore all things." That the presence of this mystical body is the *parousia* of Christ, or "days of the Son of man," and during which, men will build and plant and know not. But before this "coming forth," or during the six months above referred to, wonders are to transpire to prepare "Joshua the high priest," (Zech. 3: 1).—It requires both Joshua and Aaron, as types of "the minister of (the antitypical) Moses," or the saints, in their dual office of king and priest.

The order of events for transforming Joshua into a high priest, may all be read in Zech. 3: but I will repeat them as they now appear in the light of present truth. After crossing

the Jordan, we shall be in Eden, the holy place, or Canaan, (I use the words as meaning the same thing), as sinners, viz, clothed with "filthy garments." These will be immediately taken away, by the "putting off of the body of the sins of the flesh," at some point between the tenth, and the evening of the fourteenth, of the first month; when the passover will begin to be fulfilled,—so far as it refers to us, as "a kind of firstfruits" of the church of the firstborn; the complete fulfilment belonging to a later date, and to the *church* of the firstborn.—On the fifteenth the manna will cease, and we shall eat of the old corn of the land, viz. as we now live by Christ, we shall then have life in ourselves, as did Adam before he sinned. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," etc. At this time it is, that we are to meet the *revealed* man of sin, and overcome. This temptation, or trial, we believe may be one of forty days duration; first by an invisible tempter, and finally by the man of sin, or mystery of iniquity, materalized in human forms, even as Jesus was met by, and overcame, "the *prince* of the power of the air," in person. "He that overcometh, to him will I give to eat of the tree of life which is in the midst of the paradise of God." This tree of life, as we have shown, is a finished faith. Hence, the next event in order, after having overcome the mystical body of the man of sin, will be the meeting with Christ, and which event is to be followed by the washing of the High Priest's flesh, or finishing of our faith. After walking out as far as Bethany, Jesus was parted from them and carried up into heaven, and a cloud received him out of their sight. (This was a real occurrence, and not a vision. And he will so come, in like manner as they saw him go.)

It was at the end of the first washing of his flesh, that he was thus seen to go away, and it will be at the beginning of the final washing, that "his flesh" will see him come. (This is the antitype to the meeting of Moses and Aaron, at the mount of God; "And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.")

With the washing of his flesh, all its members, including those who now sleep, being present, the High Priest's body is complete; and THE Christ, the mystical body, comes forth,—appears apart from sin unto salvation. This, we believe, will transpire on the tenth day of the seventh month, occurring in October, 1885, when the compelling message will begin;—"And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people; and the people believed." With this compelling message, and which will end in the autumn of 1885, the "fulness of the Gentiles" will have come in, viz. the number of the church of the firstborn will be complete; "the net" will be drawn to land, and the harvest, or separating time begin. "And in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." "So shall it be in the end of this *age*; the Son of man shall send forth his angels, and they shall gather out of his kingdom, (church) all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth; then shall the righteous shine forth as the sun, in the kingdom of their Father."

The message of salvation to the church being ended, (in the autumn of 1885;) THE CHRIST takes a new character, viz. one of threatening and judgment, or the Elijah, the "Messenger of the covenant," (see Mal. 3: 1, Matt. 11: 10); "He shall come, saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall purify the sons of Levi—the church of the firstborn—and purge them as gold and silver." (This messenger, and the Elias, or Elijah, are one and the same, (see Matt. 11: 10, 14,) and was shadowed forth in John.

Elijah had a message to Israel, not of food, but of famine (1 Kings 17: 1), and this was his first appearance. John, in a sort of typical sense, was the Elias, or *Hebrew*, Elijah. And yet the real Elias, is to "restore all things," (Matt 17: 11). His appearing in this character, is very different from THE CHRIST of the closing gospel message; and as John preceded the closing message to the Jewish church, so here in the reverse order, the coming of Elijah, is due in the 6 months which follow the last message of peace to this "second house of Israel," who are also to stumble. Elijah's message is one of famine, "not of bread, nor of water, but of hearing the word of the Lord." Immediately after this message to Israel, (1 Kings 17: 1), Eli-

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jah disappears, and though sought for, cannot be found, "As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee," (chap. 18: 10). "The days will come when ye (the church) shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say unto you, See here, or, see there; go not after, nor follow them."

The coming in the character of Elijah the prophet, (Mal. 4: 5), or "The messenger of the covenant," and who is, to the sons of Levi, "like a refiner's fire," is a message of judgment, a purging out of the dross; viz. it is the time of harvest, when he will send his angels, and gather out of the church of the firstborn, (the sons of Levi,) all things that cause stumbling, and them that do iniquity, and cast them into a furnace of fire, (R. V.). This "time of harvest," or fiery *purging* out the dross, or separating the tares from among the wheat, is a work of 3 1 2 years; and follows the Elijah message of 6 months, and will therefore end in the autumn of 1889, or with the 1335 "days." "Blessed is he that waiteth and cometh to the end" of that purging and refining process.

After Elijah had hid himself until near the end of the three years, the Lord said, "Go shew thyself to Ahab; and I will send rain upon the earth," (1 Kings 18: 1); and it was at this time, and before the rain came, that the prophets of Baal were slain. So in the day when the Son of man is *revealed*, it will be as it was in the day Lot went out of Sodom, and it rained fire and brimstone. This is when the prophets of Baal, or tares, are "cast into a furnace of fire."

In the Moses and Aaron type, after their compelling message to Israel, they have one to Egypt; in which they ask Pharaoh to let them go, "Let us go, we pray thee, three days journey," etc. (Exo. 5: 1–3). And in this message to Pharaoh, no signs or indications of authority are manifested; nothing but an appeal to the authority of God: and of whom Pharaoh knew nothing. And it is during *this* appeal to Pharaoh, that Israel suffered "anguish of spirit." The idea in the type seems to be, to give Pharaoh a chance to obey God, and escape punishment, while at the same time Israel was undergoing a fiery ordeal. This lasted about three days. Then—chap. 7:—power as a god, to crush Egypt, was given them, "See, I have made thee a god to Pharaoh." First, as was right, they urged Pharaoh to obey God, and let Israel go; but he refused, "I know not the Lord, neither will I let Israel go;" then came the rod, heavier and heavier, till Egypt was glad to obey. And so, before the nations are "dashed in pieces," there is to be a general proclamation, to "them that dwell on the earth, to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water." But *this* to the world, like the appeal to Pharaoh, has no compelling power. The same appeal is referred to in Ps. 2: just prior to the dashing of the nations, the exhortation is, "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Moses "went out from Pharaoh in a great anger," (Exo. 11: 8).

We had supposed, until the two distinct messages were seen, first to Israel with compelling power; and then to Pharaoh with no demonstration of power, that the message to "many peoples, and nations, and tongues, and kings," (Rev. 10: 11; 14: 6, 7; 15: 3, 4, was the compelling message to the *church*, but we are satisfied that this proclamation to "all nations," kings, etc. is designed for the *world*, instead of the church; and that the two are entirely distinct, the one being accompanied with signs which will compel belief of its divine origin, and the other a simple preaching of "this gospel of the Kingdom, as a *witness* to all nations," so that they shall have no excuse. If God had begun at once to execute judgments on Egypt, without first giving them an opportunity to obey him, they would not have been without excuse; but he sent Moses and Aaron to them with a demand from God, and a request from them, "let us go, we pray thee, and sacrifice unto God, lest he fall upon us with pestilence, or with the sword;" just like the appeal in Ps. 2: be wise, O ye kings, lest ye perish by the way, when his wrath is kindled but a little. And this appeal to Pharaoh was *after* the compelling message to Israel, (see Exo. 5: 1). And when Moses and Aaron left Israel, and gave this message to Pharaoh, *Israel* passed through a fiery ordeal, and this was before the judgments began to be executed on Egypt,—"For judgment begins at the house of God." But he does not execute judgment, without a warning message, "Fear God and give glory to him, for the hour of his judgment is come."

The Elijah type, begins with a warning message to Israel, in the spirit and power of severity and judgment, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word," (1 Kings 17: 1).

This threatened judgment on Israel, was at the first appearance of Elijah the prophet, this being the first time his name occurs in Scripture. And with this terrible threat, he immediately hides himself, so that no one in Israel could learn of his whereabouts until he chose to show himself. So the days will come when spiritual Israel will desire to see one of the days of the Son of man, and they shall not see it, though they go here, or there, in the secret chamber, or desert.

"Behold, I send you Elijah the prophet before the coming of the great and terrible day of the Lord." That Elijah, and "My messenger," who "shall suddenly come to his temple; he shall come, saith the Lord, but who may abide the day of his coming"? are one and the same, is positively taught in Matt. 11: 10, and 14; and that THE Christ who is to restore all things, is the antitypical Elijah, faintly typified in John, is equally clear, from Matt. 17: 11. For both Christ, at the first advent, and THE Christ, at the second advent, fulfil many different types. The coming forth of THE Christ, or the perfected High Priest body, with a message to the church of the firstborn, and to "bless the waiting people," is not the coming of Elijah. This latter, is to be a sudden coming to the church,—the temple of God—as a messenger of wrath, to purify it by purging out the dross, "He is like a refiner's fire; he shall purify the sons of *Levi*, (those chosen for the firstborn church, and temple of God), and purge them as gold and silver." The sudden coming to his temple, as the Elijah, or "messenger of the covenant," is evidently, the introduction to the "time of harvest," the *purging* of his temple, being the equivalent to "gathering out of his kingdom, all things that offend and them which do iniquity," of the parable of the wheat and tares.

This sudden change from the character of the High Priest blessing the people, giving the closing message to the church, healing the sick, and doing signs which will compel them to believe, to the stern character of the "messenger of the covenant," sitting as "a refiner's fire," to purify his Father's temple, was illustrated in the closing work at the end of the Jewish age, when the meek and lowly Jesus, was transformed into the avenging judge, and suddenly coming to his Father's house, scourge in hand, overthrew their tables, and drove those money changers from the temple; and as they fled in terror, cried, "Take these things hence; make not my Father's house a house of merchandise." "He shall come, saith the Lord of hosts, but who may abide the day of his coming"?

This coming of Jesus to the temple, as the "messenger of the covenant," belonged to the Elias work, rather than to "the man of sorrows;" and hence, belonged more to the work of John, than of Jesus,—the true Elias comprehending both Christ and his body, it was proper for Jesus to *finish* the work of John,—hence, this occurred at the beginning of Christ's closing message to the Jews, see John 2: 11–16. But now, in the reverse order, this Elias message belongs *after*, or near the close, of the compelling message.

(All things concerning the coming of the Messiah, had a sort of typical fulfilment at the first advent:—His coming as king, their shouting "Hosanna! Blessed is he that cometh in the name of the Lord," the sending of Elias, coming suddenly to his temple, etc. all of which was on the plane of the natural, or "the letter," just as was the fulfilment of the calling of his son out of Egypt, when Jesus was a child. But the real, or spiritual, began when that Son was called out of the "bondage of corruption," or *spiritual* Egypt. And the *real* Elijah, and his coming, differ as widely from John the baptist, and his coming, as Christ's escape from spiritual Egypt, differed from the *fulfilment*, as it occurred when Joseph brought the "child Jesus" out of literal Egypt; or as widely as the spiritual JEW, differs from the natural Jew.—"That which is spiritual is not first, but that which is natural; and afterward that which is spiritual."

The measures of the ending of the Jewish age, and that of the ending of the Gentile age, are equal, each covering a period of 7½ years; as is proven by the facts concerning the ending of the former, and the diagram of the prophetic measurements for the ending of the latter; only that the general order of events is reversed. And the Elias message was one of six months, or perhaps a year; as it lapped on the work of Jesus, perhaps about six months. So in the type, 1 Kings 18: 1, "The word of the Lord came to Elijah in the third year, saying, Go shew thyself to Ahab; and I will send rain upon the earth." And yet the rain did not come un-

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til the end of three years and six months, (Luke 4: 25; James 5: 17). Thus showing that his work with Israel, and the prophets of Baal was something over six months, and lapped on other time, as did the work of John. Hence it appears, that as the Elijah, or "messenger of the covenant," THE Christ is due *at the end* of the closing gospel, or compelling message; and may lap a little on it, and yet will have a distinct measure of six months. And that this sudden coming to his temple, to "purge the sons of Levi," is to usher in the "harvest," or time of gathering out all things that offend; and which work of harvest, is the beginning of "the great and terrible day of the Lord."

In brief, then, after the washing of his flesh, and coming forth of the High Priest, "on the tenth day of the seventh month," next autumn; the mystical body will begin its work of a closing message to the gospel church, even as Jesus,—after he had overcome—began his closing work to the Jewish church. Only these are to do "greater works" than did Jesus." At the close of this compelling message in the autumn of 1885,—the fulness of the Gentiles, having come in,—THE Christ body, suddenly assumes a new and terrible character, as unlike its previous work and character, as was that of Jesus, while scourging the money changers, from the temple. This *Elijah* phase, continues six months, or possibly will lap a little on what is to follow. Then the days come when they will desire to see one of the days of the Son of man, and shall not see it, for Elias will hide himself from them, while the gathering of the tares into bundles, is being accomplished. This "time of harvest," or the 3 1-2 years from the end of the *Elias* work,—and which "goes before" it,—ends with the 1335 days, in the autumn of 1889. When, the tares being gathered out, and cast into a furnace of fire, "the wheat" will be gathered into his barn."

What this gathering into the barn implies is not very clear; it evidently means a condition of comparative safety, since "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." But this gathering of the "wheat," may not be fully consummated until after the tares are burned, and therefore not until the last plague is fulfilled. But, however that may be, the separation of the tares, leaves a blessed sense of security to what is left, that they are counted as "wheat." And it is then, at the end of the 1335 "days," that the kingdom—which is to break in pieces and consume all these kingdoms,—is organized, for "thou (Daniel) shall stand in thy lot, at the end of the days;" a point equivalent to the division of the land in the Joshua type.

After Moses and Aaron had given the compelling message to Israel, they go to the king of Egypt, with a message. And in the mean time, Israel is subjected to a terrible ordeal; but the chastisement of Egypt had not yet commenced. This chastisement of *Israel* is evidently "judgment beginning at the house of God." But *Egypt* was receiving her warning message, the one given prior to those judgments to come upon *her*. So while the harvest is in process, and the sons of Levi, or church of the firstborn, are passing through *their* judgment, the nations, viz. spiritual Egypt, are being warned, "fear God and give glory to him, for the hour of his judgment is come." This message is doubtless given by the Elias who is to restore all things, while he is hidden from the church; since it is during the 3 1-2 years of harvest,—the Jordan of the church,—that this message to the *world*, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth," etc. is due; viz. before the kingdom, or "stone, smites the image."

After God said to Moses, "See, I have made thee a god to Pharaoh," (Exo. 7: 1,) Israel had comparative immunity from suffering; both because Egypt herself was being afflicted, and had all she could do to look after her own affairs, and also because the land of Goshen, was but little affected by the plagues brought upon Egypt; the Israelites being under special protection, during the seven last plagues. Egypt oppressed Israel with cruel bondage, while Moses and Aaron were giving the *warning* message to them; but when Egypt began to suffer, Israel was apparently forgotten by them.

The crossing of Jordan, (judgment), is necessary for all who pass from the bondage of corruption, into spiritual Canaan. But there are different ways of crossing. "some men's sins are open beforehand, going before to judgment; and some they follow after." Those who go out to meet the Bridegroom, reach spiritual Canaan, in a different way from that by which those who wait for him, reach it; and these, in a still different way, from the world's path. The crossing of Jordan, as we are looking for it next spring, is a brief affair, unattended by suffering; the crossing of the church of the firstborn, is a fiery ordeal of 3 1-2 years, or possibly

years.—If 3 1-2 years, then they remain as sinners in Eden, the remainder of the thirty, since they do not enter into incorruption, until the end of "the times of the Gentiles."—But the Jordan (judgment) of the *world*, is a 1000 years wide, for "the rest of the dead (spiritually dead), lived not again until the thousand years were finished."

Not only is there this great difference in the crossing of Jordan, but each "order,"—"every man in his own order,"—reaches the Jordan in a very different way; some fulfilling one feature of this comprehensive type, and some another; or rather, some fulfilling it in one way, and some in another.

We know that Jesus fulfilled this type of the call of God's son, even his firstborn, out of Egypt. And we know that Adam was the first son, ("that which is spiritual is not first, but that which is natural,) and that *he* went down into spiritual Egypt, at the fall. And we know that typical Israel, and all that pertained to them, with their sacrifices, atonements, &c. &c. are allegorical, and was arranged to shadow forth the redemption of man; and that there are many types, all of which are to be fulfilled, here a little, and there a little, until all is fulfilled, and God's son, even his firstborn, is redeemed from the bondage of spiritual Egypt. And there are three "orders," viz. Christ, the firstfruits; and afterward, they that are Christ's, at his parousia; and the rest of the dead, when the thousand years are finished. And unless the type of calling literal Israel out of Egypt, is fulfilled *three times*, it must be fulfilled only in *part*, by each of the three "orders;" so that only when the last "order," are delivered, will every feature of the type be fulfilled. And in accordance with this, we find that Jesus fulfilled only a *few* points. He did not cross the Red sea, nor receive an evil report, and wander forty years for the cleansing of the sanctuary, and many other points we might name; and yet he was called out of Egypt in the true spiritual sense, and in fulfilment of this type. So we fulfil only a few features of the one grand type for the deliverance of the entire twelve tribes. And the only guide as to what *part* we fulfil, must be found in facts and combination of circumstances. The sanctuary belonged particularly to the *Aaron* family, and as the forty years wandering, was for the special purpose of cleansing the sanctuary, it seems proper that the Aaron element should fulfil that part of the type, and to the exclusion of all other parts of the body. In the type, the entire typical Israel go through every detail; but in the fulfilment, each element of the body fulfils only that part which applies to itself; otherwise the entire type would have to be fulfilled in the deliverance of each and every order.

"Christ the firstfruits," means, not merely the person of Jesus, but *all* the firstfruits, the 144,000 who constitute THE Christ. The great multitude of servants, belong to this High Priest family, "And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel," (Num. 3: 9). "Afterward, they that are Christ's." These are to be "made alive, at his coming;" and his *coming*, covers the time from his entrance into "the field," until he meets Rebekah.

Now, as before remarked, either the type of calling his son, even his firstborn, out of Egypt; must be fulfilled, in regular detail, as many times over as there are classes to be delivered; or else it must be fulfilled in parts, each class fulfilling those parts having some special reference to themselves. Jesus fulfilled certain parts of the passover, while other parts remain to be fulfilled by, or upon, others; and we are compelid by facts, to so apply this type. That most of the details concerning the forty years' wandering, sending, the spies, lodging by Jordan, etc. have been unmistakably fulfilled, in this movement, we cannot for a moment doubt. And yet we know the "seven last plagues," and the passover, both of which occurred before they crossed the Red sea, or entered the wilderness, are not yet fulfilled; nor can they be, until after the kingdom of God is "set up." Hence, the firstfruits, or those who are to execute these very judgments on spiritual Egypt, must not only cross the antitypical Jordan, but must be organized into the "stone" condition of the kingdom, before the judgments on Egypt, or the passover, associated with the last of the "seven last plagues," can be fulfilled. And we also know that the *fulfilment* belongs to spiritual Israel, and not to the natural seed; because its fulfilment began in Jesus, the true "seed to whom the promise was made;" and must therefore continue in process of fulfilment, until this "seed" are all delivered.

If then, this advance guard, so to speak, are fulfilling the wilderness part of the type, the cleansing of the sanctuary, etc. it must be confined to that part only, which refers to this *ruling* element, the two phases of which, priest, and king, are represented by the sep-

arate types of Aaron, and Joshua. Hence, although *in the type*, the whole congregation passed over Jordan with Joshua, we are fulfilling only the part referring to Joshua himself, till he came into posession of his "lot," at the end of the "forty and five years."

Joshua alone, saw the "captain of the host of the Lord," and stood in the "holy," and he alone, in this type, represents the ruling element. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel."

THE ELIJAH TYPE.

Much has been written in past volumes of the HERALD, on the Elijah type. It was in 1874, that we first made the application of the coming of Elijah the prophet, to the coming of the *gospel church*. We did not then see the distinction between THE Christ, or the "firstfruits,"—a kind of forerunner,—and the *church* of the firstborn; and hence, applied the type to the entire church; thus leaving it in a crude and somewhat confused condition. And yet it was such an approximation towards the truth, as to make it acceptable until the present time, although for the past year, it has become more and more discordant; and questions have arisen as to how Elijah's crossing of Jordan could be reconciled with the *Joshua* type,—a necessity, if they both apply to the same movement.—

Among all the positions held prior to 1878, or before the trimming of the lamps, and the new supply of "oil;" the application of the Elijah type, is the only position which had not already undergone a radical change in its application,—the Rebekah type being thus revised, in the last of Jan. number.—Hence, so far as the errors in the application of types, parables, and prophetic measurements are concerned, surely the sanctuary is now cleansed.

If the above type, and his coming to Jordan, was fulfilled last spring, and in this same movement in which the Joshua type is being fulfilled, they certainly should harmonize. And yet the crossing is in directly opposite directions. Elijah's is *from* Canaan; while Joshua in crossing, goes from the wilderness *into* Canaan, and which latter, is certainly more in harmony with what we are expecting. In the former application of the type to the *church*, in the approach from her wilderness condition, to Jordan; it is needless to remind the reader that Gilgal, Bethel, and Jericho, were all on the wrong side of Jordan. But the proof that the *church* was the true antitypical Elias, (before the distinction between THE Christ, and the church, was seen), was unanswerable. Who else could meet the requirements? "Elias truly shall first come and restore all things." We need not refer to other weak points in the former application, since the strong ones in this will sufficiently expose them.

The Elijah, and the "Messenger of the covenant," (Mal. 3: 1; and 4: 5), are one and the same, (see Matt. 11: 10, 14); and his coming is not gradual, as has been the growth of the church; but "he shall suddenly come to his temple; but who may abide the day of his coming"? In the type, Elijah comes suddenly, and with a terrible message to Israel:—As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, is the first sentence uttered, and the first appearance to Israel, of Elijah the prophet. And his first work to the house of Israel, was a cleansing work, by destroying all the prophets of Baal, "And Elijah said unto them, Take the prophets of Baal; let not one of them escape," 1 Kings 18: 40. So the Elijah, or "messenger of the covenant," is to "sit as a refiner's fire," and purge the "sons of Levi," by sending his angels, "to gather out of the kingdom (of spiritual Israel) all things that offend, and them which do iniquity, and cast them into a furnace of fire."

This is the manner of the coming of Elijah the prophet, in the type and antitype; and it is this sudden coming to his temple, and purging and cleansing it, which makes "ready for the Lord a people, prepared for him," (Luke 1: 17, R. V.). And this coming, is at the close of the compelling message of THE CHRIST, to the spiritual Israel; even as the coming of the Elias, *preceded* the closing message of *Christ*, to the natural Israel.

The reason for this reverse order of events here, from their order at the first advent; is fully understood, but this double fulfilment, in the reverse order, is a comparatively new idea. And the beauty of the double fulfilment, has perhaps never been fully realized. All these things had a sort of fulfilment on the *natural* plane, and to the natural seed, at the first advent. Christ came to them as the natural heir of the first kingdom of God, ("That which is spiritual is not first, but that which is natural,—the kingdom of God was then taken from the natural seed, to be given to *another* people—and afterward that

which is spiritual.") This double fulfilment, —first the natural—explains many things which have hitherto loked strangely useless. Why the babe Jesus, was sent into Egypt, and came out again, that the saying might be fulfilled, "Out of Egypt have I called my son," always looked curious. Was all that magnificent array of events and judgments in sending Moses, ("And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me," etc.) arranged with a view of its being fulfilled in bringing "the young child and his mother out of Egypt"? Could so grand a type be fulfilled in so small an event, when antitypes should be on a far higher and grander scale than types? But now that we can begin to see what the calling of God's *first* son out of Egypt, realy means; the natural seed, its deliverance from Egypt, with its Canaan and kingdom, are none too grand even to *shadow* forth the reality.

Why the the *type* of the true, or spiritual seed being called out of Egypt, or the Elias, or the messenger of the covenant, suddenly coming to his temple, had to be fulfilled, first on the natural plane, and which, seemingly amounted to nothing, I cannot now understand; unless it was to make plain the fact, that "if they which be of the law be heirs, faith is made void, and the promise made of none effect." That is, if the *fulfilment* of the promises applies to the natural, or corruptible seed, then the *fulfilling* of the call out of Egypt, must refer to literal Egypt, the Canaan, to literal Canaan, and the suddenly coming "to his temple, to purify the sons of Levi," to the literal temple; all of which would amount to nothing, seeing that the natural man cannot please God. Hence if "they which are of the law be heirs, faith is made void, and the promise (would indeed be) made of no effect," or in plain words, it would amount to nothing. God never has made, and never will make any thing of corruptible man, whether he is circumcised in the flesh, or uncircumcised, that being only a figure of the "circumcision of Christ," in the "putting off of the body of the sins of the flesh. Hence, as the Scriptures affirm, "neither circumcision availeth any thing, nor uncircumcision;" the shadow reached only to the substance; and now, "a new creature in him," constitutes the only title to the inheritance; and the call out of spiritual Egypt, and entrance into spiritual Canaan, or RESTITUTION, must precede the possession of that inheritance. And as Jesus when he escaped from *spiritual* Egypt, fulfilled the first step in the type, so *we* are now being called, as was Aaron, to meet Moses at the mount of God, in fulfilment of the next step in the call of *Israel* out of Egypt.

After Elijah appeared to Israel, at the beginning of the three years and six months, he hid himself for a time, but returned to execute judgment on the prophets of Baal, and restore, or turn the people to the worship of the true God. So THE Elijah is to "turn the people to a pure language;" and "restore all things." Of the remainder of this type, we need say but little: in due time he throws his mantle over *Elisha*, his servant, who follows him. And the Jordan whose waters Elijah divides, is the Jordan of the world, "and they twain, pass over dry shod."

In brief then, the coming of Elijah, is still future; hence, his history is future; and as the movements from Gilgal to Beth-el, Jericho, Jordan, etc. are after his work of purifying Israel was finished, these movements with *Elisha* the servant, are yet future; and the Jordan to which they, the ruling and the servant element come, and pass over together "dry shod," is the judgment of the world.

Since we have been able to distinguish between THE Christ, and the *church*, the unfolding of Scripture is becoming comparatively easy. THE Christ is the head; and as it was Jesus in person, who fulfilled prophecy concerning the Messiah, at the first advent, in coming to the natural seed; so it is THE Christ, or the mystical body, who comes to deliver the *spiritual* seed. And in coming to the natural, or typical seed, every thing was fulfilled in a typical sense; he came out of literal Egypt, he came to purge his literal temple, (John 2: 15), and rode as king into literal Jerusalem, (John 12: 15); and John fulfilled his part of the Elias work on the same plane. "And if they which are of the law," *i. e.* the natural seed, had been "the seed to whom the promise was made," that fulfilment on the natural plane would have completed the fulfilment of these prophecies. And *that* Elias, and that coming to Jerusalem as king, *was* the fulfilment of all those prophecies, on the natural plane; all there is ever to be, to the "Jerusalem that now is, and is in bondage, with her children." And "now we, brethren, as Isaac *was*, are the children (or child) of promise," Gal. 4: 28, THE Christ, being the true seed of promise on the spiritual plane, as was Isaac on the

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natural plane. Hence, the promised seed, and Canaan, and Jerusalem, and kingdom; because "that which is spiritual is not first, but that which is natural; and afterward that which is spiritual." And those who are now teaching that old Jerusalem "and *her children*," or the literal Jews, are again to constitute "the kingdom of God," or be in any sense whatever, a component part of it, are blind leaders of the blind; they teach confusion, or a mingling of the natural and spiritual seed, in the kingdom of God.

THE 1ST 2ND AND 3RD MESSAGE.

Rev. 14: 6—11.

Until verses 1 to 5, were understood, the three angels' messages could not be understood. The 144, 000, are unquestionably, THE CHRIST or mystical body complete; the High Priest's flesh. These are the entire "firstfruits," the one body of which Christ in person, constitutes the head. And the appearing of Christ, unto them that look for him, is the appearing of THE Christ, viz. of this mystical body. The coming of Jesus, as they saw him go, (Acts 2: 11), is quite another thing. That was spoken to his own High Priest flesh, at the end of the "washing of that flesh," as he went in to make the atonement, (Lev. 16: 4); and they alone, saw him thus go. And to this High Priest body, when complete, (by that part which sleeps being raised incorruptible, and the living having experienced the circumcision of Christ, so that the whole body are "in the holy place,") he will come, the same Jesus, and in the same manner they saw him go. But this coming to wash his flesh, "in the holy place," (Lev. 16: 24), is *not* the coming forth of the high priest to bless the people, since he does not "come forth," until after his flesh is washed. And then his coming forth with his washed flesh, is the coming of the complete or perfect Christ, *i. e.* with his finished "body."—"When he who is our life shall appear, then shall we also appear with him in glory," (the glory of the perfect Adam, "thou crownedst him with glory and honor, and didst set him over the works of thy hands."—And it is the coming of Jesus and his perfected body, or THE CHRIST, who is to "appear, apart from sin, unto salvation." (R. V.). It is this company, viz. the 144. 000 standing with the Lamb, on mount Zion, (the spiritual "mountain of the Lord's house," the new order of things,) who constitute THE Christ; and who are to come to the Gentile, or gospel church, and do the closing work of the age by giving the last compelling message, and fulfil a variety of Scripture, even as Jesus came and gave the closing message, and accomplished other work connected with the ending of the Jewish age. And they will be known by their works, even as was Jesus, (see Matt. 11: 2, 5); and do greater works than his.

"Angel," in these texts in Revelation, is a symbol, and therefore not a literal angel; it is a *message*, rather than a messenger.

This message of verses 6, 7, is a warning to be given to the world, "to every nation, and kindred, and tongue, and people," warning them to worship the one true God, He who made "heaven, and earth, and the sea, and the fountains of water." The very nature of the message, shows that it is to the heathen world, those who know not God; it is not to repent, and be baptised, that which orings them into the house of Christ; but a call to fear and recognize God; it is a peculiar phase of the good news of the coming kingdom to those who are to be, not of it, but rather, subject to it. It is doubtless the same as that referred to in Ps. 2, "Be wise, now therefore, O ye kings, be instructed ye judges of the earth," etc. This call to the kings and judges of the earth, is not a call that "the house (of Christ) may be full," for to that, "not many mighty, not many noble" are called, God having chosen the poor of this age, for *that* position.

This message to the world, we understand, is to be given by THE Christ body, *after* the work by which the house is filled, is ended, and therefore, during "the time of harvest," while the angels are "gathering out of his kingdom—church—all things that offend."

This 1st angel's message is the warning to the nations, which immediately precedes the "setting up of the kingdom, "in the days," or *times* of the Gentiles, and the smiting of the image, or the dashing to pieces of the nations; and which breaking up, is the *fall of Babylon*,—the 2nd angel's proclamation.—The type of this 1st message, or call to the nations, to fear God who created all things, is in Exo. 5: 1, where Moses and Aaron call upon Pharaoh,—not for him to go with Israel, but—to bow in submission to "the Lord God of Israel;" while the type to the 2nd angel's message, of the fall of Babylon, and which fall follows the power given the saints to "dash them to shivers," is in Exo 7: viz. the 2nd message of Moses and Aaron to Pharaoh. But this time it is not

Compelling Message" In all World

In all World

Kingdom Set up Gentile Time

Babylon Fall

to beg, "let us go, we pray thee," as in the first message, but they came to Pharaoh at the second call, armed with power to crush Egypt, and humble her king. "And the Lord said unto Moses, See, I have made thee a god to Pharaoh." (We shall also find the 3rd angel's message, "come out of her, my people," in this type; but first a word as to "Babylon, that great city.")

We are satisfied the meaning of this symbol is, *the system of things as organized by mankind.* Our reasons are, in brief,

1st, Babylon is called "a city," a "mother," a "woman," and a "harlot." So Jerusalem "the bondwoman," and Jerusalem "the free woman, and mother of us all," Gal. 4:—type and antitype,—are the two systems organized by the Lord. When the apostle spoke of "the Jerusalem that now is, and is in bondage with her children," he meant, by "the bondwoman," that system, as organized under the law at Sinai, "which gendereth to bondage;" and by "her children," the twelve tribes of Israel; the bondwoman, having no reference whatever to the literal city, afterward built in Palestine; so "the free woman, the Jerusalem which is above, the mother of us all," is that system into which the *real* circumcision are born, viz. the *system of things* as it is to be organized under Christ, and obtain in the millennial age. Of the old Jerusalem God says, "How is the faithful city become a harlot! (viz. *unfaithful*) it was full of judgment, righteousness lodged in it; but now murderers," (Isa. 1:21). But the *new* Jerusalem, "the mother of us all," is to remain pure, "for there shall in no wise enter into it any thing that defileth, . . . but they that are written in the Lamb's book of life," (Rev. 21:27). That is, no one can enter that New Jerusalem system, only as he is born into it; or circumcised by "the circumcision of Christ," that which alone constitutes the real Circumcision and the real Israel.

Now as the "bondwoman," is called a city, a mother, and a harlot, when it became corrupt; and the "free woman,"—"and he shewed me that great city, the holy Jerusalem,"—represents the kingdom condition, it certainly is not far fetched, to suppose that the confused system of things, as it exists under "the prince of this world," full of "murderers," (that which made the other "city" a harlot), should be called Babylon,—confusion—and a harlot with which the kings of the earth have committed fornication. This "great city," has many names like the other two; it was in this "great city," *spiritually* called Sodom and Egypt, that our Lord was crucified. And with the fall of this *present system of things*, all the earth, and all kinds of business will be a mere wreck; there will "be no hire for man, nor any hire for beast, neither any peace to him that goeth out, or cometh in, for I have set all men every one against his neighbour." "And the kings of the earth shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. And every shipmaster, and all the company in ships, sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What is like unto this great city! Rejoice over her thou heaven, and ye holy apostles, and prophets; for God hath avenged you on her. And *in her* was found the blood of prophets, and of saints, and of all that were slain upon the earth." [Jesus was crucified in her, the prophets, and apostles, have fallen in her, and in her have been slain "all that were slain upon the earth." "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The prince of this world will be bound, and "the times of the Gentiles," or this present confused *system of things* will have forever passed away.]

Read the whole of the 18th of Rev. concerning the fall of Babylon, and no one can deny that it is a fair representation of the breaking up of the entire system of organized human institutions on land and sea, so that all buying and selling ceases; and yet it is not the entire destruction of humanity. It is just such a time of chaos as Ezek. portrays, ["All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them. They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." (Ezek. 7:17).]

I was made to see the stupor, and dense blindness of the prophetic teachers of the day, in an almost ludicrous light, in glancing over the columns of "Our Rest," of Chicago,

last evening. Its editor blandly informed us that the fall of Babylon, that great city, is a thing of the past, that it occurred in 18-70, when papacy lost her civil power.

Astonishing! is it not? Only think how quietly Rev. 18th chap. has been fulfilled. And it is all over and gone; the kings of the earth have lamented and bewailed her; the merchants of the earth "are standing afar off for fear of her torment, weeping and wailing; and all shipmasters and sailors, are crying, Alas, alas, that great city, for in one hour is she made desolate." [Perhaps Bro. Wilson will tell his readers *what one king* has "stood afar off for fear of her torment, weeping and lamenting" because Babylon fell, in September, 1870; or what one thing named in that entire chapter, had a fulfilment at the above date, so as to commend it to the good sense of any intelligent mind.]

But we submit (to the editor of that paper, even,) if the language of Rev. 18: from begining to end, is not, in the light of other Scriptures, as James 5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," &c. &c. admirably descriptive of what might be expected in the breaking up of the present *system* of things, in those events by which "the times of the Gentiles" are to be made to terminate? If we may judge by the language of that 18th chapter, (to which the reader will please turn), the fall of Babylon is recognised by mankind at large, when it occurs; by all classes from kings down to merchants, sailors, and all craftsmen, of whatsoever craft. And if "all nations, the kings of the earth," etc. verse 3, has any kind of a literal application, as to those who have been made drunken "with the wine of her fornication," then these statements concerning the desolation, must refer to mankind at large; and if so, [the *fall of Babylon* will certainly not be a matter for some shrewd prophetic student to find out, some time after it occurs.] The language of that chapter looks very much as if *somebody* more than surmised that *Babylon* had *fallen*, (when it is realized) and without referring to the Bible for proof.

The fall of papacy does not fill the picture of the fall of Babylon; nor does the papacy alone, fill the prophecy concerning the great city, in whom was found the blood of prophets, and saints, and of "all that had been slain upon the earth," including our Lord himself; for he was crucified, *i. e.* bore his cross from his birth to his death, "in that great city." While all that is said concerning it, both in its history and its end, does apply with peculiar fitness to this spouse, or "harlot," or system of things, as it has existed under the "prince of this world;" and certainly makes a consistent harmony with the language applied to the other two systems, or polities, called "the bondwoman," "wife," "city," "harlot," etc. and the free "woman," "wife," "city," etc. The papacy, for a time, was, (or represented) that "great city," viz: while it represented, or controled, the fourth *universal* empire. But "that great city,—of confusion—spiritually called Sodom and Egypt, where also our Lord was crucified," did not rise with the papacy; nor is its fall merely that of papacy, but of the present system of human polity.

In brief, then, the first angel's message, is a warning message to the *world*, "to them that dwell on the earth," (Rev. 14: 6).—"Our citizenship is in heaven, from whence we look for Jesus, etc. (Phil. 3: 20, R. V.—This, according to the diagram of prophetic measurements, will be given after the gospel "net," or "house," is full; or between 1885, and the end of the "days" of Dan. 12: 13, in 1889. And will be given by the antitypical Elijah, or THE Christ, after its final message to the church is ended.

The second angel's message, (verse 8, or chap. 18: 1-3), is *the fall of Babylon*,—the message, being the accomplishment of what is proclaimed.—This angel comes down from heaven "having great power, and the earth was lighted with his glory." After the *warning* message, which ends in 1889; THE Christ takes to him "his great power, and reigns;" viz. the kingdom is organized, the overcomers those who "keep his works to the end," (Rev. 2: 26), receive power over the nations. [This synchronizes with "the end," or "end of the days," (Dan. 12: 13), and in the *type*, with the *second* visit of Moses and Aaron to Pharaoh, (Exo. 7: 1,) as a "god," and with "the rod" in their hand. This second angel's message continues until the fall of Babylon, *spiritually* called Egypt, is consummated, and the "Times of the Gentiles" end. Just prior to her *complete* overthrow, viz. under the last plague, (Rev. 16: 17-19), Babylon succumbs, "the great city is divided into three parts, (the republican element, the papal, or religious element, and the monarchical element; viz. the *beast*, the *false prophet*, and the *dragon*;) and the cities of the nations fell, (viz. national systems, or organizations,) and great Babylon came into remembrance before God, to give unto

BABYLON Fall

1885 1889

1889

Gentile Times

her the cup of the wine of fierceness of his wrath." And Babylon, the present system of human misrule, "fled away," and was "not found;" or "every island fled away, and the mountains were not found." "The seven heads are seven mountains on which the woman sitteth; and they are seven kings (kingdoms, or variety of heads)," Rev. 17: 6, R. V. "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The *fierceness* of his wrath, comes with the last plague, as in the type, "And he went out from Pharaoh in great anger," (Exo. 11: 8. And here came the blow that crushed Egypt; but first, God's people, his "firstborn," must come out of her, "And I heard another voice from heaven, saying, Come out of her my people," (Rev. 18, 4) This is the third angel's message;—"Rise up, and get you forth from among my people;" "And the children of Israel went up harnessed out of the land of Egypt." But this deliverance from spiritual Egypt, is not due until after the last plague, and therefore not until near the end of the times of the Gentiles.

These three angels' messages, finish the present, or Gentile age. The devil, the "prince of this world," is bound, and Babylon, his consort, "that great city spiritually called Sodom and Egypt, where also our Lord was crucified," will have fallen to rise no more." "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of the Lord, to serve him with one consent," (Zeph. 3: 8). "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . For in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—"ALLELUIA! Salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth. . . And again they said, ALLELUIA."

I see his coming judgments as they circle all the earth—the signs and groanings promised to precede a second birth.—I read his righteous sentence, in the crumbling thrones of earth; Our God is marching on.

TO THE CALLED AS WAS AARON.

Dearly beloved of the "high calling," These are wonderful events upon which we are about to enter. The diagram of the ending of the Jewish or *pattern* age, supported as it is, by the many details in both the law and prophets, and the wonderful way the prophetic *measurements* have arranged themselves in support of it, marks this movement from first to last, as the prophetic movement connected with the ending of the age, or "times of the Gentiles." And the signs of disintegration all around us, are fully up to what we should expect.

And if Christ is about to come, there can be no question—in view of the Scripture on the subject in this number, and also that for Jan.—that the High Priest flesh, those who are to be with him in executing the judgments, are now called, as was Aaron, and are of *this movement*. If Moses is a type of Christ, and the deliverance from spiritual Egypt *began* with him, then the high priest element as represented in *Aaron*, is next in order. And that there is such a class, who are to be with him in executing the judgments, is not to be questioned. And it is not possible that this call for the *Aaron* class to "Go into the wilderness and meet Moses," is to be fulfilled, and those who respond to that call, remain in total darkness, or ignorance concerning the matter; because in that case they would walk in darkness; and "ye, brethren, are not in darkness that *that day* should come upon you unawares."

The Aaron type agrees with *every feature* as arranged before the type was seen; and there is no other class who recognize it, (or know any thing of this "going out to meet him;" hence, if the type is now being fulfilled, it is by this movement; and if it is *not* being fulfilled, then the deliverance of spiritual Israel is not at hand. But *every thing* is proving that this movement is of God.

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MERAL DOF THE MORNING OR SIGNS OF THE TIMES

"All nations whom thou hast made, shall come and worship before thee."

VOL. 16. ROCHESTER, N. Y. MARCH, 1883. No. 3.

DIAGRAM OF THE ENDING OF THE GENTILE AGE.

1882	1883	1885	1886	1889 STONE SMITES THE IMAGE.	1915
spring to autumn	*to autumn*	*to spring*	*to autumn.* ORGANIZED KINGDOM.		*autumn.*

JORDAN.					NEW JERUSALEM.
6 months Mystical body perfected and *washed.*	2 years Compelling message by THE CHRIST.	6 months. Elijah, or "My *messenger* —harvest message.	3 1-2 years the harvest, or *purging* the sons of Levi, and warning to the *world.*	26 years "Great and dreadful day of the Lord," the judgments executed. the nations dashed to shivers, and *great Babylon* falls, to rise no more.	

The first period of six months, begins on "the tenth day of the first month," this present spring; when we expect, 1st, to cross the spiritual Jordan; 2nd, to experience "the circumcision of Christ," between the 10th and the evening of the 14th; and which is equivalent to the passover, or to being passed over, or passed by, by the destroyer. The eating the passover, and its being "fulfilled"—with us—being the actual partaking of his second Adam nature. After which we live by the "old corn of the land of Canaan. 3rd, From the 15th,—perhaps for forty days—to experience the final trial, by the revealed "man of sin," or the mystery of iniquity, viz. the mystical body of Satan. After which, having overcome, even as Jesus overcame, we expect to meet Jesus, in person, the same Jesus coming in the same manner the disciples saw him go. And that he will then wash us with water by the word, thus finishing our faith;—viz. give us to eat of the "tree of life."

At the end of the six months, or on "the tenth day of the seventh month,"—in October, 1883,—we believe the High Priest, with his washed flesh, THE Christ complete, will come forth to bless the *waiting* people. And for two years, will bless the people by doing "greater works than did Jesus at the ending of the Jewish age, in signs and miracles, healing and teaching; this being the work which compels them to come in, that his house may be full, (Luke 14: 23, Rom. 9: 28). At the end of this 2 years, THE Christ suddenly changes from the character of the Christ, to that of Elijah, or "the messenger of the covenant," (Mal. 3: 1; 4: 5). This six months' Elias work, or message, is the *prelude* to the 3 1-2 years of, "the time of harvest." At, or near the end of this 6 months, THE Christ ceases to hold any communication with the church, the work of the harvest, being given into the hands of the angels; and while they are gathering "out of his kingdom all things that offend," etc. THE Christ has a warning message to the *world,* "Be wise, now therefore, O ye kings, be instructed, ye judges of the earth," etc. (see also Rev. 14: 6, 7, and 10: 11).

At the end of this 3 1-2 years of separating time with the church, and warning to the world, THE Christ, "takes to himself his great power and reigns." In other words, the "stone" condition of the kingdom, and which is to "dash the nations in pieces," or "grind them to powder," is organized; and Daniel, and all the other members of the High Priest's flesh, who, having been washed, "*in the holy place,*" and participated in *all* this closing work, up to that point, will "stand in their lot" in this kingdom set up by the God of heaven, and which is to break in pieces and subdue all these kingdoms.

OUR HOPE.

A Dialogue between Faith and Unbelief.

Faith, We are expecting the complete salvation of the entire person, "spirit, soul, and body," between the "tenth day of the first month," and the "tenth of the *seventh* month," occurring between the spring and autumn of the year 1883.

Unbelief, What do you mean by the salvation of spirit, soul, and body?

F, By spirit, I mean the mind, or thinking part, that which makes a man differ from the brute creation; or perhaps I should say, the higher thinking or reasoning power, by which he can think of that which the "eye hath not seen:—"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God."

By "soul," I mean *the life*, without which neither spirit nor body can think or act.

By "salvation," I mean restoring the entire person, his spirit, or reasoning power, his soul, or life, and his body, or physical development, back to a normal condition.

U, Then you think that mankind are all in an abnormal condition, and simply to set them right, is all there is of salvation.

F, That is just my idea. I believe that sin is a disease with which our whole being, spirit, soul, and body, is sick unto death; that in consequence of this inherent and inherited disease, our thinking power, our vitality, physical development and endurance, are all viciated, and—so far as human resources can go—hopelessly impaired; and hence, without outside aid, spirit, soul, and body, must inevitably die, or pass into eternal oblivion.

U, Then you believe that if we are good, God will cure us, so that we shall be mentally and physically sound.

F, I believe the cure will make us mentally and physically sound; and that it comes through the power of God, manifested in Jesus Christ; but you mistake the cause which brings aid. To be good, is not possible so long as we are diseased with evil; you may as well tell a man who is born with an incurable disease, to be well, as to tell one born in sin, to be good, and God will help him. "Why callest thou me good, (said Jesus;) there is none good but One, that is God." The one who is diseased from the crown of his head to the soles of his feet, has no health, and no power in himself to be healthy; nor has the sinner any goodness; and no power can make him good, except by curing him of the evil; and which is equivalent to imparting to him another nature.

If you were to say, do not be so bad, nor make your case worse than it now is, and God will help you, it would be more sensible; nevertheless it would not be the truth. The *law* is for evil doers; but goodness must proceed from God. And we *can never be good until we are cured of evil*; no more than can a sick man be healthy, before he is cured of his disease. Hence, to be good, is not the way to *start* heavenward,—it *is* heaven. Faith, is the *only* way, and you show your faith by your works. *Faith* is "counted for righteousness," because obedience and goodness can not obtain, until we are cured of the disease of sin, and nothing short of complete RESTITUTION does or can work a cure, hence, "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

U, But how can one have faith? is it to simply believe in God?

F, No, you must not only believe that he is, but you must also believe that he is a rewarder, etc. *i. e.* that he will do what he has promised, on the condition of the exercise of faith on your part. And you certainly cannot have faith in his promises, until you have an intelligent knowledge of what he has promised; since "faith comes by hearing, and hearing by the word of God."

U, I cannot believe without evidence; if I had good evidence that the Bible is God's word, I could believe it, so far as I can understand it. If faith comes by hearing, it necessarily implies that one must understand what he hears, for "where one heareth the words of the kingdom, and understandeth them not, this is seed sown by the wayside." Although I have *professed* for many years, to be a christian and to believe the Bible; I find that my belief in its inspiration, was based mainly on my education as a child; I was taught to accept it because my parents and teachers told me it was God's word; and if I had been born and educated as a Mohammedan, I should have believed the Koran, and for the same reason. All Mohammedans, if they believe any thing, believe the Koran; and all Christians if they believe any thing, believe the Bible, and apparently for the same reason, viz. they have been so educated. Every thing beyond this, is simply *feeling*; they
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ply *feeling*; they feel happy in their anticipation of heaven, (as does the Indian in the anticipation of the happy hunting grounds;) and tell us this happy *feeling* is the "witness of the Spirit." Now if my unbelief is to be changed to faith, it must be by "hearing," and "understanding" that which carries conviction by sound "reasoning out of the Scriptures," and unsupported by either the fear of hell, or hope of heaven; since neither fear nor hope can make a safe foundation; hope being an outgrowth, but not the foundation of ones theology. With this understanding, if you have that on which rational belief can stand as upon a solid foundation, I will not only gladly, but eagerly listen.

F, You ask for something solid on which to stand; something having in itself, that which carries irresistible conviction; the demand is reasonable, and I ask your faith in nothing short of that which, when understood, is selfevident.

Supposing you have a piece of cast iron, it is smooth and true on the two ends and on one edge; the other edge being ragged, as if a part had been broken off. You go to a distant land, and there you find another piece; it is of equal length and thickness, and on putting the two ragged edges together, you find an accurate fit, and that thus joined together, they make one square block. Would you doubt, even though one had been found in South America, and the other in the mines of Siberia, that the metal in each part was melted at the same furnace? Or if you had found a wood pattern, in the one place, and the iron casting in the other, would you doubt the fact of their true relation one to the other?

In the types we have the pattern; and can now show you the solid casting. In the ending of the Jewish age, we have the one half, and in the ending of the gospel age, the other piece to match it at every point; and in a manner to dispel every doubt but that they were cast in the same furnace, or conceived by the same mind.

To begin with Adam, who "is a figure of him that was to come." Adam was alone, he fell asleep, his side was opened, and his wife was formed.

Jesus was alone, he fell asleep, his side was opened, and "the bride the Lamb's wife" is the outcome. Was it an accident? or was the finished work in the mind of Him who made the pattern?

Is it not strange how one can manage to dis-believe that the Old and the New Testaments originated in the *same mind*. It is not in their beginning with a first and a second Adam, merely, but all through, the natural and the spiritual, the pattern and the casting, is as apparent as though it were the inanimate work of an Architect.]

The one type of Israel in Egypt, is of itself enough to place the fact of the divine inspiration of both the Old and the New Testaments beyond all doubt, in every intelligent mind, after they have been made to see its wonderful completeness and strength.

U, You may make an *application* which, if true, would be harmonious; but how are we to know the application is Scriptural?

F, By comparison, just as you can know the relation existing between a pattern and its casting; look at them, carefully observing each and every part. [The natural or patterns, are in the Old Testament, and pertained to the natural seed; the spiritual or *real*, is brought out in the New Testament, and belongs to the spiritual seed which began in Christ. And it is no more dificult to compare the two, than to compare a pattern with its casting. It does require earnest investigation; the truth is not given to sluggards, nor to those who are *easily* discouraged by opposition, (by foolish virgins, who, being in darkness themselves, will tell you that "these things are obscure," etc. They are indeed "obscure," to those whose lamps "have gone out").

In the search after truth, it is well to remember that it is God's plan to make spiritual things "hard to be understood" by the natural man; and this difficulty is because of their *simplicity*; "they are foolishness to him." Witness the fulfilment of the various types and prophecies by our Saviour; they were too simple for the Jew to accept them as fulfilment of Scripture. Then again, in the fulfilment of most of the types and prophecies, it is "here a little, and there a little,"—see the forty or fifty fulfilments, as mentioned in Matthew.—This is because every feature of an antitype, has its own special type; like an intricate or complicated casting; the casting is one, and yet the pattern may be of *many* separate pieces; and if the casting is made up of separate parts, the patterns would be still more complicated.

In the investigation of a science, Chemistry, for instance; you do not demand proof of its truth, before you will investigate; the conviction of its truth comes by investigation. So with spiritual things; if you earnestly desire the truth, and are led to seek for it in

Prophecy

Bible Inspired

Truth; Search for

this direction, if it is here, you will find it. But if you glance it over, with a contemptuous curl of the lip, and the same in your heart, merely to see what there is of it; rest assured you *will not* see what you are not *seeking* for, in THIS special investigation.

The formula from which our deductions are drawn is, that the natural seed of Israel and that which pertained to them, is utterly devoid of any religious significance, except in a typical sense; that the whole system was arranged as "a schoolmaster to lead us to Christ." In other words, the natural seed, with their circumcision, priesthood, sacrifices, Canaan, and kingdom; and certain features of their history, are purely typical; and no more the *real* seed of promise, or the real circumcision, etc. than are the actors and scenes on the stage of a theatre, the real personages and scenes *they* represent. All that happened to them, happened as illustrations or types, "and were written for our instruction."

In the type or allegory, Israel in Egypt, is called God's son, "even his firstborn," Ex. 4: 22. But the New Testament declares that Christ is his Son, his first begotten Son. Now there is no clashing here, if you recognize the fact that the one is merely a type, and the other the real, or antitype. In the statement, "Israel is my son, even my firstborn," God is speaking not of Jacob merely, and who was "surnamed Israel;" he was the head, it is true, but it is his entire family in Egypt, who are here called God's son, even his firstborn. So in the New Testament as applied to Jesus, (Matt. 2: 15.), it is not to be confined merely to the head, but applies to all who are to be delivered from spiritual Egypt, or "the bondage of corruption," viz. all who are to "be made alive in Christ," the entire family. And the deliverance of Israel from Egypt, is a type of the deliverance of the Adam race, (God's first son, see Luke 3: 38,) from "the bondage of corruption," or the bondage of spiritual Egypt.

And in the deliverance, Moses stands at the head of typical Israel, as does Christ, at the head of spiritual Israel.

Moses was not in bondage, but he descended to the condition of a servant and a shepherd. He came twice: once in humility, and was rejected; the second time he came to Egypt as a god, executed the judgments, and delivered his brethren from bondage.

Now every reader of the New Testament knows that it repeats the same story concerning Christ: he was rich, and for our sakes, he became poor. It tells of his first advent, of his humiliation, and how he was rejected. It tells of his second coming, of his power, and the deliverance of his people, even of the whole "groaning creation."

With such kind of evidence, all through the Old and New Testaments, who but an insane man can question that He who made the type, had the antitype in view? Faith finds it *easy* to believe in the divine inspiration of such things. Could the testimony concerning the two advents of Christ be arranged so as to be any more harmonious with the Moses type? if so, we fail to see how. A pattern found in Asia, and the casting in America; and when brought together found to exactly coincide, would be evidence of no more convincing power.

Again, *Aaron*, the only brother of Moses, (his own flesh and blood,) was sent to meet him, as he was about to return; and together they return and give their message to Israel, and then to Egypt, and after that execute the judgments. And the New Testament teaches that *somebody* goes out to meet Jesus,—the antitype of Moses—and returning with him, execute the judgments, etc.

In the face of such evidence,—saying nothing of the many minor, but completely corresponding details.—to doubt the inspired relation as type and antitype, between the deliverance of Israel under Moses and Aaron, from Egypt; and the deliverance of *spiritual* Israel out of spiritual Egypt, by Christ and his High Priest flesh; is simply stupid. We *know* the New Testament teaches, not only that somebody goes "out to meet him," but that in subduing the nations, "they that are with him, are *called*, and chosen, and faithful;" and that they are the "called, as was *Aaron*," we know, because "no man taketh this honor (of priesthood) to himself, but he that is called, *as was Aaron;*" and these, who are "called," and are with him in subduing the nations of spiritual Egypt, are the very ones who do receive the honor of the *royal* priesthood; and are counted as the High Priest's flesh, and sit with him in his throne.

We know that *our* Moses, came the first time, and "was crucified in spiritual Egypt," and that he is coming again, not to suffer, but to reign; and that his enemies, and who would not have him to reign over them, are to be punished, (see Exo. 2: 14; and Luke 19: 14:)—"Who made thee a prince and a ruler over us"? "And his citizens hated him, and sent a messenger after him, saying,

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We will not have this man to reign over us." "First the natural, and afterward that which is spiritual."—We also know, by many unmistakable indications, that his return is an IMPENDING event; and that *before* he comes, those who are called "*as was Aaron*," and who represent the High Priest flesh, or the High Priest element of his kingdom, must fulfil the following part of the type, "And the Lord said unto Aaron, Go into the wilderness to meet Moses." And we also know that a movement has transpired, answering in every detail, to the wilderness part of the type. And that the movement, although it has been of 40 years duration, is, and has been as unrecognized—*as such*—by church and world, as was the movement of Aaron, by Israel and Egypt. And both the type, and New Testament teaching, and the *law*, is that they were to know nothing until the High Priest, with his washed flesh, shall "come forth;" or "appear, apart from sin, unto salvation;" for, "In such an hour as ye think not, the Son of man cometh."

The *time* for the return of Moses, was unknown to both Israel and the Egyptians; but not to *Aaron* who came with him; he had received a special call to go into the wilderness and meet Moses, "And he went, and met him in the mount of God."

The illustration of the two halves of a broken iron plate, though widely separated, being found, on coming together, to exactly match on their ragged edges, is fully demonstrated by the diagram of the ending of the Jewish, and Gentile ages, and the *events* associated with the two advents, and ending of the two ages. And is evidence of a nature which precludes all reasonable doubt, or possibility of a mistake, as completely as in the claim that the two broken pieces of iron were cast in the same furnace, and at the same time.

From the birth of Jesus to the final destruction of Jerusalem, was 71 years; and was divided thus:—30 years to his baptism, after that, 3 1-2 years to his crucifixion, and 3 1-2 more to the end of the prophetic "one week," (or 7 years) during which he was to "confirm the (new) covenant with many," and "in the midst of which, he made the sacrifice and oblation to cease," Dan. 9: 27. And from that, to the destruction of Jerusalem, was 34 years more, making a total of 71 years for the ending of that age. And the prophetic periods arrange themselves so as to measure off an exactly equal period, and with corresponding divisions of exactly equal measurement; viz. from the end of the 1290 "days," in 1844, from which the *waiting* began, "Blessed is he that waiteth," etc. to the end of "the times of the Gentiles," in the autumn of 1915, is 71 years; and is divided thus:—From the autumn of 1844, to the autumn of 1878, (when THE faith was due to be restored), was 34 years; and from there to the spring of 1882, (when "The times of RESTITUTION" were due to begin), was 3 1-2 years more; then to the autumn of 1885, (where the compelling message is due to end), is another 3 1-2 years; from which, to the autumn of 1915, is 30 years; thus making the period for the ending of this present Gentile age 71 years, like that of the Jewish age.

Now for our present purpose, it does not matter about the strength or weaknes of the arguments and facts which point to these various dates, nor of those which determine the nature of the work or events belonging to each of these parts of the 71 years; it is sufficient, for the present purpose to say, that all these dates and conclusions, were reached by the gradual process of fifty years development. In 1843, the position or arrangement of these arguments made them all end at one and the same time; while now, and by a gradual expansion, due to an increase of light during the movement, they have assumed their present position. And *after* the present position was reached, (not before), a position in which both the measurement of each part of this 71 years, and the nature of the events belonging to each separate division were determined, it was discovered to be an exact counterpart, not only in the 71 years *complete* measurement, and in each one of its various divisions, but also in the *character* of the events belonging to each separate division.—This last named feature will be understood when we look at the diverse character of the events pertaining to each division of the 71 years consumed in the complete finishing up of the Jewish age, or dispensation. Viz. 1st, the 30 years of waiting, from the birth to the baptism of Jesus; 2nd, the 3 1-2 years of his ministry; 3rd, the other half of the "one week," for the complete confirming of "the covenant;" and 4th, the 34 years of waiting, until Jerusalem was destroyed.

Now that the prophetic measurements, and the increasing light on the manner and order of events, in the closing up of this Gentile age, should come to an arrangement, and by a gradual growth covering the entire move-

Gentile Time 1915 (71 yrs) 1844 1878 1882 Restitution 1885 1915 Gentile Time

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ment, in which an exact counterpart to the ending of the Jewish age is reached; and all unknown to those in the movement, until after such exact results were reached, is as conclusive, both as regards the inspiration of the Bible, and also of the accuracy of these conclusions, as would be the proof that the two parts of the broken cast iron plate were cast in the same furnace, by the perfect contact of their broken edges; no matter how widely separated they were, when found.

And the fact that the events and measurements are in the reverse order, when the one refers mainly to the sacrifice and the going in to make the atonement, and the other to the coming out of the High Priest, gives aditional strength to the entire position.—Even the broken slab of iron, each part having its one ragged edge, must be reversed in order to come together, viz. the ragged edge of one must be towards the right, and the other towards the left, in order to join them.

With such evidences, and such an outcome of the arguments by which this movement has been carried on, to doubt that it is a prophetic movement, and is of God, and is therefore, what it purports to be, would savor of imbecility in one who has been permited to *see* the arguments. But, we are satisfied that only those who "are called, as was Aaron," will take the trouble to make themselves acquainted with the matter, so as to become identified with the movement.

The call to "*Aaron*," to go "into the wilderness to meet *Moses*," has not been loud and boisterous, it has not been heard in "the great and strong wind that rends the mountain," nor yet in the earthquake, nor in the "fire;" these physical signs, and which are speaking so loudly of the coming change, are for the multitude; but the voice that is calling Aaron, is heard only by him; God calls him "in the still small voice." Israel has not heard it; and Egypt knows not of it. Nevertheless, while the ears of unbelief, are dull of hearing, and having eyes, yet cannot see; *Faith* has heard the voice, "Go" meet thy brother. And responding to the call, *Aaron* is on his way to meet his Brother "in Horeb, the mount of God."

QUESTIONS AND ANSWERS.

Q.—In the type of the deliverance of Israel from Egypt, how is it that the wilderness phase can have a special reference to the royal high priest element, when in the type, it, and the crossing of Jordan under Joshua, was experienced by *all* of Israel?

A.—The one ostensible purpose for the "forty years' wandering in the wilderness," was to cleanse the sanctuary. And as the *temple* represents the entire church, so the *sanctuary* represents the priesthood, no others entered it, or took part in its worship.

In the present movement, the *delay*, since the end of the 2300 "days," has been for the same purpose, "How long the vision, . . to give both the sanctuary and the host to be trodden under foot? and he said unto me, Unto two thousand and three hundred days, then shall the *sanctuary* be cleansed." (Dan. 8: 14). But "the host," viz. "the great multitude," are not *yet* to be cleansed, since it is this very element which constitutes the sanctuary, THE CHRIST, or Elias body, who is to "purify the temple," or sons of *Levi*.

Now as in the fulfilment of this and other types, that part which belongs to each "order," is the part fulfilled in the deliverance of that "order," it follows that this special wilderness experience, for the cleansing of the sanctuary, should have a fulfilment by that particular element which represents the sanctuary.

The entire human family, or "sons of Adam," (and which are represented by the twelve tribes of Israel, see Deut. 32: 8), are to be delivered from spiritual Egypt, at the end of the times of the Gentiles, and apparently have but "*three days*" wilderness experience, (or rather three *years*); see Exo. 3: 18; 5: 3; 8: 27. They came out in the morning of the fifteenth, and encamped in "Etham, in the edge of the wilderness," (Exo. 13: 20); then they encamped before Pi-hahiroth, (14: 2), and were in the wilderness, (see verse 11), and were there during the night in which the sea was being divided, (see verse 21), and came out in the "morning watch," or early on the morning of the third day. Now if they had gone by "the way of the land of the Philistines, and which was near," (chap. 13: 17) they would have escaped the forty years' wilderness experience. When the king of *spiritual* Egypt ("the prince of this world,") is bound and cast into the bottomless pit, and a seal set upon him, so that he shall deceive the nations no more until the thousand years are finished, the "sons of Adam" will be delivered from the power of *Egypt*. And this transpires at the battle of the great day when God fights for them, (com. Zech. 14: 3, and Exo. 14: 14; and Zeph. 3: 8, 9).

Thus Israel, God's "firstborn son," (com-

Exo. 4 : 22, Luke, 3 : 38), will, after "three days'" wilderness experience, pass from the power of the king of Egypt, and *their* Jordan, or thousand years of judgment, begins. For *them*, there is a chasm of "three days," between this world (*aion*, or age) and the next world, or "age to come;" even as there was—in another way—for Jesus. While "we who are alive and remain," and represent "the sanctuary," to be cleansed at the end of the "two thousand and three hundred days," reach the Jordan, by the way in which the sanctuary was cleansed in the type.

Q.—In the Joshua type, how is it that the measure from Egypt to Canaan, and on to the division of the land, being fulfilled in literal time, *i.e.* from the sending the spies to the division of the land being forty-five literal years of waiting, just as from the end of the 1290 days of Dan. 12, there is forty-five years of waiting, that in the special part referring to the second sending of the spies, the "three days' victuals," etc. the symbolic day is adopted?

A.—It was at the death of Moses, that the Joshua element came to the front. In this part of the movement—represented by Joshua—only two spies were sent, the part representing the truth, only two at the first sending by Moses, having brought back a good report. The *waiting*, after the evil report, is for the gospel church, "the kingdom of heaven," and which is to be cleansed by "the Messenger of the covenant," or the Elijah, who is to "purge the sons of Levi." *This* cleansing is the work of the "harvest," in which he "gathers out of his kingdom all things that offend, and them which do iniquity;" the forty-five full years of waiting, belong to this class, and not to the Joshua, or ruling element. The parable of the "ten virgins," represents the "kingdom of heaven" in its mixed condition of wise and foolish, and therefore, represents the church; and it is this movement of the "ten virgins," which marks the *waiting* time. But the real *Joshua* type, like the *Aaron* type, begins its fulfilment, only when Joshua is called, (Josh. 1 : 2), or when *Aaron* responds to the cry, in the parable, "Go ye out to meet him." And it is only the "wise virgins," viz. the element represented in the type, by *two*, instead of *twelve*, who have part in this Joshua call, and who then cease to wait.

Now as the literal time which measures [illegible] to the church or body [illegible] it not in character that [illegible] to this *special* call, and who no longer wait, but go a shorter way to him, should fulfil another system of counting time? The real idea is, to meet Christ in the holy place. And both Aaron and Joshua, were thus in advance of Israel. (But the priestly character is first: as priests, we shall be complete, at the washing of the "High Priest's flesh," and begin the work of "Blessing" the waiting people. But the Joshua, or ruling power, is not complete—power to "rule the nations," until the kingdom is organized, "at the end of the days;" when he "shall take to himself his great power, and reign." This being "his lot," viz. the inheritance, or portion from the Lord, which is to be given to the overcomer.

Q.—When is Matt. 24 : 48, to be fulfilled? "But and if that evil servant shall say in his heart, My Lord delayeth his coming," etc.

A.—Not until after he *has come;* since he does delay his coming, until he comes; and to say that he delays his coming, while it is true, is what the faithful servant should do. But after his coming, if that evil servant shall say, My Lord delayeth his coming; and shall begin to smite his fellow-servant, etc. "he shall have his portion with hypocrites."

This question was answered by us in 18[illegible] 75, in vol. 3. number 4, pp 64; At that time we supposed Christ had come in spirit form, and was therefore invisible. This was a natural conclusion from the position in which we then stood. The new supply of "oil for our lamps," was not burning.—THE faith had not been restored—and that "doctrine of devils," viz. that man passed directly from corruption to immortality, without first experiencing RESTITUTION, had not been rejected.—And as the time arguments then stood, and knowing nothing of the manner of the "coming forth" of the high priest, we supposed that the presence of Christ was then due; and as he was to be a *Spirit*—as we then believed,—we, on that kind of data, assumed that he had really come; and that those who denied it, were then fulfilling this prophecy, by falsely saying, "My Lord delayeth his coming." Of course, if some one, a thousand years before, had claimed that he had come, the same accusation could have been made against all who dared to deny it. And the strength of the accusation would be determined by the evidence showing that he had come. And if there was *no* evidence, (as the then imperfect, but progressive arguments, have long since proven) then there was *no* strength in the accusation.

And yet such denial, after he *has* come, is clearly implied in the text. But we now have a sure guide as to when and where it applies; leaving it to the *opinion* of no one.

After Moses and Aaron *had come* for the deliverance of Israel; "and the people believed;" we soon hear of their *denying* it, or refusing to hearken to it, (com. Exo. 4: 31, and 6: 9); "they hearkened not unto Moses for anguish of spirit, and for cruel bondage." Their Deliverer had come, and they had believed; and yet, instead of being delivered, their condition was worse than ever. Under such circumstances, and apparent failure, they naturally doubted; and began to think they had been mistaken, and that God had not sent a Deliverer; and as some of them were "taskmasters of the people," and were themselves "beaten" by the Egyptians, these "officers of the children of Israel," in going back on what they *had* believed, and which was the direct cause of their "anguish of spirit," would naturally "beat their fellow servants" who should still maintain that a Deliverer had come.

After the antitypical Moses and Aaron, or THE CHRIST body, have *come*, and the compelling message has been given, and the *Elijah* disappears, (during the fiery ordeal of "gathering out of his kingdom all things that offend and them which do iniquity,") these disbelieving ones, who draw back, and "begin to eat and drink with the drunken," will, notwithstanding they may have believed, during the compelling message, "be cut off (*margin*), and have their portion with hypocrites; there shall be weeping and gnashing of teeth."

Q.—Does not Eph. 5: 26, clearly teach that the church "washed with water by the word," is the bride? and that therefore that which is thus washed, is the church?

A.—It certainly teaches that the church is to be thus washed, and that the church is the bride. In a former paper, it has been proven, we think, that faith, a finished faith, is "the tree of life;" and that as soon as we begin to have faith, even by proxy, we begin to have "life," (by proxy). Now, all who reach *life*, aonian life, "that which is per-[illegible]—no matter when or of what order,—[illegible] attain to a perfect faith in God, viz. the [illegible] of life, before they can live forever. And [illegible]th comes by hearing, and hearing by [illegible] word; they must be "washed with water by the word:" but in thus making them [illegible] so that they cannot die any more, it [illegible] be, "every man in his own order;" both Christ, or THE CHRIST, *i. e.* the first-fruits, (for all of which, see Rev. 14: 4), and the harvest (verse 16), or they that belong to Christ. The church are evidently to be thus washed, but not at the same time, or in the same manner, as the High Priest. It is doubtless Elias, the restorer of all things, who will perfect *its* body, the church.

The "bride," is that great city, the new Jerusalem; and not any one part or feature of it, but all who shall ever become a part of that New Jerusalem system. Get before your mind, the *three* "WOMEN," or symbolic cities of the Bible; viz. Old Jerusalem, (and her children); "the great city, spiritually called Sodom and Egypt," or the WOMAN of "the prince of this world;" and that "great city, the holy Jerusalem, descending out of heaven from God," (Rev. 21: 10), the "WIFE" of the Prince of the world to come; and "which is the mother of US *all*," (Gal. 4: 26); and you see the WOMAN called, "the bride, the Lamb's wife;" nothing else in the Bible being ever thus spoken of. And how is she to be arrayed? "And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints," (Rev. 19: 8), that is, the righteousness of her children. [Now read Isa. 1: 16, to 28, and see how Jerusalem, and which had become an harlot, (verse 21), is to be purged, and after that, called, "The city of righteousness."]

Old Jerusalem, and which was "in bondage, with her children," is but a figure of "the sons of Adam;" and so indeed is the New Jerusalem; the word Jerusalem, covers all. Adam, and which means the race, was created pure, "*he* went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous." And this is God's "son, even his firstborn," and who is to be delivered from Egypt, by the antitypical *Moses*. Thus what is called Israel, God's son, even his firstborn, in this type, is in another place called a woman; and while in Egypt, under the symbol of a woman, is called a harlot; In "the land of Egypt, in their youth, they played the harlot." And after they get out of Egypt, the "harlot" becomes the "married wife." &c.

Jerusalem and her children, is one name, and Israel, God's firstborn son, is another name for that which is called a wife, a mother, and a harlot. Again, this Jerusalem, and which really represents God's son, even his firstborn, or *Israel*, was fa[illegible] ("It was full of judgment[illegible]

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lodged in it; but now murderers.") This was *never* true, of literal Jerusalem, or Israel, (see Acts 7: 51, 52), but *was* true of Israel, God's firstborn, when he pronounced them "good." And the *wife* element of that firstborn son, ("he made them male and female, and called their name Adam), was, "the mother of all living," (Gen. 3: 20), even as "the mother of us all," (Gal. 4: 26), is the "bride, the Lamb's wife." Hence, Jerusalem pure, represents the unfallen race; Jerusalem the harlot, represents the condition of corruption, spiritual Egypt, where we spend our youth; and Jerusalem restored, is again the "married wife." While Israel was in Egypt, she was called a harlot, (see Ezek. 23: 19), but not a *wife*, until delivered from Egypt. So in the antitype, when delivered, "It shall be at that day, saith the Lord, that thou shalt call me *Ishi*, . . . and I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in lovingkindness," (Hosea 2: 16, 19).

Now, in the type, in marrying Jerusalem, the mother, what did God marry? Was it the priesthood? or the tribe of Levi? or *any* one class of the people? Most certainly not. It was that organized system, of which the entire twelve tribes were called children, "Jerusalem that now is, and her children." And that system was the mother of all who were born and circumcised into it. And all who belonged to that system, were espoused to that one Husband. And neither Moses, nor Aaron, nor any part or tribe, constituted the wife and mother. And there is no other pattern or guide in relation to what constitutes the restored Jerusalem or "wife."

If one fails to see this comprehensive view of the bride, the Lamb's wife, "the *mother* of us all," and attempts to narrow it down to some one class of the saved, by referring to this or that isolated text, it brings confusion. There is but the one Scripture defining the bride, and it is what the apostle declares, is the "*mother* of us all." The husband is the head of the system, and all who are joined to it, are "espoused to that one husband." And when this New Jerusalem system is fully organized, it is then the marriage of the Lamb is consummated. And this new system of things will be adorned with the righteousness of its children.

In Rev. 18: the fall of the present system of confusion, *i. e.* Babylon, is delineated; and the opening of chap. 19, is a rejoicing, in consequence of that fact, "Alleluia! *for* he hath judged the great harlot," etc. And it is in the midst of these Alleluias, over the fall of the *one* system, that the *other* system is inaugerated, or the marriage of the Lamb takes place, (verse 7). No one can read the 18th chapter, and fail of seeing, that if the passing away of the present system of confusion is any where described, it is found in this chapter. And with the passing away of one system, the inaugeration of the other is due, and *not before*. And nothing can be more clearly stated than is the fact that the scenes of Rev. 19: 1–10, follow those of the 18th chap. and are in consequence of the execution of those judgments. And Babylon does not receive her judgment, or "the cup of the wine of the fierceness of his wrath," until the last of the "seven last plagues, see Rev. 16: 19. Hence, no matter what the marriage of the Lamb may be, it is absolutely certain that it is not completed, until after the judgments on Babylon are executed, and the seven last plagues are fulfilled. And therefore, not at the time those who are to be with Christ in executing the judgments, are joined to him, *in the holy place.*

The NEW Jerusalem, or new system, being the bride, as Rev. 21: 9, 10, so clearly teaches, there is no dificulty in seeing that, as with OLD Jerusalem, every grade from the priestly element to the lowest class belonging to the Jerusalem system, will constitute the bride; and yet all union with Christ is *marriage;* and how often we speak of being "wedded to a system," etc. These ideas cannot be brought down to the plane of a literal marriage; and yet we are much given to that way of reasoning. There is a sense in which the marriage or union *begins*, when the overcomers are joined to Christ; but this is not the complete bride, or complete new Jerusalem system; it is only a preparatory step for introducing that new system. But the fact that no *class*, neither his brethren, the wise virgins, the overcomers, nor friends of the Bridegroom, or even his saints, are ever called the bride; and that it is never implied that any thing short of the entire church is; ought to satisfy us, that nothing short of the complete church can represent the bride; and nothing short of a complete introduction of the New Jerusalem system, can consummate the marriage.

Q.—Will you clearly define your idea of what is to mark the end of the 1335 days?

A.—Christ takes to himself his great power and reigns. THE Christ, or High Priest body, "coming forth" to bless the people,

belongs to the events of the compelling message, and ends in 1885. The Elias message to the church, (of six months), introduces the time of harvest, for the "purging of the sons of Levi." And *this* work, we understand, reaches to the end of "the days." But while the cleansing of the church is in process, or between the spring of 1886, and the autumn of 1889—where the 1335 days end—the Elias, or THE Christ body, have a warning message for the world,—that of Matt. 24: 14; and Rev. 14; 6, 7.—This *warning*, as a witness to all nations, precedes their being dashed in pieces; or "the stone, smiting the image." And in the type, it is after the warning to Pharaoh, (Exo. 5), and the fiery ordeal of Israel, that Moses receives authority as a "god" to execute the judgments," (chap. 7). The saints are to receive "power over the nations," to break in pieces, (Rev. 2: 26); and it is the stone condition of the kingdom, which "breaks them in pieces," (Dan. 2: 44). Therefore the "stone" condition of the kingdom must exist, before the judgments on the nations begin, or before they are broken in pieces. "To him that overcometh will I give power over the nations, and he shall rule," etc. When THE Christ takes this great power, it is to "reign," or rule, with a rod of iron. Hence, we infer that when the warning to spiritual Egypt is ended, and the antitypical Moses and Aaron receive power as a God over spiritual Egypt, it marks the time when the God of heaven will set up a kingdom, that shall "break in pieces and consume all these kingdoms."

Q.—How far does the *reverse order* apply? In the JAN. HERALD, you say that the message of Christ to the Jewish church, preceded the washing of his flesh; now, the reverse order of events, requires that the washing should precede the message. And on the same page you say, that at the first advent, the overcoming preceded the message; and now it is to be the same. Why, in the latter case, does not the reverse order require that the overcoming *follow* the message?

A.—His trial and victory, or overcoming, was of Jesus in person, and was to prepare him for his work in giving the message; but the forty days of the washing of his flesh, after his resurrection, had nothing to do in preparing him to give the message. If it had been to develop his own person, that washing of his mystical flesh should have *preceded* as the necessary work he was to do; inasmuch as he was fulfilling Scripture on the natural plane, his flesh *was* washed with water, to prepare him for his work. The reverse order, applies to the various *stages* of development of the mystical body, beginning here, not with the child element, as in the case of Jesus, who was first the child, then the man; but with the *man* element of the mystical body, and after that the child element, etc. still the reverse order, in the development of the mystical body, *does not* apply to the *events* of each separate stage. For instance, the man is comparatively inexperienced and weak, but by experience, becomes a strong man; now the reverse order, does not require that the "man" must *begin*, experienced and strong; and at the end of that *stage* of development, become inexperienced and weak. It is the stages, not the *events* of each stage, which are in reverse order. Hence we must discriminate closely, to know what is, and what is not, in reverse order.

The washing of his mystical flesh, at that time, belonged to another stage, entirely distinct from his message to the Jews, or his own preparation for giving that message; while the literal washing of his flesh, in Jordan, and his trial and victory, were to prepare him for his work; and were events belonging to the beginning of the manhood stage. So our overcoming, and being washed with water by the word, belong to the *events* of the man-element stage,—not to a separate stage,—and are to prepare us for its work, and hence, precede this closing message to be given by THE Christ, even as *his* preparation, preceded his closing message to the Jewish church.

The reverse order of *stages* of development, obtains from beginning to end, in the development of the mystical body; and covers the entire 71 years, as is proven by the diagram of the "Ending of the Ages," (see Vol. 15). Thirty years for the child element, then the two halves of the "week," was the order of stages, at the first advent; and this left thirty-four years of waiting, before Jerusalem was destroyed. Now this movement, and the prophetic measurements, *prove* thirty-four years of waiting, here, before the counterpart to the work of the last half of the "one week" began; and the same arguments place the other half of the week, and the following thirty years, in their order, and also define the order of development as the *reverse* order: viz. giving the last thirty years of *this* 71, to the development of the child element again, as was the *first* thirty,

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It does not rest on the fact that in the going in of the high priest, and his coming out, the events were in reverse order; this reverse order of events is established on its own merit, and the facts concerning the going in and coming out of the high priest, are simply in harmony with it, as far as they go.

The Elias message of John, was a distinct phase of work, it occurred in the end of the thirty years of the development of the child Jesus; and blended a little with his 3 1-2 years of a closing work with the Jews. Now the reverse order, not of development within a special phase, or stage of work, but in distinct phases, requires that Elias, with his six months' separate and distinct work, shall come, in the *beginning* of the thirty years, devoted to the development of the mystical child element; and perhaps blend a little with THE Christ work which *precedes* it. And not only does the reverse order require it, but the fact that it introduces the "purging," or cleansing work of the "harvest," requires that it should follow, not precede, the closing gospel message to the church.

Q.—What does Acts 2: 34, 35, mean? "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."

A.—The difficulty here seems to be that God instead of Christ, is to reduce his foes to submission. This however, is not the idea contained in the passage. But Christ sits at the right hand of God, waiting until the time arrives for God to give these foes into his hands, "Ask of me, and I shall give thee the heathen, thine inheritance, . . and *thou* shalt dash them in pieces," etc. God delegates the power to Christ, (see Rev. 2: 27), and Christ waits for the time appointed of the Father, when God, through him, will do the work; "For God hath appointed a day, in the which he will judge the world *by* that man whom he hath ordained."

Q.—What about the "Lord's supper,"? Is there a set time? and where one is alone, in this faith, what are we to do?

A.—As to there being a set time, we unhesitatingly answer, No. The only set time ever observed, on any *supposed* Bible authority, is on the evening of the Jewish passover. But nothing pertaining to the legal observance of set days, belongs to the gospel age. Their *fulfilment*, is work of a higher order. See Gal. 4: 10; one cannot observe the month and day on which the passover occurred, without doing that which is there distinctly condemned. I have always felt free to partake, with any class of christians, and as often as the opportunity presented itself. Believing that it was right to shew forth the Lord's death, at *any* time. And whether there were two or three, or two or three hundred present, need make no difference. But my own conviction is, that now in this movement of going out to meet him, the object of the ordinance does not hold a prominent place. In preaching Christ and him crucified,—the work of calling sinners to repentance,—*every* Scriptural [illegible] shew forth the Lord's death, till he come, is important; but *this* movement, in going out to meet him, since 1878, is not a call to sinners to accept of Christ as their Saviour. It has little to do with first principles. [illegible] who are calling sinners to repentance, are to give this ordinance a prominent place till he come. While those now going out to meet him, are "leaving the first principles of the doctrine of Christ, . . and going on unto perfection." I have no more definite Scripture to offer, and believe it *right* to continue its observance, if we feel drawn to do so; but for myself, I find it makes me look more to the things which are before (see Phil. 3: 12, 13.) And, I hardly know why, but the LIFE, rather than the death of Christ, now fills my entire vision.

POOR IN SPIRIT.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

What is it to be poor in spirit? Perhaps we can get a better idea by seeing first what being rich in spirit means. One thing is certain, the rich in spirit, have no promise of the kingdom of heaven. Hence, the rich in spirit are not rich in truth, but are deceived. Therefore, to be rich in spirit, is falsely to *suppose* yourself in possession of that which makes you rich, in the sight of God.

"THE faith once delivered to the saints" makes us "poor in spirit;" it teaches that as yet, we are in actual possession of nothing, and never will be, until we experience RESTITUTION. I cannot help thinking, when I hear these "holiness people," and who profess to have arrived at such lofty altitude of holiness, claiming to be so rich in spiritual things; that they are *rich* in spirit, their actions, or *words*, have any meaning, they certainly claim to be "more holy" than others,—"I am more holy than thou."

cannot and do not deny this; but urge oth-
are to believe, and so attain to the lofty po-
sition to which *they* have attained. Hence,
whether right or wrong, they certainly do
claim and say, to those they are urging to
come up to their standard of holiness, *I am*
more holy than thou; hence they *are* rich,
or at least, claim to be, (not in hope, but in
actual possession of the true riches).

But it may be said, if Jesus gives it, they
would do wrong, and even lose it, if they did
not confess it; hence, they are compelled,
although giving God the glory, to say to
those around them, by the grace of God, I
am more holy than thou. And of course,
being *obliged* to confess it, and giving God
the glory, they cannot help thanking him;
"I thank thee O God, that I am not like
men." In his parable, perhaps Jesus
to have said, "Unless it was *true*, the
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t. And I sometimes wonder if those
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have attained, and to which other men have not attained; unless it was because of their own merit, or something they themselves have done, which has brought them there.)

This whole class, (judged out of their own mouth,) are the *Pharisees* of the day; and Jesus says, to day, as plainly as eighteen hundred years ago, "Beware of the leaven of the Pharisees."

"We are saved by hope, (but hope that is seen is not hope;) for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it," (Rom. 8: 24). These Pharisees, who claim to have in actual possession, salvation, holiness, etc. that which makes them richer and holier than other men, can cease to pray the prayer of the publican, "God be merciful to me a sinner," and where that is no longer appropriate, the *other one* is, "God I thank thee that I am not as other men; I pay tithes," &c. &c. O how much they do for the Lord! *their* tithes are all brought into his storehouse.

That every word of this is true, they do not deny. And they can see that as soon as the publican's prayer ceases to be appropriate to their case, nothing can be *more* appropriate than the prayer of the Pharisee. What a pity Jesus left it so obscure, and did not give some other example of a prayer just suited to this *holiness* condition. But as it is, there is nothing for them but the Pharisee's prayer. And surely, if they are what they claim to be, they *ought* to acknowledge it, and thank God for it. And this is the very prayer which suits their case. And yet, if the "poor in spirit," are to have the kingdom of heaven, the chance of the "poor publican" is the best,—unless things are considerably changed, on account of these holy people. Still if Jesus had only left a codicil for these holy ones, just a word as to how *they* are to be saved, their case would look better. But I beg their pardon, they "*are* saved," and claim to be, every whit whole, and hence "need no Physician."

These people know nothing of what God has revealed concerning the plan of the ages; they know nothing of the true spiritual sacrifice; of RESTITUTION, or the real work for which Christ came into the world; but feed on their *experience*, on what God has done for *them*,—very good for children or "babes in Christ," for an occasional experience meeting, but unfit for them "of full age." They continually talk of the high degree of holiness to which *they* have attained; or some-

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the Lamb; saying, Who shall not fear thee,
O Lord, and glorify thy name? for all na-
tions shall come and worship before thee."
And how the chords from Moses, and the
Lamb, type, and antitype, are beginning to
vibrate in unison, and thrill the soul with
their sweet harmony; and which is yet to
swell out in one grand anthem to the nations,
—"Look unto me, all ye ends of the earth,
and be ye saved," "For all nations whom
thou hast made shall come and worship be-
fore thee. O Lord; and glorify thy name."

When we look to the pit into which man
has fallen, and realize there is no way of es-
cape, except by the "circumcision of Christ,
in the putting off of the body of the sins of
the flesh," and which is realized only when
"this corruption shall put on incorruption,"
we still cry, "Unclean, unclean;" and feel
that the prayer of the Pharisee is not for us,
but smiting upon our breast, and crying,
"Lord be merciful to me a sinner," is all
we dare do yet; and so "we do with pa-
tience wait," till he lifts us out of this "ho-
rible pit of miry clay;" knowing that all our
righteousness is as filthy garments; and
in due time, the bride is to be adorned with
"the righteousness of *saints*." Poor in spirit,
having as yet, only faith and hope, we wait
with patience wait for our deliverance,
when he shall make known the riches of his
glory on the vessels of mercy which he has
before prepared unto glory; even us, whom
he hath called. Blessed are the poor in spi-
it, "for the Lord raiseth up the poor out of
the dust, and lifteth up the beggar from the
dung hill, to set them among princes, and
make him inherit the throne of glory."

Wonderful exaltation for the heirs of prom-
ise, but has not God confirmed it with an
oath, that we might have "strong consola-
tion who have fled for refuge to lay hold on
the *hope* set before us, not as though we had
already attained, or were yet perfect, but
press on. We cannot say, as we have heard
these "higher life" christians say, "I know
I am saved *now*, my sins have been washed
away, the cleansing blood has been applied,
I have been made white in the blood of the
Lamb, &c." &c. If this is true, they are
indeed holy, and should thank God that they
are not as other men. But we are confi-
dent there are those who realize their pover-
ty of spirit, and that until taken out of the
"horrible pit" of corruption and death, the
publican's prayer, "Lord be merciful to me
a sinner," is far more becoming to us than
that of the Pharisee. Brother Paul
thank God, that through our Lord

10 VIRGINS

al expectation, or *waiting*, and which is now almost world wide, is a part of, or the outgrowth from, the advent movement of 1843. Before the Miller movement began, (about 1833,) the coming of Christ had been almost forgotten; the idea of dying and going to glory, made his return an event of little or no importance. Since then, this leaven has "leavened the whole lump." Even those responding to the cry, "Go ye out to meet him," were *waiting* with the others, until they ("the wise virgins,) respond to the cry.

Israel was waiting for deliverance, when Moses and Aaron were sent. Of this a reference to Gen. 50: 25, is sufficient proof; "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" Nor did they forget it, (Exo. 13: 19); and their cry for deliverance, was answered by the sending of Moses, (Exo. 3: 9).

From the call of Aaron, to go and meet Moses, *he* ceased in every sense of the word, to wait for him; but went and met him at the mount of God; and when Moses came, Aaron came with him. So when the High Priest "comes forth" to bless the people, it is with his *washed flesh*, or those who are to sit with him in his throne; and receive power over the nations.

1882

How foolish it is in the "foolish virgins," to persist in claiming that Jesus came in October, 1874, to harvest the earth; and as a king, in 1878; thus putting his coming in the past. Saying nothing of the arguments, which were based on the crude condition in *our* application of the prophetic periods at that phase of the movement; and which, if true would leave us *all* out of the "high calling; if he came at that time, who came *with* him? *We* certainly did not. And no one fact is more clearly taught, in both the Old and New Testaments, than that the high priest element of the kingdom, go and meet him in the mount of God, and return *with* him. And to teach, as we then did, that Christ came in 1874, to harvest the earth; that being the *second* stage of his coming, and that he came in a *third* stage, as *king*, 3 1-2 years after; and so came to harvest the earth, and after that as king; while we, who claimed to be of those who were going to meet him, are still in the bondage of corruption, is so completely unscriptural, that to still attempt to maintain it, is certainly a foolish position, and is therefore very appropriately the work of "foolish virgins." And strange to say, notwithstanding all the diverse positions held by those which th connected with this movement, unm bly point out as filling the sad role o foolish virgins," this one idea, that *has* come, and come *alone*, is about th idea they hold in common; it is the which binds them together.

And the fact of the fulfilment of th able by the withdrawal of that eleme at the time THE faith, or new supply o to our lamps, was being appropriated of the clearest proofs that this move what it claims to be. Hence, those clearly see this, will have their faith strengthened. And the *proof* of the drawal from the movement, at that absolutely undeniable. Thus:—The of course, that the Bridegroom ca the movement to meet him *ended*, time. But what are the facts? It as all admit, with the Miller move which time the six or seven chro arguments were all supposed to the year 1843; after which, they we ually developed; and as we passed ous points of time to which we look arguments were rearranged; points fore observed, clearly increasing the gth, by such rearrangment. And cess of rearranging, went on until, spring of 1882—the chronological ments had *unconsciously* to us, come exact counterpart to the division o voted to the ending of the *Jewish* those who went out of the movem 78, or claim that it *ended* there, a by facts. The same arguments wh arrangments, had carried the mo 1878, *were* rearrange. and vastly ened, in bringing the movement to wonderful harmony with the endi "pattern" age; and this last rear has been by the *same* instrument u development *prior* to 1878. He manipulation of these arguments movement to 1878, they have car present status; and those who w go to the end of the movement, who could not appropriate the

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An italic ( ) on th your wrapper, signifies that to th 1882; and an italic ( ) signi

al expectation, or *waiting*, and which is now almost world wide, is a part of, or the outgrowth from, the advent movement of 1842. Before the Miller movement began, (about 1833,) the coming of Christ had been almost forgotten; the idea of dying and going to glory, made his return an event of little or no importance. Since then, this leaven has "leavened the whole lump." Even those responding to the cry, "Go ye out to meet him," were *waiting* with the others, until they ("the wise virgins,) respond to the cry.

Israel was waiting for deliverance, when Moses and Aaron were sent. Of this a reference to Gen. 50: 25, is sufficient proof; "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" Nor did they forget it, (Exo. 13: 19); and their cry for deliverance, was answered by the sending of Moses, (Exo. 3: 9).

From the call of Aaron, to go and meet Moses, *he* ceased in every sense of the word, to wait for him; but went and met him at the mount of God; and when Moses came, Aaron came with him. So when the High Priest "comes forth" to bless the people, it is with his *washed flesh*, or those who are to sit with him in his throne; and receive power over the nations.

How foolish it is in the "foolish virgins," to persist in claiming that Jesus came in October, 1874, to harvest the earth; and as a king, in 1878; thus putting his coming in the past. Saying nothing of the arguments, which were based on the crude condition in *our* application of the prophetic periods at that phase of the movement; and which, if true would leave us *all* out of the "high calling; if he came at that time, who came *with* him? *We* certainly did not. And no one fact is more clearly taught, in both the Old and New Testaments, than that the high priest element of the kingdom, go and meet him in the mount of God, and return *with* him. And to teach, as we then did, that Christ came in 1874, to harvest the earth; that being the *second* stage of his coming, and that he came in a *third* stage, as *king*, 3 1-2 years after; and so came to harvest the earth, and after that as king; while we, who claimed to be of those who were going to meet him, are still in the bondage of corruption, is so completely unscriptural, that to still attempt to maintain it, is certainly a foolish position, and is therefore very appropriately the work of "foolish virgins." And [illegible] to say, notwithstanding all the di-

verse positions held by those which th[illegible] connected with this movement, unm[illegible] bly point out as filling the sad role o[illegible] foolish virgins," this one idea, that [illegible] *has* come, and come *alone*, is about th[illegible] idea they hold in common; it is the [illegible] which binds them together.

And the fact of the fulfilment of th[illegible] able by the withdrawal of that eleme[illegible] at the time THE faith, or new supply o[illegible] to our lamps, was being appropriated [illegible] of the clearest proofs that this move[illegible] what it claims to be. Hence, those w[illegible] clearly see this, will have their faith [illegible] strengthened. And the *proof* of the [illegible] drawal from the movement, at that [illegible] absolutely undeniable. Thus:—The [illegible] of course, that the Bridegroom ca[illegible] the movement to meet him *ended*, [illegible] time. But what are the facts? It [illegible] as all admit, with the Miller move[illegible] which time the six or seven chro[illegible] arguments were all supposed to [illegible] the year 1843; after which, they we[illegible] ually developed; and as we passed [illegible] ous points of time to which we look[illegible] arguments were rearranged; points [illegible] fore observed, clearly increasing the [illegible] gth, by such rearrangment. And [illegible] cess of rearranging, went on until, [illegible] spring of 1882—the chronological [illegible] ments had *unconsciously* to us, come [illegible] exact counterpart to the division c[illegible] voted to the ending of the *Jewish* [illegible] those who went out of the movem[illegible] 78, or claim that it *ended* there, ar[illegible] by facts. The same arguments whi[illegible] arrangments, had carried the mov[illegible] 1878, *were* rearrang[illegible] and vastly [illegible] ened, in bringing the movement to [illegible] wonderful harmony with the endi[illegible] "pattern" age; and this last rear[illegible] has been by the *same* instrument us[illegible] development *prior* to 1878. He[illegible] manipulation of these arguments [illegible] movement to 1878, they have car[illegible] present status; and those who w[illegible] go to the end of the movement, [illegible] who could not appropriate the [illegible]

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